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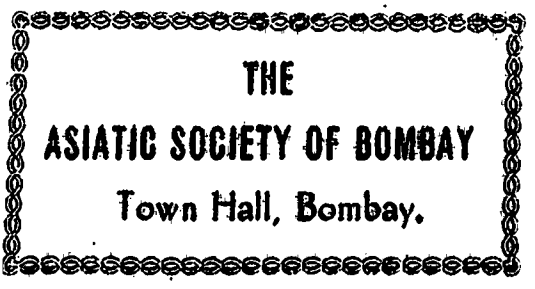

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EGYPT'S

PLACE IN UNIVERSAL HISTORY.

VOL. V.

CONTAINING

THE EPILOGUE, OR PROBLEMS AND KEY,

THE COMPLETE HIEROGLYPHIC DICTIONARY AND GRAMMAR,

A COMPARISON OF EGYPTIAN AND SEMITIC ROOTS,

THE BOOK OF THE DEAD,

AND A

SELECT CHRESTOMATHY OF HISTORICAL HIEROGLYPHICAL TEXTS.

LONDON

PRINTED BY SPOTTISWOODE AND CO.

NEW-STREET SQUARE

EGYPT'S

PLACE IN UNIVERSAL

HISTORY.

285

AN HISTORICAL INVESTIGATION IN FIVE BOOKS.

48783

BY

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WITH ADDITIONS BY

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IN FIVE VOLUMES.

VOL. V.

DX. 91

LONDON:

LONGMANS, GREEN, AND CO.

1867.

ORI 932
Burr/Egy
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PREFACE

TO

THE FIFTH VOLUME.

THE translation of the fifth volume of 'Egypt's Place' having appeared as the posthumous work both of the author and the translator, a few words are required to indicate the additional labours which have been bestowed upon it, and the introduction of certain portions which are not to be found in the German Edition. The portions of the translation as far as the Funereal Ritual or Book of the Dead were translated by the late Mr. C. Cottrell, and revised by Baron Bunsen, who was enabled to use the translation of the Book of the Dead, which was made and placed in his hands prior to his demise. The Hieroglyphic Dictionary, compiled and inserted into the work as an essential portion of it, together with the Hieroglyphical Grammar and Selected Texts, also entered into the original plan of the English Edition of the fifth volume, but were not prepared when death deprived the world of its lamented author. Some portions only of the comparative vocabularies were translated by Mr. Cottrell, and it became necessary to complete the rest, and to insert the manuscript additions and corrections made by Bunsen. Dr. Rieu, of the British Museum, has kindly afforded assistance in translating some of the more difficult portions of these

supplements. The fragments of Philo Byblius, prepared with the comments by Dr. Bernays, had been revised by the author, and a few press errors only required correction.

The difficulty of translating the Ritual, especially of certain chapters and sentences, is too well known to need any apology for doubts or corrections; and even single chapters have engaged the minute attention of distinguished Egyptologists. The present is the first attempt to give the whole as it is seen in the Turin copy, and to convey a general idea of this mystical, or it may almost be called magical, work.

Since it was made, translations of various chapters have been made by Mr. Goodwin, Mr. Heath, M. Chabas, M. Pleyte; and the Vicomte de Rougé has published the text of a Hieratic ritual at Paris, with an introduction to the contents of the whole book, the translation of the rubrics, and the texts of some of the chapters. An exegetical treatise on the Ritual would be in itself a laborious undertaking; while a critical and philological commentary would have exceeded the limits of the present work.

The Dictionary is phonetic in its arrangement, the words being placed under the phonetic value of the signs at the time of compilation. It is important to remember this, as Egyptologists give a different power to a few signs, or regard others as polyphone. The ideographic and determinative hieroglyphics, having been already given in the first volume, have not been repeated in this, and the student must seek them in their appropriate places. It is also to be borne in mind that the meaning of all Egyptian words has not yet been

determined, and that the researches of Egyptologists continue to enrich the number of interpreted words. A reference to the place where it is found is given with each word, but it was not possible, without exceeding the limits of this work, to give in every instance the name of the scholar who discovered its meaning. To the labours of Mr. C. W. Goodwin and Mr. Le Page Renouf in this country, to those of M. Chabas, M. De Rougé, Devéria, in France, M. Brugsch, Duemichen, Lauth, Lepsius, Pleyte, in Germany, the advance of the study is principally due. Nor can the labours of the late Dr. Hincks in this branch of enquiry be passed over without rendering tribute to the influence which they have long exercised in a more critical examination of texts. The editor's labours have been, as in the first volume, strictly philological, the elucidation of the chronology never having engaged his attention. The hieroglyphic type used in this volume has been cast by Mr. Branston from designs drawn by Mr. Joseph Bonomi. It is the sole hieroglyphical fount in this country, and its importance can only be sufficiently appreciated from the consideration that Messrs. Longman have fulfilled, at a heavy cost, a task only undertaken abroad by foreign governments.

The advantage of this type to the present volume cannot be too highly appreciated, as it has rendered it practicable to print the Egyptian Dictionary, the Grammar, and the Chrestomathy in a form which renders the study of the hieroglyphs accessible both to the student and general enquirer. The Dictionary is the only one hitherto printed in this country, nor has any hieroglyphical dictionary appeared elsewhere, except

that of Champollion, published in 1841, which contained only a few of the principal words. Its phonetic arrangement will, it is hoped, render it particularly easy of consultation. It has been a great labour to compile and print it, and the execution of it has been a task of many years. Other Egyptologists, indeed, have attached vocabularies to their labours on particular inscriptions, but no dictionary on a large scale has as yet been attempted, although the absolute want of one has been long felt. In the Egyptian Grammar, a scarcely less important addition, the student will find a much fuller account of the structure of the language than in that of Champollion, published in 1836. The many remarkable and valuable discoveries made since his time in this branch of the subject are essential to the study of the language. The results of the researches into the hieratic papyri, or those written in cursive Egyptian, have been incorporated into the Grammar, as they throw important light upon the structure and meaning of hieroglyphical inscriptions as well as of the papyri. In fact, it is impossible any longer to make a distinction between these two branches of study. The texts in the Chrestomathy, with interlinear transcriptions and translations, have been selected with reference to their historical importance, those most essential for history and chronology having been taken in preference to more extended texts. Amongst them will be found some quoted in the former volumes, together with those of the greatest interest which have been recently discovered. The reader's attention may be particularly directed to the texts of the age of Cheops, and especially to those of Denderah which refer to Cheops and Phiops; that of

Benihassan, mentioning the years of famine; the transcript of the Sallier papyrus, detailing the quarrel of the native rulers and shepherd kings prior to the eighteenth dynasty; the remarkable inscription found at Tanis, dated in the reign of Rameses II., and placing 400 years between that monarch and the rule of the Hykshos; the hieratic papyrus of Leyden, mentioning the Hebrews; the inscription of Karnak of the reign of Takellothis II., recording the solar or lunar eclipse. The introduction of these texts, accompanied by their translation, shows the method of interpretation, and adds a completeness to the present volume not attainable without the aid of a hieroglyphical type. The discoveries of new inscriptions, monuments, and papyri made of late years, have yielded for the language and history of the country documents far more remarkable than any previously discovered, while the rapidity with which the science of interpretation has advanced is due to the increased numbers of students as well as to more correct notions and more sedulous researches. Many of the conclusions based on these researches have received an unexpected confirmation from the newly discovered tablet of San or Tanis, containing a Greek translation of a decree of the Synod of the Priests assembled at Canopus. This monument confirms the truth of hieroglyphical interpretation, and shows that the position of the study is placed on sure and solid grounds. The interpretation of the extinct languages of Egypt and Central Asia will ever rank as one of the distinguishing features of the nineteenth century.

A translation of the Preface of the fifth volume of the German Edition has not been given in this, on account

of the different arrangement of the texts of the two versions, already mentioned in the preface of the third volume, and the amount of new matter introduced. The intention of the author, judging from the previous volumes, was to have written a new and appropriate preface for the English edition.

S. B.

April 13, 1867.

TABLE OF CONTENTS

OF THE

FIFTH VOLUME.

Page

PREFACE - - - - - - - - - - - - v

EPILOGUE.

INTRODUCTORY REMARKS - - - - - - - - - 3

PROBLEMS AND KEY.

THE PROBLEMS.

SECTION I.

Results as to Chronological Problems exclusively Egyptian - 13

SECTION II.

CHRONOLOGICAL RESULTS CONNECTED WITH BIBLICAL, ASSYRIAN, BABYLONIAN, AND GREEK SYNCHRONISMS.

A.

Points of Contact before Solomon - - - - - - 14

B.

Synchronisms posterior to Solomon - - - - - - 15

SECTION III.

Page

Results connected with the Problem of reconstructing the Ancient Ante-Chronological but Epochal History of Egypt - - - - - - - - - - - 15

SECTION IV.

COROLLARIES, PHILOSOPHICAL AND PRACTICAL.

A.

Philosophical Corollaries, and the Metaphysical Methods hitherto employed for reconstructing the Universal History of Mankind - - - - - - - - - - 16

B.

Practical Corollaries - - - - - - - - - - 17

THE KEY.

SECTION I.

SOLUTION OF CHRONOLOGICAL PROBLEMS EXCLUSIVELY EGYPTIAN.

I. The Date for the New Empire from Amos to Nekhtanebo II. essentially the Chronological Date of Manetho - - - - - - - - - - 19

II. Manetho Date for the Middle Empire from Salatis to the year before Amos, either 922 or 771 years, the test for the year 2782 illusory - - - - 26

III. All Accounts of Great Historians and Chronographers before Manetho based upon the imperfect Egyptian System of Regnal Years - - - - - - 33

IV. The Chronological Series of the Old Empire, from Menes to Amuntimaios, examined by Eratosthenes, a corrective for Manetho in the Old Empire - - 37

V. The Eratosthenian Table solves all Problems as to the First Six Dynasties—

A.

1. *The First Problem of the Third Dynasty* - - - 48
2. *The Second Problem of the Third Dynasty* - - 51

B.

The Problem of the Builders of the Great Pyramids - 53

VI. Eratosthenes and Apollodorus combined and confronted with Manetho - - - - - - - - - 56

Page

VII. Recapitulation of all Systems of Chronology for the Old and Middle Empire - - - - - - 58

VIII. Restoration of Leading Egyptian Dates from Menes to year before Amos - - - - - - - - - 61

IX. Complete Chronological Table for Old and Middle Empire upon the Alexandrian Calculation - - 62

SECTION II.

CHRONOLOGICAL RESULTS CONNECTED WITH BIBLICAL, ASSYRIAN, BABYLONIAN, AND GREEK SYNCHRONISMS.

A.

Points of Contact before Solomon.

I. Joseph, Shallît (grand vizir) of Sesortôsis, Second King of the Twelfth Dynasty - - - - - - - 66

II. The 215 Years of Bondage in Egypt form an Historical Date - - - - - - - - - - - 67

III. The Alexandrian Date for the Sesortosides, Joseph, Immigration of Jacob, Abraham - - - - - 68

IV. Nationality of Hyksos and nature of their sway in Egypt - - - - - - - - - - - 72

V. Menephthah (Menôphthes), son of Rameses II., is the Pharaoh of the Exodus - - - - - - - 73

VI. The Forty Years between the Exodus and Passage of the Jordan confirmed by an Egyptian and Assyrian Date - - - - - - - - - - - 74

VII. The Assyrian Dates of the Monarchy of the Ninyads, Conquests of Semiramis and Influence of Nineveh, tally with Twentieth Dynasty - - - - - 76

CONCLUSION.

Tabular View of Asiatic and Egyptian Dates before Solomon - - - - - - - - - - 77

B.

Synchronisms posterior to Solomon.

VIII. All later synchronisms tally with our system—

1. *Table of the House of David* - - - - - 79
2. *Table of Synchronisms during Divided Kingdoms* - 81

IX. Synchronism of Petsibastes (First King of Twenty-third Dynasty) tallies with Arrangement - - 82

SECTION III.

RESULTS CONNECTED WITH THE PROBLEM OF RECONSTRUCTING THE ANCIENT ANTE-CHRONOLOGICAL BUT EPOCHAL HISTORY OF EGYPT.

Epoch of Menes.—National History not before Menes Period.—Ante-Chronological Period, Language and Religious System.—Khamism Deposit of Western Asia.—Khamitic Language.—Khamism.—Religious Worship.—Book of Dead.—Origin of Book of the Dead - - - - - - - - Page 83

SECTION IV.

COROLLARIES, PHILOSOPHICAL AND PRACTICAL.

A.

Philosophical Corollaries and Metaphysical Methods for reconstructing History of Mankind.

Empirical.—Egyptological Research.—Bible Records.—Unity of Civilisation - - - - - - - - - - - 97

B.

Practical Corollaries.

Computation of Time by Years of World.—Years before and after Christ.—Conventional Epoch of 4000 years B.C.—Cycle of 21,000 for nutation of Ecliptic.—First Cycle or Pre-Christian time.—The Christian Cycle - - - - - 100
FINAL CONCLUSION - - - - - - - - - - 105

APPENDIX.

Egyptological Works and English Reviews - - - - - 107

THE FUNEREAL RITUAL OR BOOK OF THE DEAD.

INTRODUCTION - - - - - - - - - - - 123

THE FUNEREAL RITUAL.

Manifestation to Light - - - - - - - - 161
The Egyptian Faith - - - - - - - - - 172
Reconstruction of the Deceased - - - - - - - 184
Preservation of Body in Hades - - - - - - - 187

Page
Protection in Hades - - - - - - - - - 198
Celestial Diet - - - - - - - - - - 201
The Manifestation to Light - - - - - - - 206
The Metamorphoses - - - - - - - - 216
Protection of the Soul - - - - - - - - 229
The going into and out of Hades - - - - - 248
The Hall of the Two Truths - - - - - - 252
The Gods of the Orbit - - - - - - - 260
The Passage to the Sun - - - - - - - 264
Festival of Names of the Gods - - - - - - 274
The House of Osiris - - - - - - - - 304
The Orientation - - - - - - - - - 317
SUPPLEMENT - - - - - - - - - 319
ADDITIONAL CHAPTERS - - - - - - - 324
ADDITIONAL NOTES - - - - - - - - 327

DICTIONARY OF HIEROGLYPHICS.

Dictionary - - - - - - - - - - - 335
Names of the Principal Deities - - - - - - 581
Names of Places - - - - - - - - - 584

HIEROGLYPHIC GRAMMAR.

Grammar - - - - - - - - - - - 587
Mode of Writing - - - - - - - - - 590
Ideographs - - - - - - - - - - 596
Determinatives - - - - - - - - - 597
Phonetics - - - - - - - - - - 599
Alphabet - - - - - - - - - - 602
Language.—Nouns Singular, Dual, and Plural - - - 618
The Articles - - - - - - - - - 620
Gender - - - - - - - - - - 621
Declension of Nouns - - - - - - - - 622
Adjectives - - - - - - - - - 624
Notation - - - - - - - - - - 627
Pronouns - - - - - - - - - - 628
The Verb.—Substantive Verbs - - - - - - 646

Page
Forms, Moods, and Tenses - - - - - - - 656
Prepositions - - - - - - - - - 673
Adverbs - - - - - - - - - - 695
Conjunctions - - - - - - - - - 709
Interjections - - - - - - - - - 713
Syntax - - - - - - - - - - 714

SELECTED EGYPTIAN TEXTS.

I. Inscription of Time of Cheops referring to Sphinx - 719
II. Inscription at Dendera, mentioning Cheops - - - 721
III. Inscription at Dendera mentioning Phiops - - - 722
IV. Inscription of Age of Fourth Dynasty - - - 723
V. Inscription of Functionary of Twelfth Dynasty.—Succession of Monarchs - - - - - - - 724
VI. Inscription of the Twelfth Dynasty, recording Good Deeds of a Functionary.—The Years of Famine - 726
VII. Transcript of Papyrus, Sallier I.—Fall of Shepherd Kings - - - - - - - - - 730
VIII. Inscription of Eileithyia.—Exploits of Aahmes-Pennesheм - - - - - - - - - 732
IX. Inscription of Tanis.—Rameses II. and the 400 Years - 734
X. Text of Age of Rameses II. about Hebrews - - 735
XI. Text at Karnak.—Eclipse in Reign of Takellothis II. - 737
XII. Sepulchral Inscription of an Apis - - - - 738
XIII. Part of an Inscription, Conquest of Egypt by Cambyses 741

APPENDIX (A).

Complete Comparison of the hitherto known Old and New Egyptian words.

INTRODUCTION.

Arrangement and Transcription - - - - - - - 745
Comparative Egyptian and Semitic Glossary according to the Coptic (Demotic) - - - - - - - - - 747

APPENDIX (B).

Page

Result of Comparison of New and Old Egyptian words with the Semitic and Iranian - - - - - - - - 774

SUPPLEMENT (A).

Review of the true Egyptian Roots with M, of which the Semitic and Arian connection is known - - - - 776

SUPPLEMENT (B).

Professor Dietrich's Comparison of the Old Egyptian and Semitic Roots.

Preliminary Observations - - - - - - 778
I. Triliterals - - - - - - - - - - 780
II. Biliterals - - - - - - - - - - 782

PHILONIS BYBLII FRAGMENTA.

Præfatio - - - - - - - - - - - 791.
Testimonia Veterum de Sanchuniathone - - - - 793

I. Eusebius et Porphyrius de Sanchuniathone et de Philone Byblio, et Fragmentum ex ipso Philoniani operis Proœmio. §§ 1—10. - - - - - - - - 797
II. *Cosmogonia prima:* De Mocho sive materia genetrice et de Zophasemin. E Libro Primo, §§ 1—9. - - 807
III. *Cosmogonia secunda:* De Kolpia et Baau, de Protogono et Belsamin. §§ 1—15. - - - - - - 814
IV. *Cosmogonia tertia:* Cosmogonia Bybli de Urano et Crono. §§ 1—22 - - - - - - - 827
V. Tyriorum vel Sidoniorum traditio de *Phœnicès regionis historia sub regno Croni:* imprimis de Taauti inventis deque posteriorum figmentis. §§ 1—12. - - - 836
VI. Ex Philonis de Judæis Libro fragmenta duo:
A. De antiquissimis theologiæ auctoribus - - 841
B. De filiorum immolatione - - - - - 842

Page
VII. Ex Philonis libro de literis Phœnicum. §§ 1—9. - 843
VIII. Eusebii peroratio de Phœnicum theologia - - - 847
IX. Duo vel tria e Philonis Historia Phœnicum apospasmata:
A. De liberis Crono sacrificandis - - - - 848
B. De Croni regno - - - - - - - *ib.*
C. De Jovis imperio, Croni successoris - - - *ib.*

PHŒNICIA, BABYLONIA, ET ARIA VARIA.

APPENDIX AD PHILONIANA.

A.

Veterum Traditiones Theogonicæ apud Damascium.

I. Eudemi Theogonia Babyloniorum - - - - 849
II. Ejusdem Eudemi Ariorum Theogonia - - - - *ib.*
III. Ejusdem Theogonia Sidoniorum - - - - 850
IV. Mochi Theogonia Phœnicum - - - - - *ib.*
V. De Phœnicum Crono - - - - - - *ib.*

B.

Excerpta ex Lydi Libello de Mensibus - - - - - 851

C.

E Melitonis vel Pseudo-Melitonis Oratione ad Antoninum Cæsarem Fragmentum - - - - - - - - 851

Nominum propriorum quæ in Philone ceterisque occurrunt Index alphabeticus - - - - - - - - - 853

GENERAL INDEX - - - - - - - - - 855

EPILOGUE:

OR,

SUCCINCT STATEMENT OF THE LAST POSITIVE RESULTS AND PROBABLE CONSEQUENCES

OF

THE RESEARCH

INTO EGYPT'S PLACE IN THE HISTORY OF THE WORLD.

EGYPT'S PLACE

IN

UNIVERSAL HISTORY.

INTRODUCTORY REMARKS.

In the Fourth Volume the inquiry has been carried out into the last part of those historical and philosophical problems which the Author attempted to foreshadow fourteen years ago in the Preface and Introduction to the First, which was designed to give the outlines of a method adapted for the solution of those problems.

It commenced with an analysis of those phenomena of Egyptian life anterior to the events of national history, which had been discussed in the Second and Third. These records of primitive history are language and the groundwork of religious worship. Both are found not only existing at the opening of the Old Empire, but already so fully established and fixed as to receive but a very slight further development in the course of the Old, Middle, and Modern Empires. Language, in particular, is the historical document of this pre-Menite life. It is to be analyzed, not on account of anything transmitted in it, but because it contains in its strata and formations the palæontology of mankind. Having thus

arrived at the fountain-head, the Origines, an endeavour was made to reconstruct, from beginning to end, the framework of the whole of Egyptian life, as a part of the general development of our race. The method of our researches had hitherto been to ascend from the later to the earlier periods, from modern or national history to the primeval development. But our reconstructive survey takes the contrary course. It descends gradually from the Origines to Menes, and thence proceeds through the whole course of the thirty dynasties to the last Pharaoh before Alexander. This corrected historical review also furnished an opportunity of introducing a part of those improvements in some of the chronological details which the Author's own continued researches, with those of his fellow-inquirers, and the discoveries of the last years have supplied. But it would have been foreign to the purpose to submit the whole chronology to reconsideration. The Volume concludes with an attempt to present a picture of Egyptian life from the point of view of universal history and development. The Author has here entered into a complete account of what he considers to be the result of the late inquiries into the hieratic papyri, and into the treasures opened up by the translation of the "Book of the Dead," as regards the fundamental religious institutions of primitive Egypt.

Having done this, he could not conceal from himself the expediency, if not necessity, of an Epilogue, to serve as a mutual test of the problems successively discussed, and of the last results obtained. What, then, are the tests which can be applied to ascertain the correspondent mutual harmony, the concordance of the solutions attempted, or the results obtained, in the various branches of the critical inquiry and analysis, particularly with respect to chronology? The want of evidence in behalf of an assertion in one

series of research certainly cannot be supplied by a parallel result in another; a faulty chronology cannot be rectified, nor a hollow one strengthened by history; language is not to be interpreted by religion; but a good argument in one case may be strengthened by identical evidence in the other. What was only probable may become morally certain by being submitted to an independent test. The chronological series established on Egyptian monuments or records may obviously be strongly confirmed by Biblical synchronisms, or by an Assyrian, Babylonian, or Greek event connected with the Egyptian. We may thus, perhaps, be able to decide between alternatives which it was necessary either to leave open, or not to touch upon, from having no extraneous check to apply, no general concordance to plead. Lastly, we cannot come to any positive conclusion upon the highest questions of the primeval history of our race, and the laws of development which the Egyptological research has led us to discuss, and which belong legitimately to an historical inquiry into Egypt worthy of our age and of the state of philosophical science. On this sacred domain in particular every single point must be argued, as we have endeavoured to do, upon the merits of the evidence furnished by the records and monuments of the country or nation which is the object of criticism. But it is obvious, that the partial and more general results thus obtained resolve themselves at last, in proportion to the soundness and success of the inquiry, into very simple theses, which, however, directly affect the present objects of science and the living interests of humanity. We have, to the best of our power, concluded every section with general remarks, in which the principal points of the special inquiry are recapitulated. But the time has now come for speaking out, once for all, upon the most

important topics contained both in them and in the Key itself.

Of these last results, the first point requires a rather detailed and final consideration, the strictly chronological one. We think we have proved that the existence of a national Egyptian method, that of making the sums of regnal years according to dynasties the basis of chronology, is a reality. None of the Manethonian numbers are either imaginary, or mythical and cyclical: all such dreams disappear upon a patient examination of the monuments which were for the most part unknown to those who have indulged in these orgies of abstract speculation. But some of them are repetitions, some are collateral dates, the key to which is wanting. Though we think we have laid the basis of a restoration of the framework of Manetho's chronology, from Menes to Nekhtanebo II. in 3555 years, we are far from asserting that it represents the real chronology of Egypt. Having, on the contrary, proved (as we think) that the great Alexandrian scholar, who had the good sense to look out for a better, and we may say an infallible, method of discovering chronological time instead of sums of regnal years of dynasties, authentically reduced the nearly 1500 years of Manetho's Old Empire to 1076 years, we hope now to show, by bringing to bear upon the inquiry the whole weight of the results successively obtained, that the 922 or 771 years for the Middle Period (the only genuine Manethonian sums admissible), have been with equal certainty reduced by Apollodorus to 350 years. We thus get rid legitimately of a considerable number of useless centuries, without indulging in conjectures. That method is, on the contrary, the only way of bridging over the chasm which separates the Empire of Menes from the Restoration.

We would, therefore, draw the attention of the reader,

in the first place, to this final and conclusive consideration of the chronology of Egypt, as having a direct bearing upon the two turning-points:—

1. That the Manethonian system can only be restored on the basis of the method pursued by us; that it has been restored successively in the course of our inquiry; but that it proves unsatisfactory from our inability to apply to it any strict check, and that it is chronologically as unreal in the Middle, as in the Old Empire.

2. That Alexandrian ingenuity and research have discovered, both for the Middle and Old Empires, the true chronological measurement.

The proposed change in our dates connected with the adoption of this research and measurement directly affects only the Hyksos period, and makes no alteration in the general framework of sacred and universal history. The concluding tabular view shows the modifications required for part of the tables of ancient history from Menes to Moses, contained in the last volume.

In thus summing up the last results of our researches, we commend it to the fair and unprejudiced consideration of both the general reader and professional Egyptologer. We certainly think that, unless Egyptology be directed to historical criticism on a large basis it will never rise above a narrow antiquarian or dilettante treatment. But anxious as we are that our own opinions should create an interest among the cultivated public of Europe and America, we are infinitely more anxious to insure that interest to the subject itself. Of one point we feel perfectly certain, that any one who wishes to judge of the bearing of the Egyptological discussion must pursue the method carried out in this work. It becomes every day more impossible to treat of ancient history without Egyptology, or of Egyptology detached from general historical criticism. It is becoming ridiculous,

not to say disgraceful, for scholars and philosophers to think they can with impunity ignore hieroglyphical discoveries and the monuments deciphered by their aid. Egyptology, on the other hand, applied to history and philosophy, can receive no other treatment than the threefold one we have attempted to apply to it. There must be first a sound philological basis, which can be no other than that system of analysis taught by Champollion, and followed by his school with such positive and signal success. With this must be combined that historical criticism of the ancient records of Asia, Biblical and profane, and of those invaluable accounts preserved by Greek historians, which in our times has been applied so successfully to Biblical and classical literature, and to the history of Israel, as well as those of Rome and Greece.

Finally, the methodical application of the results of the philological and historical inquiry to the general questions of universal history must be considered as the crowning point of the whole. Those who speak with contempt of researches beyond the age of Solon and Cyrus overlook the legitimate claims of the earlier times, and betray little knowledge of the relative advantages and disadvantages of criticism in either. Modern history is, in many respects, much more liable to become fiction, than ancient history to become fable, and that too without possessing its high humanitarian importance and interest. Of those who deny the existence of reliable records and sound evidence we must beg pardon, if we treat the assertion as betraying great ignorance or incorrigible blindness and onesidedness. They might as well begin history with the age of Louis XIV., and there revel, to their modern hearts' content, in courtly anecdotes and diplomatic intrigues, and in the total absence of almost all that relates to the eternal interests of the human mind.

The Epilogue is divided, Problems and Key, into four Parts, each consisting of nine principal heads:

I. Results as to chronological problems, exclusively Egyptian.

II. Chronological results connected with synchronisms, Biblical, Assyrian, Babylonian, and Greek.

III. Results connected with the reconstruction of the ancient ante-chronological, but epochal history of Egypt.

IV. Corollaries, philosophical and practical.

The synchronisms (II.) are the tests of Egyptian dates (I.): the concordance of the Origines of Egypt and Asia (III.) are the tests of the position assigned to Egyptian language and religion: finally, the bearing of the historical conclusions upon the reconstruction of universal history (IV.) is the test of the asserted importance of Egyptian research. The practical corollaries flow spontaneously from the results obtained.

PROBLEMS AND KEY.

THE PROBLEMS.

SECTION I.

RESULTS AS TO CHRONOLOGICAL PROBLEMS EXCLUSIVELY EGYPTIAN.

I. THE date established for the New Empire, from Amos to Nekhtanebo II. (1294 or 1286 years), is essentially the chronological date of Manetho the historian, and is sufficiently tested, being also supported by two absolute dates.

II. Manetho's date for the Middle Empire, from Salatis to the year before Amos, is either 922 or 771 years; the former is inadmissible, the latter incomplete, and the test for the year 2782 is illusory.

III. All the accounts or reports of Greek historians and chronographers before Manetho are based upon the imperfect Egyptian system of regnal years, and even a Sothiac date preserved by Clemens of Alexandria is not quite correct.

IV. The chronological series of the Old Empire from Menes to Amuntimaios, according to the Theban annals officially examined by Eratosthenes, is the corrective for Manetho in the Old Empire.

V. The Eratosthenian Table solves all problems as to the first six dynasties and their representatives on the Tablets of Karnak and Abydos.

VI. Eratosthenes and Apollodorus, combined and confronted with Manetho, give the key to the fundamental error of the Egyptian chronologer, by substituting the epoch of 3282 for that of 2782.

VII. Recapitulation. Of all the systems of chronology for the Old and Middle Empires hitherto attempted the Alexandrian alone is tenable.

VIII. The restoration of the leading Egyptian dates from Menes to the year before Amos, according to the absolute Alexandrian computation, gives in every respect a satisfactory result.

IX. Complete chronological table for the Old and Middle Empires founded upon the Alexandrian calculation.

SECTION II.

CHRONOLOGICAL RESULTS CONNECTED WITH BIBLICAL, ASSYRIAN, BABYLONIAN, AND GREEK SYNCHRONISMS.

A.

Points of Contact before Solomon.

I. According to the joint evidence of the Bible and of the Egyptian records and traditions, Joseph was Shallît (grand-vizir or regent) of Sesortôsis, second king of the 12th Dynasty.

II. The 215 years of bondage in Egypt form a historical Date.

III. The Alexandrian date found for the Sesortosides, and consequently for Joseph and the immigration of Jacob, and approximatively for Abraham, and the date of about 860 years between Joseph and Moses, tally with the Biblical account better than any other.

IV. The nationality of the Hyksos and the nature of their sway in Egypt are now fully explained.

V. Menephthah (Menôphthes) son of Rameses II. is the Pharaoh of the Exodus, the only assumption which agrees with the authentic Biblical dates respecting the interval between the Exodus and the Building of the Temple.

VI. The forty years between the Exodus and the Passage of the Jordan are checked and confirmed by an Egyptian and Assyrian date.

VII. The Assyrian dates respecting the foundation of the monarchy of the Ninyads, the conquests of Semiramis, and the continued power and influence of Nineveh, tally perfectly with the Egyptian dates in the 20th Dynasty.

B.

Synchronisms posterior to Solomon.

VIII. All the later synchronisms between the New Empire and the history of Israel tally with our system, but cannot be made to agree with any other tabular view, without introducing violent changes.

IX. The synchronism of Petubastes (first king of 23rd Dyn.) and the First Olympiad, which is expressly noted by Manetho, tallies with our arrangement.

SECTION III.

RESULTS CONNECTED WITH THE PROBLEM OF RECONSTRUCTING THE ANCIENT ANTE-CHRONOLOGICAL, BUT EPOCHAL, HISTORY OF EGYPT.

I. The epoch of Menes, or the beginning of the Imperial History of Egypt, is nothing but the beginning of the last stage of the religious and social development of the nation.

II. In no part of Asia does chronological national history go back beyond the Menes period, or, at least, beyond 4000 B.C.: but we see everywhere traces of a preceding epoch of tribes and municipal cities as nascent nationalities.

III. During the ante-chronological political period we find language and a religious system in a state of development, but as primitive heirlooms. In Egypt both can be traced more accurately than in Asia.

IV. As the mythological development precedes the elementary political one, so the mythological development is preceded by the epoch of the formation of language. Khamism, the language of Egypt (Kham), is a very ancient deposit from Western Asia, containing the germs of the Semitic.

V. The Khamitic language is an irrefragable witness to the primitive cognate unity of the Semitic and Arian races.

VI. Khamism itself, not being a primitive stage but implying two prior stages, represents the medieval epoch in primitive history, as the national history of Egypt represents the middle ages in the modern history of mankind.

VII. The second document of ancient or epochal history, or that of Egypt before Menes, the fundamental ideas and institution of religious worship, evinces proofs of a vital connexion with primitive Asiatic life.

VIII. We possess in one of the sacred books of the Egyptians, the "Book of the Dead," a text which was mixed up with its glosses and commentaries in the 11th Dynasty, as early as 2250 B.C.

IX. The origin of the ancient prayers and hymns of the "Book of the Dead" is anterior to Menes, and belongs probably to the pre-Menite dynasty of Abydos, between 3100 and 4500 B.C.; and it implies that the system of Osirian worship and mythology was already formed.

SECTION IV.

COROLLARIES, PHILOSOPHICAL AND PRACTICAL.

A.

Philosophical Corollaries, and the metaphysical methods hitherto employed for reconstructing the Universal History of Mankind.

I. The empirical must be given up as radically defective.

II. This applies both to language and mythology, but in the most eminent sense to language.

III. The Egyptological research is important throughout, but in many points decisive, in enabling us to discover and to prove the real positive history of the development of language and religion in the ancient world.

IV. The Bible records contain nothing contradictory to this theory and history, nor can they, any more than the other records and monuments of antiquity, be satisfactorily explained upon any other assumption, without abandoning all the principles of historical criticism.

V. The Bible assumes, a rational physiology renders probable, and the analysis of language and religion proves, the unity of human civilisation, and leads us to the fact of the physical unity of the human race.

B.

Practical Corollaries.

VI. The computation of time by years of the World, even for the pre-Christian history, being as absurd and irrational as it is for the epochs of the earth and the universe, must be abandoned as the unscientific assumption of rabbins and scholastics, which has grown into a wilful mischievous falsehood, in the face of the annals of nature and of mankind.

VII. The only chronology adapted to Universal History is that according to years before and after Jesus Christ.

VIII. The conventional epoch of about 4000 years before Christ as the beginning of human existence happens to be, with approximate accuracy, the starting-point of chronological history, which is synonymous with national or modern history.

IX. The cycle of 21,000 years for the nutation of the Ecliptic, which in the year 1240 of our era arrived at its apex, as the most favourable point for the Northern Hemisphere, affords, in every respect, a suitable framework for the facts of human existence on this globe.

THE KEY.

SECTION I.

SOLUTION OF CHRONOLOGICAL PROBLEMS EXCLUSIVELY EGYPTIAN.

I.

The date established for the New Empire from Amos to Nekhtanebo II. (1294 *or* 1286 *years*), *is essentially the chronological date of Manetho the historian, and is sufficiently tested, being also supported by two absolute dates.*

THIS assertion is justified by the detailed discussion which occupies a considerable portion of the Second and Third Volumes, and that of the Fourth, where the reader has a historical survey, concluding with a general synoptical table (pp. 519—550.). That the date of the beginning of the 20th Dynasty (which, as we were the first to show, is that of the second House of the Ramessides) occurs about the year 1300 B.C. is now generally acknowledged by Egyptologers: and that it really begins with King Nile, the father of Ramses III., as we assumed upon the authority of Sir Gardner Wilkinson, has been definitively proved by a text brought to bear on this question by M. de Rougé. As to the 18th Dynasty, which Champollion and Rosellini, by an uncritical use of the Lists (to which the English Egyptologers at the time opposed a mere negative system, rejecting their dates of the first two dynasties of the New Empire), threw back to the 19th century B.C., M. de Rougé now seems disposed not to carry it farther than the 18th century, but he has as yet entered into no critical discussion on the subject. Lepsius throws it back to the Julian year 1684, which is fifty years above our number; but this difference is prin-

cipally due to his reckoning the time from the death of Tuthmosis I. to that of Tuthmosis III. as 60 years, instead of 48, and to his accepting 51 + 66 as the regnal years of Sethos I. and his son Ramses II., instead of 19 + 66, as we think we find in the Lists.

Now there are two points which require to be proved in behalf of our proposition. The *first* is, that what we consider as the truly chronological number, on the ground of monuments and synchronisms confronted with the Lists, may also be considered as Manetho's chronological date, and therefore as an integral part of the 3555 Egyptian years which he laid down as the duration of the empire of Egypt, from Menes to Nekhtanebo II., in 113 generations, and 30 royal houses. The *second* is, that thinking, as we do, the present Lists of the 18th and 19th Dynasties to be a later confused agglomeration of dates, we are able to show, by a simple method, that the succession of kings, the separation of the two dynasties, and the dates of the reigns, can be safely restored, by comparing the Lists with the monumental dates and facts.

The proof that our system must absolutely, or very nearly, represent the account of Manetho the historian himself, is easier than it was in the course of the successive criticism and restoration of the Lists. We may now confidently assert that the only synchronism in the dynasties of the New Empire is the 21 years of the first three reigns of the Psametik dynasty (26th), which run parallel with as many years in the reign of Tirhaka, the third and last king of the preceding Ethiopian dynasty. The harmony of the synchronisms, and the infallible canon of Ptolemy for the Persian kings, prove that the insurrectionary national dynasties were only reckoned when they really possessed Memphis. Now these 21 years occurring twice in the Lists (very naturally so according to the Egyptian method), could only be reckoned once chronologically by Manetho. As to the single dates, from the 20th to the 25th Dynasty, there is the concurrent testimony of monuments and synchronisms for discovering the real text of the Lists in the single entries. As to the sums of the regnal years of a dynasty, we can often only prove that they represent nothing but the single, incomplete, or miswritten, or confused entries of the lists, not a Manethonian tradition. But there are always, and particularly since the publication of Mariette's Apis dates, sufficient checks to

trace the true dynastic sums which the lists in Manetho's work must, of course, have contained.

As to a synoptical view of the method pursued in the criticism of the 18th and 19th Dynasties, and of the principal results obtained, we think the following points conclusive for our purpose.

I. *The two dynasties represent twelve generations. The extinction of the male line in the 7th (Horus) marks the natural and necessary division.*

There is no more positive evidence in behalf of any historical fact than that which proves that the nine reigns of the 18th Dynasty formed seven generations, and that the four legitimate successors of Ramses I., the chief of the 19th, were all lineal descendants. As to the close of the 18th, it is undeniably indicated by Horus having no male issue. The sums total of these Lists, amounting to 284 or 288 years, which include some very short reigns, are therefore inadmissible.

II. *The names and dates of the two dynasties are not invented, but confused, and restorable by tradition.*

The monuments prove that these Lists contain co-regencies and rival kings. Where the dates are at variance with each other they are condemned by better entries and by historical impossibilities. One of these impossibilities is the entry of 51 + 66 years for Sethos I. and his son Ramses II. But we can show what is the true chronological entry for Sethos (19 years), and explain the 51 years as including those in excess of the 19 years during which the actual government was in the hands of his celebrated son.

The question which remains to be solved is how the existing confusion is compatible with a sound foundation for the reconstruction of historic truth. To enable our readers to form for themselves an independent judgment on this subject, we must request them to examine what follows with the text of the Lists, namely: the original one in the Appendix of Authorities to Vol. I., and the tabular survey of the same in the Second Volume, p. 520—523., compared with the connected analysis, p. 526—570., and with the more concentrated survey in the Fourth Volume, p. 518-524.

III. *The last two entries in the List of the* 18*th Dynasty anticipate, as usual, the first reign of the next, and the list of the* 19*th continues this series, concluding with a similar anticipation of the* 20*th.*

1. The reigns 1—9 represent the chronological series of the kings of the Tuthmosis house down to the extinction of the male line. The dates are found to be historical by the check of the monuments: but they are moved out of their places from the second entry to the ninth. The monuments inform us besides, that from the death of Tuthmosis I. to that of Tuthmosis III., the sums of all the regnal years only made 48 years. The names and dates thus verified are

Names.	Dates.	Names.	Dates.
Amosis - -	25 yrs.	Amenôphis II. - -	9 yrs.
Amenôphis I. - -	13	Tuthmôsis IV. - -	31
Tuthmôsis I. - -	21	Amenôphis III. - -	37
Tuthmôsis II. - -	22	Horus - - -	30
Tuthmôsis III. - -	26	Sum -	214 years.

2. The entries 10—13 contain two rival reigns, one of which has been given with some variations as to name and dates three times, (10, 12, 13). The king thus designated (Akenkhres or Akherres or Kherres) is the Akhen-ra of the monuments, Amenophis IV. brother of Horus. The 11th name, which intervenes between these Akhenra entries, represents the second line of pretenders to the crown, the successful one, Ra-ta.i or Ra-ta.u (the second sign being read not as the consonant T, but, according to its original power, Alphabet I. 568. Syllabic), transcribed *Rathôs*, being the name of another child of Amenophis III. (whose genealogy is given at p. 521. of the preceding volume), sister of Horus. It is this female line which leads to the establishment of a new legitimate dynasty, the 19th, Ra-ta.i having married Aï, priest and king, who is called husband of the royal daughter and sister. Their son was Ramses I., who consequently became the founder of a new royal house. His name comes in the right place in the Lists, after the line of Amenophis IV. (as 14, 15). Ramses being preceded in the list by Harmaï (Armaïs, 14), to whom only one year of reign is assigned, we must consider him to be an elder brother of the same name as the historical younger brother of Sethos I., not mentioned in the lists. Ramses I. having

reigned five years, the sum total of this generation, represented by the surviving brother, consequently, is six years. These two concluding entries of the 18th Dynasty were placed by the epitomists with the kings of that house, probably because they were mentioned in the historical work when accounting for the extinction of the male line, and consequently of the house of Tuthmosis. The same method has been followed at the close of the 19th, where alone the name of the founder of the 20th is mentioned: in both cases the list of the new dynasty begins with the second reign. We find also the same practice observed as to the first king of the 12th Dynasty, mentioned only under the heading of the 11th. So far then the present arrangement of the Lists, although it requires a key, is rational, and capable of being brought into harmony with the monumental names and genealogies.

3. Supposing the same rational arrangement to have been observed in the sequel, the actual list of the second royal house must begin with the second reign. We know this to have been the glorious reign of Sethôs I. (Seti). Now we find as the next (16.) king (in Africanus) Amenephad (Amenôph, with 19 years), a name which occurs again at a place where there can be no doubt that it is an incorrect transcript of the name of the son of Ramses II. (Amenephthes, 20 years), Mai-n-ptah, beloved by Ptah. Now Sethos I. is the first king with that epithet in his royal scutcheon, where it encloses the name of Seti. Why then should he not have been sometimes designated by that name, which was equally distinctive of his house? It is on the strength of this identification that we now consider the date assigned to him, 19 years, as expressing the real duration of the reign of that great Pharaoh, and not one of two not appropriated dates, or 9 or 12 years.

4. The next entry (the first of the 19th in Africanus), consequently represents the same reign: here the legitimate name Sethos is given, not the epithet, Menephthah. There can therefore be no doubt as to the reign designated: the difficulty here is in the 51 regnal years. This cannot be the expression of the real duration: first, because we have already the 19 years for it: secondly, because these 51 years are among the historical impossibilities mentioned above, his successor and son having reigned, according to the joint evidence of the

Lists and monuments, 66 years. Still we must account for the 51 years, and the more so as the entry of Sethos is also found in Eusebius, but with a slight difference (55 years). The only possible solution is that Sethos, after having been sole king for 19 years, during the rest of his life associated his son Ramses II. with him on the throne: and that the two having reigned together 32 years, Ramses continued to count his regnal years from his co-regency. This may perhaps account also for the addition to the title of Ramses II. which is traceable in his monuments, "tried by Ra." If it could be proved that we do not find this before his 33rd year, the conjecture would become positive proof. The sculptures of Abokkis (Ibsambul) where Ramses always has his full title, date from his 35th year. Thus we have two reigns, which lasted chronologically 85 years (19+66: counted also as 19 (Sethos alone) +32 (the united reign) +34 (Ramses alone). The paucity of monuments bearing the name of Sethos, of which there are none beyond the first year, seems to confirm such an assumption.

5. The next entry (the second reign in our List) is the well known Ramses II. with his fully attested 66 years.

6. We know that he was succeeded by his son, whose proper royal name is the epithet of his grandfather, Menephthah, or Menophthes, spelled by Africanus, Amenephthes. The 20 regnal years of this third reign of the List admit consequently of no doubt.

7. The next entry (fourth reign of the List), Ramses with 60 years, can, of course, be only another entry of Ramses II.: an occasional entry, historical, not chronological, inserted at the wrong place.

8. We know that his legitimate successor was Seti II.: the name now read in Africanus, Amenemnes, with 5 years, represents therefore his titular name, Mai-n-ptah, Menephthah, with that trifling corruption of Amenephthes.

9. The last in the List Thuôris ("the Nile," Phuôris) is King Phuorô, or Nile. It conveys to us the historical fact that the reign of this founder of the 20th Dynasty (for we now know positively that Ramses III., Miamun, was his son as well as his successor), followed immediately after that of Sethos II., the years of the usurper, Si-ptah, not being counted in the series.

The series therefore was as follows:—

Names.	Dates.	Names.	Dates.
Harmais and Ramses I.	1 + 5 = 6 yrs.	Ramses II.	66 yrs.
Seti-Menephthah	19	Menephthah	20
		Seti-Menephthah II.	5
	Sum		116 yrs.

This analysis therefore brings out the same chronological result as we had arrived at before, with the exception of an addition of 7 or 10 years to Sethos I. (19 instead of 12 or 9). Now if instead of 32 years we give to Horus the 30 years assigned by Josephus to his predecessor, Amenophis III., to whom as we know by the monuments, which give his 36th year, they cannot belong, this excess of 10 years will be reduced to 8: and these 8 years added to our original account, bring us to the year 1574 as the first regnal year of Tuthmosis III., or the one after the death of his father. This interpretation of the absolute date assigned to that monarch has been discussed and justified in the Preface to the Third Volume (p. xviii. to xxii.); it is also a confirmation of the connexion between Menephthah and the Sothiac year 1322 B.C.

We therefore adopt the year 1574 in preference to the one which we arrived at by our critical examination of the Lists confronted with the monuments, which was only 8 years lower. This makes the first year of Amos, or the recovery of Memphis identical with his accession, 1633 B. C., instead of 1625.

As to the duration of the dynasties, our final account stands thus:—

18th Dynasty	214 years.
19th „	116
Chronological years	330
Average of generations	27½ years.

We confess ourselves unable to place Amos earlier than 1633: and we are sure that nobody can throw him back to 1700 before our era. This would make the duration of the New Empire 1294 years: so that 1300 years may be said, in round numbers, to be the time assigned to it by Manetho.

It is clear therefore, that, if we can discover Manetho's chronological number for the Middle Period, we possess a sum, the difference between which and the 3555 years will necessarily represent his assumption as to the duration of the Old Empire.

At present we have secured the following result:

Sum total assumed by Manetho - -	3555 years.
Deduct his number for the New Empire, from Amos to Nekhtanebos II. 1633 —340 B.C. - - - - - -	1294
And there remain for the Middle and Old Empires - - - - - -	2261 years.

How are these to be divided between the two dark periods?

II.

Manetho's date for the Middle Empire, from Salatis to the year before Amos, is either 922 *or* 771 *years; the former is inadmissible, the latter incomplete, and the test for the year* 2782 *is illusory.*

The last critical question as to Manetho's system is, whether he took the entire sum of the two Shepherd dynasties (15th and 16th) and of the Theban dynasty (17th) preceding Amos as the length of the Middle Period; or whether he took the 151 years assigned to this natural dynasty as parallel to the last 151 years of the second Hyksos dynasty (260 + 511 = 771). Now since it is known from the papyrus that Sekennen-ra, the last, or one of the last Pharaohs of the 17th had a negotiation with a Hyksos king Apepi-ra, and as that Hyksos-king must have been registered at Memphis as well as

at Avaris contemporaneously with the last Theban kings immediately preceding Amos, the more probable supposition is that the whole 17th Dynasty of 151 regnal years was contemporaneous with the latter part of the second Hyksos dynasty.

There are two points which require to be tested:

1. The 771 years as being Manetho's number for the duration of the Middle Empire and an integral part of his historical sum total of the period of 3555 years intervening between Menes and Nekhtanebo II.

2. The historical truth and reality of this assumption.

We have indeed decisive tests as to the former, which we will submit succinctly to our readers, before proceeding to the second, more important, point.

The Modern Empire having lasted nearly 1300 years, or according to our accounts, precisely - - -	1294 years,
reckoning the Middle at - - - - -	771
leaves for the Old - - - - - -	1490
Sum total - -	3555 years.

Any number indeed considerably higher than 1490 years is found to be impossible, as we shall show in a synopsis of Manetho's dates of the imperial dynasties. That every other system (even that of Lepsius, who considers the 2nd and 5th Dynasties to be parts of Manetho's historical sum total) is irreconcilable with the 3555 years has been shown in the Third Volume (pp. 87—98.) by the exhaustive method. We shall here develop a point only touched upon there, which is certainly deserving of the fullest attention.

It is very generally reported that the arrangement of Manetho's historical work was, in one way or another, connected with the Sothiac cycle. The Egyptian monuments now prove beyond controversy that this is not to be understood (as Böckh once undertook to show) as if Manetho arranged the historical dates themselves according to the epochs of 1460 years. But, on the other hand, it is impossible to assign any rational motive for his having concluded the second of his three

books of Egyptian history with the 19th, and the first with the 11th, except that of making each book terminate with the dynasty which happened to reign when the great epochal year occurred, that is to say, when the cycle of 1461 years (1460 Julian) was completed, and a whole year intercalated at once.

That such was really the case as regards the 19th Dynasty has been maintained by us from the outset, and we think it proved beyond contradiction. The year 1322 B.C., the epochal year for that cycle of which the expiration was known to Theon and to astronomers generally, belongs to the 19th Dynasty. The second book of Manetho closed with that royal house, and as it falls in the reign of their fourth or penultimate king, Menophthah, the second cycle was named after him, as *all the other known eras of Asia and Egypt* are named after the monarch in whose reign they began.

What then can be more natural than that the same coincidence took place, according to Manetho's framework, as to the completion of the preceding cycle, when the 11th dynasty reigned? Here, as in the case of the 19th, no reason can be assigned why he should have closed the book when he did except this coincidence. The 11th Dynasty was neither powerful nor glorious, nor did it reign long: it only lasted 43 years, and preceded the illustrious dynasty of the Sesortosides. Nor can he be supposed to have opened a new book with this glorious royal house, for this reason does not apply to the opening of the second book, the 20th Dynasty having become after a bright beginning shortly after tributary to Assyria.

But, if he concluded either of his first two books with a Sothiac cycle, does it follow that such a coincidence was as much a reality as to the year 2782, as we have seen that it was in 1322? It might indeed be assumed with some show of plausibility that he had in both cases followed, not his own calculations, but historical tradition, as the astronomical arrangements of Egypt date at latest from 2800 B.C. (III. p. 37—50.) Such an assumption, however, not only has no solid historical foundation, but can be proved to be entirely fallacious. Manetho's arrangement must have been a calculation, and that a false one. It gives us moreover, at the best, no means of measuring the Middle Empire.

The following table will show the state of the case:—

Starting-point, first year of Tuthmosis III.	
" (instead of 1566) - - - - - -	1574 B.C.
First year of Amos - - - - - -	1633
Last year of the Hyksos in Memphis - -	1634
Duration of the Hyksos rule 260+511 (518) 771 (778) - - - - - - - -	
First year of Salatis (15th, 1) - - - -	2404
If we assume that the Pharaohs of Dynasty 13th to the end of Amuntimaios (69th year of dynasty according to Erat.) represent, according to the average, 122 years in Manetho's Lists, those 69 years of Eratosthenes, we obtain:	
First year of 13th Dyn. (2404+122) - -	2526
„ 12th Dyn. (213 years duration) -	2739
„ 11th Dyn. (43 years duration) -	2782
or, if the duration of 778 years be preferred for the Hyksos (260+518), 7 years more - -	2789

The epochal year of the renewal of the Sothiac cycle will be, under this assumption, the first year of the 11th Dynasty in the Manethonian system, but we must allow that this system involves great difficulties as to the assumed 122 years.

It is clear that Manetho's Lists give no clue as to the interval of time between the invasion and the establishment of a Hyksos dynasty. But we know from himself that there was such an interval; and from Eratosthenes that the reign of the invasion began in the 25th year of the 13th Dynasty: that the unfortunate king under whom it took place reigned 63 years: and so the first year of the reign of the Arabian Shallît was, according to him, the 88th. But was this Manetho's idea? Our assumption of 122 years, which are required in order to arrive at 2782 under the 11th Dynasty, can be justified, but it remains a mere assumption. Yet, if we once admit the Eratosthenian element as subsidiary to Manetho's calculations, we must not overlook the fact that the two systems are irreconcilable as regards the year 2782. For if, according to Manetho, the Sothiac epoch coincided with the beginning of the 11th Dynasty, the Eratosthenian account (which assigns only 147 years to the 12th) cannot possibly be brought within

the range of the 43 years of that house. The account in Eratosthenes will stand thus:

Taking the starting-point for the first year of Salatis - - - - - - - - -	2404 B.C.
we have the beginning of the 13th Dynasty (87 years back) - - - - - - - - -	2491
that of the 12th Dyn. (147 years) - - - - -	2638
and that of the 11th Dynasty according to Manetho (43 years) - - - - - -	2681

The epoch falls clearly, according to Eratosthenes, 100 years before the accession of the house of Nantef to the throne of Egypt.

We may condense the whole result into the following formula: *Our system, and ours alone, is compatible with the 3555 years, but Manetho's whole account is systematic, not historically chronological.* The sum of all his dynasties which are to be taken into account is 1612 years. Now we have obtained for

the New Empire (1286 or) - - - - -	1294 years,
Middle Empire (778 or) - - - - -	771
Sum -	2065 years,
and there remains, consequently, for the Old Empire the difference between 3555 and 2065 -	1490
Sum total -	3555 years.

The difference between 1612 and 1490 is exactly 122 years. The sum total therefore of those regnal years which come into account is 122 years in excess. And still all the internal evidence, abstracting even from the List of Eratosthenes, is in favour of 1490. Indeed, it seems perfectly impossible that Manetho should not have reduced the sums of the two dynasties (4th and 6th); for in the 4th Dynasty we have, for the two Sûphis (brothers) and Menkheres, the fabulous regnal years

$$63 : 66\ (56) : 63 = 192\ (182) \text{ years,}$$

instead of $\underbrace{29+27}$ and $\underbrace{31+33}$

$$56 + 64 = 120$$

Difference - 62 years.

which difference we have fully explained, as resulting from the Egyptian system of adding up all the regnal years, co-regencies and rival kings, and reserving to some other place the chronological result.

We might possibly have to add the 119 years of Sôris (first king of our list of the 4th Dynasty) parallel with the 29 of Sûphis I.: but there are too many of these entries in Manetho not to consider it a part of his system. As to the 6th Dynasty, the necessity of such a reduction is equally palpable. We have the two dates for Phiôps and his son,

100 (or 95) and 1,

in Eratosthenes, in Manetho, and in the Papyrus, which latter takes 100 as the amount of life, not of reign, which being counted from the sixth year (mentioned also by Manetho as an epoch in the life of Phiôps) gives 95 instead of 100 years. But the same two names, Phiôps and Mentusuphis, occur again in our List as

53 and 7.

All the efforts of Lepsius to find a double Phiôps and a double Mentuhept for this dynasty have failed: his Book of the Kings shows that failure very clearly.

Both entries are undoubtedly correct when referred to Phiôps and his son, who must have been co-regent with his father during a considerable part of his life. The 53 years of Phiôps are therefore most likely the years he reigned alone, leaving 47 which he reigned with his son. The 7 years coincide with the 6 assigned by Eratosthenes to Nitôkris, who reigned in the name of her husband, as indeed she had no other title, being only royal spouse, not royal daughter. Having taken that position, as representative of her royal husband, it is very possible, that after conducting the affairs of the monarchy the last 6 or 7 years of his life, she continued to count her regnal years from the period when she reigned as royal widow. With all this, however, her true regnal years will be the 6 of Eratosthenes and not the 12 of Manetho. The correction of Manetho in his historical key may therefore have amounted

to 53 years only, or to $53+7$ ($=60$), or to $53+7+6$ ($=66$). The reduction of the sum of regnal years by 60 is, however, imperative in this dynasty as that by 62 is in the 4th.

Now, assuming this correction really to have been made by Manetho in his key, we get the precise sum of the 122 years required.

Present sum of Imperial dynasties - -	1612 years.
Necessary complement of the 3555 years -	1490
Amount for chronological correction -	122 years.

Now we had found this very correction indispensable in those two dynasties.

It is unnecessary to say that the number 3555 cannot be legitimately arrived at by taking into account, as Manetho's chronology, any single one of those dynasties we have discarded as not falling within the definition of imperial dynasties. For if our system even, which excludes every dynasty not Theban or Memphitic, be too long, how much more so will it be if all the others are included.[1]

We may say, therefore:

That the key to the chronological arrangement of Manetho's dynasties and regnal years is lost: that we can restore the 3555 *years according to his numbers; but that these are not to be relied on, on the contrary, that they are inaccurate.*

The fault seems to lie partly in Manetho individually, but partly also in the very imperfect method of summing up regnal years adopted by the Egyptian annals from the beginning. What evidence have we for the application of the Sothiac cycle to the history of the Ancient and Modern Empires? and what is the general character of the Greek method applied to the Middle and Old Empires, if compared with Manetho?

[1] The text of the Barbarus Scaligeri, at page 64. shows how little this really barbarous extract is adapted to give us a better basis.

III.

All the accounts or reports of Greek historians and chronographers before Manetho are based upon the imperfect Egyptian system of regnal years, and even a Sothiac date preserved by Clemens of Alexandria is not quite correct.

1.

The account in Herodotus of the two solar cycles which intervened between Menes and Sethos is not more correct than Manetho.

We have not discussed this point since our first preliminary examination of it in Vol. I. 58—61, 82—84. We are now enabled to approach the definitive solution. The safest method seems to be to interpret the communication made to Herodotus according to the mind of the priests who furnished it, and not according to the chronological framework of the receiver. We can hardly, therefore, regard that statement as anything more than the quaint Egyptian expression of the fact that the history of Egypt comprised from Menes to Sethos the space of time contained in two Sothiac cycles, or 2920 real solar years. It may now be confidently stated that neither Menes nor Sethos were identical nor identified with epochal years relating to that cycle. Sethos formed, in the Egyptian tradition (misunderstood by Herodotus), a historical epoch: his was the last reign of an independent Pharaoh before the Ethiopic invasion. The priests may therefore have included the 31 years of his reign in their calculation.

We have found Sethos' reign to extend from	755	to	725 B.C.
the length of two Sothiac cycles added -	2920		2920
gives as the first year of Menes - -	3675	or	3645 yrs.

The lower number, as being historically epochal, seems the more probable. It is clear that this comes very near the Mane-

thonian number of 3895 (3892) B.C., and nearer historic truth than Manetho's system.[1]

2.

The date of Dicæarchus as to the age of King Sesostris and King Nilus is also very near that of Manetho, but more historical, because it places Menes lower than Manetho.

We have given in the Appendix of Authorities (Vol. I. p. 675—682.), the text of Dicæarchus, which had been as much neglected by scholars as his statement itself was by Egyptologers, and we have discussed its contents in the text of the same volume (p. 110—112.). We now know that King Nile is a translation of the name Phuorô (ph-Uorô, the Nile, whence Phuôris) given to Set-nekht, the founder of the 20th Dynasty, and father of Ramses III., whose reign lasted 7 years, from 1299 to 1293. The first statement in Dicæarchus is this:

King Nile before first Olympiad - -	436 years.
First Olympiad, according to a calculation which was generally abandoned only from the time of the historian Timæus - - -	884 (888) yrs.
Reign of King Nile began B.C.	1320 (1324)
„ ended	1314 (1318)

So far we have only a difference of from 20 to 25 years, by which the chronology of Dicæarchus is higher than ours.

As to the second statement, that Sesostris lived 2500 years before King Nile, the figures stand thus:

King Nile ascends the throne - -	1320 (1324) B.C.
Sesostris anterior to him by - -	2500 years.
Which gives as the date of Sesostris -	3820 B.C.

Now, as to the person and place of this Sesostris, we have no hesitation in saying from what follows, that by the eighth king of Eratosthenes is meant the second king of Manetho's 3rd Dynasty, Sesortôsis, the first of his name. He was, according to

[1] The statement in Vol. I. p. 85. must be modified according to this conclusion.

Manetho, illustrious among the Egyptians as Æsculapius was among the Greeks, not only as being the founder of the art of healing, but from his having introduced the art of building with squared stones, and having paid attention to the advancement of writing. According to Dicæarchus he was the great legislator who first established the hereditary principle of professions or historical castes in Egypt. Lastly, he was said to have introduced the art of riding horses, an invention attributed by others to Horus, the son of Isis and Osiris (their last divine ruler). The reign of his predecessor in the List of Eratosthenes (Ares = Ases 7th king, 6 years) is given by Manetho to his successor (with 7 years, but with a corrupted name Tyris or Tyreis). Now the dates stand thus:

The eighth reign of Eratosthenes lasted 30 years,
and began with the year of Menes - 275
and ended „ „ - 246

The corresponding reign in Manetho (Menes being placed at 3892 B.C. = 3555 before the era of Alexander) lasted 29 years,

beginning in the year of Menes - 359 - 3533 B.C.
ending „ - 387 - 3505

The age of Sesostris, the legislator, according to Dicæarchus brought us to the year 3820 B.C.; a discrepancy from Manetho of about 300 years, and therefore nearer to his date for Menes (3892 B.C.). This, however, would scarcely justify us in assuming, with Lepsius, that the learned father of statistics, the disciple of Aristotle, mistook Sesostris for Menes.

3.

The date reported by Clemens, according to which the first year of Amosis was 345 *years before the Sothiac cycle, is too high by at least* 34 *years.*

We have again investigated this date in the preceding volume (p. 81.), where we came to the conclusion, that the 345 years before the cycle (1322) can only mean the accession of Amôs, or the beginning of the restored empire of the Pharaohs in Memphis. It is, however, according to any date we can assent to, at least 34 years too high (Amos = 1633). We would ob-

serve here, that it is a stray date, which occurs only in this passage of Clemens, and therefore may not be correctly copied. Clemens may have written 315 (ΤΙΕ, instead of ΤΜΕ), which would make Amos' first year 1637. At all events, it is not adapted to form the basis of a chronological system, though it may be quoted in favour of our restoration of the 18th and 19th Dynasties, from which it differs by at most one generation, whereas it differs by more than a century and a half from the system of Champollion and Rosellini, and the French Egyptologers who follow them.

Its greatest and most indisputable importance is, that it shows the practical use which the Egyptian and Greek chronographers of the best age made of the fixed and absolute date furnished by the beginning of the new Sothiac cycle, in 1322 B.C.

4.

As Manetho raised the chronology of the Middle and Old Empires, Eratosthenes and Apollodorus reduced it.

The discrepancy with Eratosthenes and Apollodorus is, at all events, greater in the opposite sense.

Taking as a fixed point that the first year of Amos is - -	1633 B.C.	
Time of the Middle Epoch (Apollodorus)	350	
„ Ancient Empire (Eratosthenes)	1076	
Menes will be - -	3059:	Jul. 3057
Beginning of reign of Sesôstris	2782:	„ 2780
Close „ „	2755:	„ 2753

It is to the true Alexandrian school, to Eratosthenes and Apollodorus, that we must turn our attention. There was no safe basis in the national system of sums of regnal years. An uninterrupted succession must be searched after, abstracting from it all collateral or rival reigns, and only giving the chronological thread. When Eratosthenes, by royal command and with royal authority, had the official Theban annals explained to him, he asked himself the question, What was the chronological time comprised in them by the succession of kings which they recognized? He saw that as regarded the chronology it is entirely indifferent whether the kings recorded in the annals were

really legitimate, and acknowledged all over Egypt, but that an uninterrupted succession of years and months and days must be infallible.

We know that his List of the Old and that of Apollodorus of the Middle Empire contained a continued succession of names and dates, giving to the Old 38 kings and 1076 years, to the Middle 53 and 350 years. We shall lay the whole in the most succinct form before our readers, but must direct their attention here to the remarkable fact, that, starting from the fixed point of 1633 B.C. as the first year of Amos (for which we have an absolute date in 1574), we find that the epochal year 2782, the beginning of the first Sothiac cycle, coincides with the reign of Sesortôsis, the first of this name, or his predecessor Ases.

IV.

The Chronological Series of the Old Empire, from Menes to Amuntimaios, according to the Theban Annals officially examined by Eratosthenes, serves as a corrective for Manetho in the Old Empire.

Referring to the previous survey of the List of Eratosthenes and its continuation by Apollodorus, who published it (Vol. I. p. 124.) to the original text (p. 667—675.), to the whole detailed criticism contained in the discussion of the Old Empire in the Second Volume (concluding with the Synoptical Table, p. 116, 117.), and finally to the tabular historical view in the Fourth Volume, we here exhibit the concordance of his List with Manetho, as well as with the monuments, and the succession of kings at Karnak, now in the Louvre (I. p. 44.). The following tables show the reality of the List of the Old Empire, and the indivisible unity of the List of Apollodorus regarding the chronology of the Middle Empire in the South of Egypt, which links together the Old and the New (or Restored) Empires. But it will, besides, give us the key to the origin of Manetho's false calculations.

THE LIST OF ERATOSHENES, COMPARED WITH AND WITH THE SUCCESSION

ERATOSTHENES.			
Number.	Name.	Remarks and Date.	
	Kings I–V. ; 190 *years.*		
			Years.
I.	MÊNÊS - - - -	Thinite, "Eternal" -	62
II.	ATHÔTHÎS - - - -	Son, "Hermêsian" -	59
III.	ATHÔTHÊS II. - - -	- - - - - -	32
IV.	DIABIES (Miabaes) - -	Son, "Lover of the Bull"	19
V.	PEMPHÔS (Semps.) - -	Son of Athôthis, (consequently brother of predecessor) "the Heraclide"	18
	VI–XII., 7 *Kings;* 201 *years.*		
VI.	MOMCHEIRI, (Sesôrkherês) -	Memphite, over-largely-limbed: "Leader of Man" - - -	79
VII. *a. b.*	STOICHOS (?) Ares (Ases ?) -	Son - - - -	6
VIII.	GOSORMIÊS (Sesôrtôsis) -	- - - - -	30
IX.	MARÊS (Throne name) -	Son, "given by Ra" -	26
X. *a. b.*	ANÔYPHIS (An-Sôyphis) -	"The Convivial" - -	20
XI.	SIRIOS (Si-irios) - - -	"Son of the pupil of the eye;" or "proof against fascination" - -	18
XII.	KHNUBOS, or GNEUROS -	Son, "Gold, Golden" -	22

THAT OF MANETHO, WITH THE MONUMENTS, OF KINGS AT KARNAK.

MANETHO.		
Dynasty and Reign.	Number of Reign.	Monuments and Remarks.
First Dynasty, 8 *Thinite.* 253 *years.*		
Years.		
MÊNÊS, Thinite - - 62	1	MNA: Memphis founded; Temple of Ptah begun.
ATHÔTHIS, Son - - 57	2	ATuT: Palace at Memphis.
KENKENES, Son - - 31 (Follow 4. 5. with 23 & 20 yrs.)	3	
MIEBIDOS, Son - - 26	6	
SEMEMPSÊS (evidently formed from Sem, Heracles) - - - - 18 (Bienecches 8., 26 years.)	7	
Third Dynasty, Memphite: with 2 last of 2nd, 9 of 3rd: 292 *years.*		The first two of the 3rd Dyn. are mentioned at the end of the 2nd, as in similar instances.
SESÔCHRIS (Sesôrkherês) giant (II. 8) - 48	9	II. 8, 9, (Sesôkhris and Kheneres) together 78 years; (III 1, Nekherêphis, 28.)
TOSORTHRUS (Sesortôsis, family name) physician, architect, promoter of writing - - 29 (Followed by Tyris, 7 yrs.) — 77	12	ASeS (Erat. VII.): Karnak 4 III. 2, Sesôstris, the legislator; origin of castes.
MESÔKHRIS (Sesôrkherês, family-name) - - 17	14	„ 4.
SÔYPHIS (family-name ?) 16	15	„ 5 = AN: Karnak 5
TOSERTASIS (Sesortôsis, family-name) - - 19	16	„ 6 = SAHuRA: „ 6
SÊPHURIS (Snephuris, Snephruis) - - 30	18	„ 8 = SNeFRU „ 7 (Sphinx).

ERATOSTHENES.

Number.	Name.	Remarks and Date.	Years	
	XIII–XIX: 7 *Kings.* 178 *years.*			
XIII.	Rayôsis (Ratôsis) - -	"Supreme Governor" -	13	
XIV.	Biyrês - - - - -	- - - - - -	10	
XV.	Saôphis - - - - -	"Leader of Feasts," or "Usurer" - -	29	56
XVI.	Saôphis II. - - - - -	- - - - -	27	
XVII.	Moskherês (Menkheres) -	"Given by Ra" - -	31	64
XVIII.	Mosthês II. (Menkherês II.)	- - - - - -	33	
XIX.	Pammês - - - - -	"The Ammonite" - (Ammonidês, instead of Arkhondês, a word which does not exist).	35	
	XX–XXII: 3 *Kings.* 107 *years.*			
XX.	Apappus - - - - -	"The Greatest" - - "100 years, less one hour."	100	
XXI.	(Name lost) - - -	(Explanation not intelligible) - - - - -	1	
XXII.	Nitôkris - - - - -	"Athênê, the Victorious, reigned in the place of her husband" - -	6	

MANETHO.

Dynasty and Reign.	Number of Reign.	Monuments and Remarks.
Fourth Dyn.: Memphite. Other family: 8 *Kings.* 274 *years.*		IV. 1. Sôris, 29 yrs. (=? SR, Sûr, an opposition king). The years are those of Saôphis I.:
Years.		
Ratoisês - - - 25	24	IV. 5. Two reigns evidently transposed from beginning: they interrupt the 4th and
Bikheris - - - 22	25	„ 6. 7th reign of the dynasty.
Sûphis - - - - 63 (Greatest Pyramid.)	21	„ 2. Sûphis, KHuFu, is by Eusebius called the 3rd king of the dyn., he may therefore have counted Ratoises and Bikheris (5, 6) as first.
Sûphis (56?) 66, read 56	22	„ 3. This last Sûphis is KHNuMu-KHuFu.
Menkherês - - - 63	23	„ 4. MNKA-RA.
		„ 7. Seberkherês, or Sesôrkherês, NFRu-KARA, 7 years. Menkherês II. = MN-KAûRA.
Thamphthis (Phammis) 9	27	„ 8. This king must be the tyrant Amôsis, the Ammôsis of Diodorus, prior to Mœris, against whom the nation rebelled.
Sixth Dyn.: Memphite. 6 *Kings.* 203 *years.*		VI. 1. Othoês, ATeT, murdered.
Phiôps - - - - 100	31 (and 29)	„ 2 (53 yrs.) and 4 are the same: PHI-AP = PI-AP, Apappus: PPI.
Mentesuphis - - 1	(32 and 30)	„ 3, (7 yrs.) & 5. MNTu-HEPT, as co-regent MRI-RA, left hand of father's ring: alone, MRI. N. RA.
Nitôkris - - - 12	33	„ 6. The 12 yrs. are 6 of the widow's and 6 of her husband's. NITAKReT. Papyr.

ERATOSTHENES.

Number.	Name.	Remarks and Date.	Years.
	XXIII–XXXI: 9 *Kings.* 166 *years.*		
XXIII.	Myrtæus (Amemtœus) -	"Given by Ammon" -	22
XXIV.	Thyôsimarês (Tuôsimarês) -	"Powerful, like Ra" -	12
XXV.	Sethinilos (Nentefiâos) -	"Who shakes the father's greatness or power" -	8
XXVI.	Semphrukratês - - -	"Herakles—Harpokrates"	18
XXVII.	Khutêr (?) - - - -	"Bull—Tyrant" - -	7
XXVIII.	Meyrês (Mei-irês) - -	"Who loves the pupil of the eye" - - -	12
XXIX.	Khômaephtha - - -	"World beloved by Phtah"	11
XXX.	Soikunios (Soika-n-rês) -	"Tyrant" - - -	60
XXXI.	Peteathyrês - -	(Belonging to Athôr, or Venus) - - -	16

MANETHO.		
Dynasty and Reign.	Number of Reign.	Monuments and Remarks.
Seventh Dyn.: Memphite. 5 *Kings.* 70 *years.*		All three dynasties have 48 Kings, and 259 (255) years. The two Memphitic Dynasties 32 Kings, and 216 years. No names! The 16 Theban Kings include the Pretenders.
Eighth Dyn.: Memphite. 27 *Kings.* 146 (142) *years.*		
Eleventh Dyn.: Theban. 16 *Kings.* 43 *years.*	1–16	The Tablet of Karnak shows that these are the Theban Royal Lists immediately before the XIIth—a very long series of kings and princes of the house of *Nuantef*. Manetho introduces them only for 43 years: Eratosthenes fills up, with them, the whole space between the end of the 6th and the Sesortôsides. There is a certain clue to them in XXV=NuANTEF. AA. = "Place of father great." Lepsius gives, from Manetho, Nuantef I., II., III.; Mentuhept I., II., (Neb-tu-ra) III., IV. (Sne-fru-kara, Sesor-n-ra, and Kheper-n-ra). From the Karnak-series 4. Nuantef, 2. Mentuhept; besides Neb-tu-ra, Sesor-n-ra, Kheper-n-ra, and S.nekht-khu-n-ra. The Eratosthenian names are most distinctive for each of the Nuantef; but XXX. seems to express the last in the Karnak series: SKeNNeN-RA. These nine Theban kings represent, in a chronological series of 166 years, the whole extent of the 7th, 8th, and 11th Dynasties = 259 or 255 years, in the same proportions as the rest of the two lists. The number of sixteen kings is therefore perfectly justified as taken to represent the Theban series, collateral, in the first part, with the 7th and 8th.

ERATOSTHENES.

Number.	Name.	Remarks and Date.	
	XXXII–XXXV: 4 *Kings.* 147 *years.*		
			Years.
XXXII.	AMMENEMÊS - - -	- - - - - -	26
XXXIII.	STAMMENEMÊS II. (Sesortosis and Ammenemês II.) -	- - - - - -	23
XXXIV.	SISTÔSIS (Sesortôsis III.) -	- - - - - -	55
XXXV.	MARÊS - - - -	- - - - - -	43
	XXXVI–XXXVIII: 3 *Kings.* 87 *years.*		
XXXVI.	SIPHTHAH - - - -	"Son of Phtah" - -	5.
XXXVII.	PHRUORÔ (Phuorô) - -	"Nile" - - -	19
XXXVIII.	AMUTHARTÆUS (Amuntimæus)	- - - - - -	63

MANETHO.

Dynasty and Reign.	Number of Reign.	Monuments and Remarks.
Twelfth Dyn.: Theban. Ammenemês and his 7 successors: 19 + 160 = 179 *years.* (*Eusebius* 182).		
Years.		
AMMENEMÊS - - 19	(End of XI.)	AMN-M-HA.
SESORTÔSIS, Son of Ammenemês - - - - 46	1	SSR-TSN.
AMMENEMÈS, killed by his eunuchs - - - 38	2	
SESÔSTRIS, the great conqueror, next to Osiris - 48	3	Sesortôsis III. (Sha-karu-ka) is the great king of the monuments.
LAKHARES (Marês) Labyrinth - - - 8	4	Marês (Mœris) is MA.N-RA, throne-name of Amenemha IV. (Pyramid and Labyrinth).
AMERÊS - - - 8	5	
AMENEMÊS - - - 8	6	AMN-M-HA IV., MA-KHR.
SKEMIOPHRIS, sister - 4	7	SBK-NFRU-RA.
Thirteenth Dyn.: Theban.		
Names wanting: it is therefore not known how many reigns and years correspond with the three reigns of Eratosthenes.		

MANETHO.				ERATOSTHENES.				
Number of Dyn.	Origin.	Number of reigns.	Sum of regnal years.	Progressive number of Kings.	Number of reigns.	Duration of reigns.	Average Duration of reign.	Proofs of Historical Character and Identity.
I.	This.	8	253	I.–V.	5	190 yrs.	38 yrs.	Ménès and his son both monumental kings;—all names of kings identical. Genealogy given.
III.	Memphis.	11	292	VI.–XII.	7	201	29	First Eratosthenian king called Memphite and giant: therefore identity proved. Three last monumental: the monument of last (Snefru) existing.
IV.	Memphis.	8	274	XIII.–XIX.	7	178	25	The Pyramid kings.
VI.	Memphis.	6	203	XX.–XXII.	3	107	36	Identity of names: all monumental.
VII. VIII.	Memphis.	16	255	XXIII.–	9	166	10½	Eratosthenes gives only the Theban Kings, including the Pretenders of the first period,—not recognised at Memphis.
XI.	Thebes.		(259)	XXXI.				Monum. house, Nuantef: 16 or 17 names still in monuments; two Eratosthenian names identified.
XII.	Thebes.	8	213	XXXII.– XXXV.	4	147	37	All Eratosthenian kings monumental, and co-regency proved.
XIII.	Thebes.	x [5]	[122] [124]	XXXVI.– XXXVIII.	3	87	25	The 13th Dyn. has 60 kings in 453 yrs. = 3 Eratosthenian kings, and 53 (or 50) of Apollodorus, 56 (or 53) yrs. 87 + 350 (437) or 350.
								Corresponding royal names in monuments, and in the Table of Karnak, as well as in Papyrus.
	Sum total	62	1612		38	1078		Order of succession in Eratosthenes and the Impl. Dynasties identical.
		Average: 25½ yrs.	Including the 124 ys., a proportional number for the 13th Dyn.		Average: 28⅓ yrs.			Proportion of reigns and duration constant.
								Co-regencies proved to exist, as well as collateral entries of one and the same reign in Manetho.

The points of concordance, as summed up in the preceding page, leave, we think, no gap in our evidence, either as to the continuity of the List of Eratosthenes, or the uniformity of the relation it bears to Manetho's Lists of the Imperial Dynasties. We had defined the idea of Imperial dynasties as different royal houses occupying either Thebes or Memphis, and representing the materials for the chronological series. We may now affirm that this assumption has stood the test of a general collation of the two Lists, after exhausting the criticism of them and that of the monuments. The point which required more positive proof is the obscure epoch of the history of the convulsed empire, from the expiration of the 6th or Apappus-Nitôkris Dynasty to the rising of the house of the Sesortosides. I have no doubt that it will receive fresh light from a continued comparative study of the Eratosthenian names and the Nantef monuments; for the former are evidently throne-names. By these names (Tuthmosis, Rameses) the monarch of a house could be personally designated where the ordinary name was too common to convey a specific designation. Now we have already established the identity of the third and eighth Nantef kings (XXV. and XXX.) with two monumental kings of this period, and this will suffice to justify our assumption that these nine Nantef kings of Eratosthenes represent the period which Manetho divides between the two Memphite houses (7th and 8th Dynasties) and the 11th Theban house preceding the Sesortosides. We now see that the otherwise inexplicable number of 16 kings in 43 years represents the whole Theban series, of which only the last 43 years were recognised in the Memphitic annals which Manetho followed. The epitomists, however, have preserved the historical notice, that the complete Theban series contained 16 princes, two of whom may be supposed to occupy the 43 years during which the Nantef house was also recognised at Memphis.

As to the monuments, they furnish us not only with 16, but even more, if we add the Nantef princes of the tablet of Tuthmosis III. to the isolated monuments which contain names of that dynasty.

V.

The Eratosthenian Table solves all the problems as to the First Six Dynasties and their representatives on the Tablets of Karnak and Abydos.

A.

1. *The First Problem of the 3rd Dynasty. An, Sahura, Snefru, three successive reigns, their position in regard to Ases.*

It is in itself to a certain degree probable that the kings IX. X. XI. of Eratosthenes represent the series of Karnak 5, 6, 7. (See Vol. II. p. 113.)

An — Si-iri — Khnub
An — Sahura — Snefru (the Golden).

As to the identification of AN, the celebrated monumental king of the highest antiquity, with no. IX., it cannot be questioned; for the addition SOYPHIS denotes either a second royal name (a co-regent, a similar juxtaposition occurs in XXXIII.), or the family name, added according to the simpler style of that age, to the throne-name. The reality of this second name (Sôyphis) is not only proved by the interpretation (identical with that of Saôphis, XV.) but also by the exact correspondence in the Manethonian name which stands against it.

In order to identify Si-iri with Sahura, we must of course give up the correctness of the etymology, which is made, like most etymologies of the ancient Greeks and Romans, according to sound: we must not forget, moreover, that the Egyptian H could not be expressed by the Greeks in the middle of the word.

It is well established that Snefru is the first Pharaoh who has the Gold-Horus, and nothing is more natural than that he should be known also by that name (Khnub, Gnevru, Gold, the Golden).

Lepsius seems to be inclined to read the first row of the Karnak Chamber from left to right, as the faces are turned to the left, towards Tuthmosis who performs the sacrifice to his ancestors. He conjectures the destroyed figure on the extreme

left to have represented Menes (which makes it the first scutcheon), and identifies that on the extreme right with his numbers 35 and 36, An and Ases, thus placing Ases after An. Both belong according to him to the 7th Dynasty: Sahura is classed under the 5th. The sequence therefore would be: Menes —Snefru (3rd Dyn.)—Sahura (5th)—An and Ases (7th). We differ both as to the reading from left to right, and as to the classing. We adhere to our first interpretation as already explained in Vol. I. p. 44. (comp. with the second restoration in Vol. II.), not only because the second row must certainly be read from right to left, but on account of the positive historical evidence afforded by the hieratic papyrus of M. Prisse which M. Chabas has so satisfactorily explained. It is there stated, at the conclusion of the first of the treatises contained in that most remarkable, as well as most ancient, of all papyri (p. ii.: comp. Chabas, "Le plus ancien Livre du Monde," p. 4.):

"Then the king of Upper and Lower Egypt, UR-N (the Great of AN), died; and the king of Upper and Lower Egypt, SNFRU, arose, the pious ruler of the whole country."

We have in the concluding part of the preceding volume discussed the question whether the writer of this notice is to be considered as the cotemporary of those two kings. It is not at all necessary to do so, when we accept as an historical fact the assertion of the writer of the third Essay, that he was the son of King Ases. This may simply mean that he was, at the time of King Snefru, the first among the representatives of King Ases. The house of Ases was superseded by the branch from which Snefru descended, but the present relative was kindly treated and honoured by the reigning monarch. As he was, at the time of his writing the "Proverbs," 110 years of age, the designation "son of Ases" must not be urged. We may therefore allow the historical character of that assertion. The book is a serious and very ancient one (at latest of the 11th Dynasty), and the writer must have known the fact that Snefru succeeded An, and not An Snefru. But this by no means obliges us to give up the fact that there was a Sahura between them; which is indisputably established by the Tablets, and, as we think, by the concurrent evidence of the Eratosthenian List. We interpret the passage (unfortunately what preceded is destroyed) to mean that Snefru ascended the throne some time after An.

We are therefore disposed, on the strength of having established the sequence, to restore the whole first row of the Karnak chamber in the following manner. The first scutcheon is not the name of any mortal king; none of his successors have the title RA, Sun, nor its sign in their names. But it is exactly like the royal scutcheon of RA himself, in the dynasties of the Gods. (Lepsius, "Book of the Kings," tab. 1. 3.) Here we find him called (3, d), the Horus of the World (same sign as here), King (suten) of the Gods. But was he not likewise the king of men, and the father of all the Pharaohs, who gloried in their name, Son of the Sun? Starting from this point, our restoration is very easy:

1. *Ra-Khem* or *Khorp S.men-teti*; Helios, the establisher of the worlds: the eternal king of Egypt, and father of her rulers.
2. (*Menes*, destroyed: probably first king of Upper and Lower Egypt.)
3. (*Athôthis*, destroyed: probably his son and successor.)

} Representatives of the 1st Imperial Dynasty.

4. *Ases*,
5. *An*,
6. *Sahura*,
7. *Snefru*,

} Representatives of the 2nd Imperial Dynasty, Manetho's 3rd.

8. (Destroyed: probably Menkara, the good king of the 4th Manethonian (3rd Imperial) Dynasty. The next, the first of the second row, is the chief of the 6th Dynasty of Manetho, the 4th imperial one, which is immediately followed by the names of the Theban house of Nantef (11th Manethonian Dynasty which was reckoned at Thebes as the 5th Imperial, at Memphis as the 7th.)

Now if we look to the Manethonian Lists, we find opposite to these three names the following kings (comp. II. p. 113.):

5. Sôyphis to AN—SOYPHIS.
6. Sosertasis „ Si-irios, SAHURA.
8. Snephuris „ Khnub, SNEFRU.

The only apparently different name is the second; but Sahura agrees well, as an individual name, with Sesurtesen as a dynastic designation.

2. *The Second Problem of the third Dynasty: the Position of ASES in the Lists, and his relation to the epochal year of* 2782 (*Erat.*) *or to* 3282 (*Man.*). (Vol. II. p. 113.)

The result of our discussion on the subject in the Third and Fourth Volumes was, that neither Manetho nor Eratosthenes had preserved to us the name of the monumental king, unless it be concealed in some entirely corrupted names, but that his reign and that of the first of all the Sesortoses (Man. III. 2., 29 years), followed by Tyris (?), 6 years (Erat. VIII., 30 years), preceded by a reign (VII.) of 6 years.

In the tradition preserved by Diodorus, the old Sesortosis is expressly called a great astronomer, whereas the extract from Eratosthenes mentions other institutions referrible to that legislator. There is however an epochal year of the highest antiquity connected, in the traditions preserved by the Byzantine writers, with Aseth, which, of course, can only mean the Assa, Ases, of the Egyptian monuments and records. Indeed, the only actual chronological date relating to the establishment of the Sothiac cycle is the tradition connecting it with him. This unquestionably was, that it was a transition from the lunar year of 354 days (of course with the usual corrections) to the solar year of 365 days without intercalation. We have so far agreed with Biot and Lepsius that this arrangement must be referred to the great epochal year of 3282, though always with some reserve, because it is not the beginning of a Sothiac cycle, as 1322 and 2782 B.C. are, and the remarkable nature of the epoch may have been discovered in later times by calculating backwards. That Assa's epoch was most intimately connected with the lunar year is proved by the tradition, also preserved by Syncellus, that it was Aseth (Ases) who established the worship (i. e. cycle) of Apis. We have shown that this whole cycle of 25 years, as well as the former period, belonged to the equation of the solar and lunar years. (Vol. III. pp. 61–65.)

There remains, then, the possibility that the name of Assa may have been connected, as well as that of Sesostris the First, with the first application of the Sothiac period.

Now we have already succinctly stated, at the close of the third Thesis, that the epoch of Assa and of Sesortosis I., according to the Alexandrian computation, coincides in Eratosthenes

with the great epochal year 2782, the beginning of the first Sothiac cycle, and we reproduce here the calculations, starting from 3059 as the first year of Menes:

First year of Menes - - - -	3059	B.C.
Duration of his dynasty - - -	190	
	——	2869
First year of the 6th king, the Memphite	2868	
Duration of this reign (probably in part with Assa as co-regent, for his reign has only 6 years) - - - - - - -	79	
First year of 7th reign - - - -	——	2789
Last year of Assa (Julian year, 2781) -		2783

Can this be accidental?

Our tables in the Fourth Volume show that the date for Sesortosis I., in his 3rd Dynasty, coincides, according to Manetho's own calculation, with the year 3282, and we may now safely affirm that this is the fundamental error of the Manethonian system. He referred the Sesostris-Assa epoch to the first Apis period, astronomically the most important epoch of Egypt, the year 3282, or 500 years below the real historical epoch of those two associated kings. This is the key to the whole difference between him and Eratosthenes.

Under all these possible contingencies we could not venture to adopt such a conjecture, were not the name of Ases or Asses connected in the Egyptian tradition with the epochal year 3282, to which, as stated in the Third Volume, the establishment of the vague solar year of 365 days may be referred. Syncellus reports the tradition that this took place under Asseth (Assis), the last Shepherd king of the 15th Dynasty. It requires no argument to prove that, at that late period, not only the solar year, but also its artificial correction, had been long since established. To refer its introduction to this Asseth is as absurd as to connect it with the first or last king of that dynasty, as is done by the scholiast to Timæus. Now we have seen that the age of our King Asses, the predecessor of An and Snefru, certainly corresponds with the second astronomical epoch, the year 2782, according to Eratosthenes and Apollodorus. The shortness of his reign, after one of 79

years, would render probable the co-regency of Ases during a considerable part of the reign of his predecessor, and probably his father. Both names, that of Ases and that of the oldest Sesortosis (Sesostris), may be connected with the epochal year. The question is, whether this epochal year was 3782 (as evidently Manetho meant it to be) or 2782, which we shall consider more closely in the sequel.

B.

The Problem of the Builders of the Great Pyramids. Why does neither of the Lists contain King Khafra, and why has Manetho only one King Menkheres, and Eratosthenes two?

Lepsius, in his "Book of Kings," has not hesitated to accept the List of Manetho as it stands, with its succession of 63, 66, 63 years. We beg to refer to the arguments by which, in treating of the Old Empire, in the Second Volume, we have established, as we think, the inadmissibility of these regnal years, and the solution of the confusion in the genuine Manethonian system occasioned by garbled additions of regnal years. Lepsius has since corrected the name of the second king (the second Suphis) into Suphris, as designating King Kha.f-Ra, the Khephren, Khabryes of the Greeks. Certainly Khephren succeeded Khufu, the Kheops of Herodotus. His own royal names may even seem to proclaim him as "the Great of the Pyramid," which is equivalent to saying that he built the greatest of the Pyramids. We have therefore assumed that Khephren of whom the Greek historians say unanimously that he followed Kheops, and whom the tablet of Karnak makes the immediate predecessor of King Menkheres the Blessed, is really the author. Now nobody knew all these circumstances better than Manetho. When, therefore, the extracts from his work in our lists state that, as to the name of the builder of the Great Pyramid, he differed from Herodotus, who called him Kheops, this seems equivalent to saying that Manetho attributed it to Khephren, or to his royal colleague Khnemu-Khufu; for Kheops is a strictly correct Greek transcript of Khufu. We

will now endeavour to show, by simple juxtaposition, that Eratosthenes alone can be historical, and that Khafra is omitted in his Lists, as well as in those of Manetho.

Manetho's first king (4th Dynasty) *Soris* (read *Suphis* or Sophis) - - -	KHUFU.
Manetho's second king *Suphis* the real builder of the Great Pyramid - -	KHUFU-KHNEMU.
Manetho's third king *Suphis*, with 63 years, is another sum total of two Khufu co-regencies.	

The chronological numbers of Eratosthenes explain the impossible numbers of Manetho: two Khufu reigns (29+27 = Man. III. with 56 years), and his two Menkheres reigns of 31 + 33 give the key to Man. IV. with 63 years. The genealogy is not yet cleared up, but it seems probable that Khufu (Kheops simply) and Khnemu were brothers, and that Khnemu (Khemmis) was co-regent with the son of the same Shafra Khephren, Khabryes). As the greatest Pyramid belonged to the second reign, it might be called the work of Khnemu, as well as of Shafra, and less correctly of Khufu, as the full name of Khnemu was Khufu-Khnemu.

If we correct the last Sûphis of Manetho into Suphres, we must change also the second Eratosthenian Saôphes into Saôphris. It is in itself highly improbable that two texts which never have had the slightest connexion with each other, even in the minds of the epitomists, should be corrupted in the same way. But, moreover, the emendation would not solve the enigma. The Khufu-name can never lose its distinguishing radical U or O sound; still less can the radical A in Khafra (from khâ, later shâ, diadem) of the Kephren name be changed into the U sound of the Khufu name. Lastly, could we overlook this circumstance, what becomes of the two monumental Khufus? Correcting the second Khufu name in both texts into something like Khephren, we do not gain a legitimate Shafra, but we certainly lose one of the Khufus which we ought to account for, even if the two Lists did not give it, as they do.

Combining this fact with the genuine historical remark of Manetho, above alluded to,

That the Great Pyramid was not the work of Kheops, as Herodotus imagined, but that of another reign, the representative of which is Suphis in our extracts, which can only mean Khnemu-Khufu,

we are forced to the conclusion adopted in the English edition of the Second Book,

That the second Khufu-reign had two representatives, one Khnemu-Khufu, the other Khafra, probably the one a brother, the other a son of the first Khufu, and that this reign (of 27 years) was designated sometimes by the one name, sometimes by the other.

The Karnak tablet indeed has only one Khufu, for the next scutcheon must have been occupied by Shafra, as is proved by the still legible F. Eratosthenes, as well as Manetho, undoubtedly mentioned both names, but in our extracts the Khafra name is omitted. This view of the case has been also alluded to at p. 140, of vol. II.

As to the two latter Menkheres reigns, we find not only in Eratosthenes two kings of that name, but also on the monuments. For although Lepsius only finds a place for one, the tablet of Karnak has two scutcheons with that name, the first as Menkaû-Ra (plural form of Ka) the Blessed, the other as simple Menkara. I do not therefore see how we can be authorised in denying the individuality of either, substantially represented as they are by two entire royal figures with those two names. Thus we have the Eratosthenian solution both of the names and of the dates.

Are we wrong in deducing from these facts the following *corollaries:*

1. Manetho's regnal years in the Lists are not those of his historical work. The opening 29 years are a stray entry for Khufu I. Sôris is Sôphis, or represents his reign as that of a rival or a co-regent: certainly a connexion of King SR (Papyrus of Turin) with the 4th Dynasty is quite sure. Then follow two collateral entries of sums of the two Khufu reigns, the second of which (56, now jumbled into 66) is the correct one; for 63, the second, is probably the Menkheres sum, certainly no chronological Khufu number.

2. The names as well as dates in Eratosthenes are correct, historical, and complete, and they give therefore the true chronological series.

If, in order to defend such unhistorical successions, representing three generations,

63 — 56 — 63,

by appealing to the first two reigns, those of Menes and his son (Er. 62 and 59; Man. 62 and 57). First, we may make an allowance for the very period of the princes of This becoming kings of the whole of Egypt, and there may have been a co-regency of a father and son, afterwards understood as a succession; but, besides, Menes may have been the reigning prince of This from his infancy, and have reigned almost as long as Ramesses II., leaving a son who carried on the dynasty with a reign of 59 years.

VI.

Eratosthenes and Apollodorus, combined and confronted with Manetho, give the key to the fundamental error of the Egyptian chronologer, substituting the epoch of 3282 *for that of* 2782.

The reality and continuity of the Eratosthenian catalogue, which was compiled from the archives of Thebes by order of the king and published by Apollodorus, having been fully established, the solution of the problem as to its continuation by the editor, through 53 reigns, in 350 years, can no longer be matter of doubt. The starting-point is given: the first year of the tributary Theban prince, recognised by the Shallît of Memphis, for the Thebaid. It is clear that this series must have closed either at the end of the 13th Dynasty, or that of the 17th, in the year before Amos. The former assumption is in itself highly improbable: the List of Eratosthenes was a chronological and historical one, without regard to dynasties: it broke off with the 87th year of the house which followed the Sesortosides, because that was the end of the empire of Menes. Now Apollo-

dorus must have continued the work in the same spirit. Eratosthenes had computed the time from Menes to the end of his empire: the object of Apollodorus must have been to measure chronologically, by the clear Greek method, the chasm which separated the New Empire from the Old; in other words, his series must be supposed to have extended to the year before Amos. We are now enabled to show that the analogy of the numbers not only does not contradict this supposition, but on the contrary confirms, and indeed requires it.

The proportion between chronological time, as represented by Eratosthenes, and the sum of the regnal years of a Manethonian dynasty, is as follows:

One hundred chronological years of Eratosthenes represent the following Manethonian sums:

In 1st Dynasty	- - -	131 regnal years.
In 3rd „	Memph. - -	146
In 4th „	Memph. - -	154
In 6th „	Memph. - -	190
In 7th, 8th, 9th.	(Theb.) - -	154
In 12th	- - - - -	138

In order to find the proportion after the Sesortosides, we must take up the thread at the only point of contact between the Alexandrian and the Egyptian account which we know with certainty, the close of the 12th Dynasty. There the numbers stand thus:

Manethonian sum for 13th	60 kings,	453 years.
„ „ 17th	„	151
		—— 604
Eratosthenian time for the first three reigns of 13th Dynasty - -		87
Apollodorus, 53 reigns of Theban kings - - - - - -		350
		—— 437
Difference -		167 years,

which gives the proportion of 100 chronological to 138 Manethonian years; or exactly the proportion of both times in the 12th Dynasty. This brings out the following surprising result:

The length of the Old Empire, from Menes to the end of the reign of Amuntimaios in chronological time (Eratosthenes), is - -	1076 years.
The length of the Middle Epoch, from the first year after the death of Amuntimaios to the year before the accession of Amos (Apollodorus), is - - - - - -	350
From Menes to the year before Amos - - equal to 1425 Julian years.	1426 years,
The first year of Amos being ascertained - B.C.	1633
The reign of Menes commenced B.C.	3059 years.

Here we have an account resulting from a clear chronological method applied by the two most eminent Greek chronographers to the annals of Thebes, which must have been contemporary from the age of Menes, or at least from that of his immediate successors, to the dawn of a new independent national life.

This certainly deserves the highest respect: it commends itself besides by the regular analogy between the chronological time and the sums of regnal years, checked by a very insufficient historical key, which has been lost, except the sum total of the time calculated by Manetho for the whole history of Egypt at 3555 (Egyptian?) years (3553 Julian?).

We may therefore say, in conclusion, that a second absolute date confirms our chronology down to the eighth successor of Menes: it started from an absolute date in the 18th Dynasty, and the intervening space has been measured by the same mind which first measured the earth.

VII.

RECAPITULATION.

Of all the Systems of Chronology for the Old and Middle Empires hitherto attempted, the Alexandrian alone is tenable.

I. The system of Manetho the historian, 3555 (3552) years from Menes to end of Nekhtanebo II.

This system has been restored above in order to justify our method of interpreting his list and the arrangement of his dynasties; but it is inadmissible as to the Old Empire, and furnishes no certain basis for the Middle. As to this epoch, the sum total of all three dynasties (922) was not even admitted into the account of Manetho, for it would have swelled the duration of the Menes Empire far beyond the 3555 years. The sum of the two Hyksos dynasties (771 and 778) has evidently been that adopted by him, as an integral part of his total of 3555 chronological years. But it is equally inadmissible for the following reasons:—

1. It stands alone without any check.

2. It is a mere sum of regnal years: a calculation which even in the New Empire we have found to differ considerably from the chronological time. (See 18th, 19th, and 26th Dynasties.)

3. It does not take into account the interval between invasion and usurpation.

II. The statement of Josephus that the Hyksos rule lasted 511 years is suspicious in itself, as giving the sum of the regnal years of the second Hyksos dynasty alone for a controversial purpose; it possesses, moreover, all the defects of the first assumption.

III. The Manethonian sum total of his 13th (Theban) Dynasty (453) cannot be used as a measurement of the Middle Epoch, still less that of the 14th (Xoite) Dynasty (484), of which we do not even know the beginning.

IV. The Alexandrian computation alone satisfies all the demands of historical criticism.

This computation is, in the *first* place, the highest authority, and, *secondly*, it is in one piece; there is no heterogeneous element in it, no gap to fill up. It contains the answer of the Theban annals to two questions: What was the interval of time between Menes and the end of the Empire? and that from the beginning to the end of the usurpation? They furnish the best answer to both. There always had been one king or another acknowledged in the metropolis of Upper Egypt during the Hyksos period. The Theban princes alone had kept up the continuity of national existence. *Thirdly*, Both Lists bear a constant analogy to Manetho's lists; the proportion of their chronological time to the sums of regnal years is as identical as it possibly can be in different periods; at the last epoch of

Eratosthenes, and in that of Apollodorus it is absolutely so. *Fourthly*, It comes nearest to the isolated but ancient dates in the Bible. *Fifthly*, It most probably even contains the test of an astronomical date. A good new manuscript of Syncellus would very probably settle the question.

The following is the general table concerning the Alexandrian computation.

FROM MENES TO THE YEAR BEFORE AMOS.

Chronological Time, or, Alexandrian Measurement.	Jul. Yrs.	Sum of Regnal Years, or, Manethonian Numeration.	Jul. Yrs.
A. From Menes to Amuntimaios, XXXVIII. reigns, including the three first of Dynasty 13th - - - - -	1076	The Imperial dynasties: 1st, 3rd, 4th, 6th, 7th, 8th, 11th, and 12th - -	1490
Of these years 87 belong to the 13th.		The interval from end of 12th Dynasty to the end of the third chronological reign, or from the invasion to the usurpation of the Pharaonic throne (to be looked for in the 453 years of 13th Dynasty.)	
The official work of Eratosthenes, edited by Apollodorus.		B. The 13th Dynasty 453 The 17th „ 151	
B. From the first tributary Theban prince, after the usurpation of the Hyksos at Memphis to the year before the accession of Memphis:		604 -	604 (603)
53 reigns, in - - -	350		
Total duration - -	1426	*a*, if 13th and 17th are continuous - -	2094 (2093)
		b, if not, unknown in this line - - - -	2094 + *x*
		c, if calculated from the sums of the two Hyksos dynasties 260 + 511 or 518 (771 or 778):	
		Difference with 604 -	+ 167 (2269)
		Or, according to an assertion of Josephus, (511):	
		Difference with 604 -	− 93 (2187)

VIII.

The Restoration of the leading Egyptian Dates from Menes to the year before Amos, according to the absolute Alexandrian computation gives, in every respect a satisfactory result.

A. General Survey: compared with the Manethonian calculation for the duration of the whole period.

Alexandrian Measurement. Chronological Time.			Manethonian Calculation. Sums of Dynastic Regnal Years.		
A. Old Empire.	Yrs.	Ju. Yrs. B.C.	Dyn.	Yrs.	Ju. Yrs. B.C.
First reign: *Menes*	62	3059—2997	I. First reign, *Menes*	62	3892—3831
Seventh reign: *Ases* (Epochal year 2782).	6	2790—2785	III.		
Eighth reign: Sesortôsis (Sesôstris, legislator)	30	2784—2755			
Twenty-third to thirty-first reign = House of Nuantef	166	2383—2219	VII. VIII. Memphite.		
Thirty-third reign: Sesortosis I. (*Joseph Shallit*)	23	2191—2169	XI. (Theban.)		
Immigration of Israel		2179	XII. 2		
Thirty-eighth reign: Amuntimæus, last independent Pharaoh	63	2046—1984	XIII. *x* reign (reign and name unknown): all reigns of dyn. 60	453	
B. Middle Period.			XIII. continued		
First reign of tributary Theban king or prince = (Salatis I.)		1983			
End of fifty-third and last reign of the Theban kings during the usurpation of Memphis (1633 first year of Amos).	350	1634	XVII. *x* reigns (prob. 15)	151	
Duration.			Reigns about 70: Sum 604 years;		
Old Empire	1076 years.		of which 100 and 125 belong to Old Empire, as equivalent to the 87 years of Eratosthenes, after the extinction of 12th Dynasty.		
Middle Period	350				
Chronological time from Menes to year before Amos	1426 years.				

IX.

Complete Chronological Table for the Old and Middle Empires, exclusively founded upon the Alexandrian calculation.

A. THE OLD EMPIRE : 1076 years (Eratosthenes' Official Catalogue).

(*First Imperial House : First Manethonian Dynasty.* Thinite.)

	Yrs.	Jul. Yrs.	B.C.	
I. Menes, Prince of This -	62	3059	— 2997	The 62 years necessarily comprise the time of royal dignity at This inherited. Thus his son might have 59 years' reign.
II. Athôthis - - -	59	2996	— 2939	
III. Athôthis II. - - -	32	2938	— 2907	Pyramids erected as royal tombs, in this or the following reign.
IV. Miabaês - - -	19	2906	— 2888	
V. Sempsôs - - -	18	2887	— 2870	

(*Second Imperial House : Third Manethonian Dynasty.* Memphite.)

VI. Sesorkheres, Memph. -	79	2869	— 2791	A giant, according to Erat. and Man.
VII. ASS (Ases), Son - -	6	2790	— 2785	The great epochal year 2785 to 2782.
VIII. Sesortosis I. - - -	30	2784	— 2755	The great civil and civilizing legislator.
IX. Marês (Sesort. II.) -	26	2754	— 2729	
X. AN (Sôyphis) - -	20	2728	— 2709	
XI. Si-irios (Sesort. III.) -	18	2708	— 2691	
XII. Khnubos-Gneuros (Snefru, the gold-hawk.)	-22	2690	— 2669	SNeFRU.

(*Third Imperial House : Fourth Manethonian Dynasty.* Memphite.)

XIII. Ratôsis - - - -	13	2668	— 2656	
XIV. Biysês - - - -	10	2655	— 2646	
XV. Saôphis I. - - -	29	2645	— 2617	Date of the 3 great pyramids, from 2645—2559 = 87ys.
XVI. Saôphis II. - - -	27	2616	— 2590	Saôphis II. reigned with Khephren.
XVII. Menkherês I. - -	31	2589	— 2559	
XVIII. Menkherês II. - -	33	2558	— 2526	
XIX. Pames (Pa-amês) - -	35	2523	— 2491	A tyrant dethroned (Amôsis).

(Fourth Imperial House: Sixth Manethonian Dynasty.
Memphite.)

		Yrs.	Jul. Yrs. B.C.	
XX.	Apappus - - -	100	2490 — 2391	Phiops, Man.
XXI.	.... (Mentuôphis)	1	2390	
XXII.	Nitôkris - - -	6	2389 — 2384	

(Fifth Imperial House: the Nuantefs: = Man. 7th, 8th, 11th.
Theban.)

XXIII.	Myrtæcus - - -	22	2383 — 2362	
XXIV.	Thyosimarês - - -	12	2361 — 2350	
XXV.	Sethinilos - - -	8	2349 — 2342	
XXVI.	Semphukratês - -	18	2341 — 2324	
XXVII.	Khutêr - - - -	7	2323 — 2317	
XXVIII.	Mei-irês - - -	12	2316 — 2305	
XXIX.	Khomaephthâ - -	11	2304 — 2294	
XXX.	Soikunios - - -	60	2293 — 2234	
XXXI.	Peteathyrês - - -	16	2233 — 2219	

(Sixth Imperial House, the Sesortosides: Twelfth Manethonian Dynasty.
Theban.)

XXXII.	Ammenemês - - -	26	2218 — 2192	
XXXIII.	Sesortosis (I.) and Amenemês (II.) - -	23	2191 — 2169	Joseph Shallît: immigration of Israel.
XXXIV.	Sesortôsis (II. and III.) -	55	2168 — 2114	
XXXV.	Marês (Amen. III.) -	43	2113 — 2071	

(Seventh Imperial House: Thirteenth Manethonian Dynasty.
Theban.)

XXXVI.	Sephthâ - - -	5	2070 — 2066	
XXXVII.	Phuorô (Nilo) - -	19	2065 — 2047	
XXXVIII.	Amuntimæus - -	63	2046 — 1984	End of the Menes-Empire.

(From 3059 to 1984 are 1076 years.)

B. The MIDDLE PERIOD.

(The former Catalogue continued by Apollodorus.)

XXXIX. to XCI. Fifty-three reigns of Theban kings in 350 years, corresponding with 60 + c 15 Manethonian reigns = Dyn. 13th 2nd Epoch and Dyn. 17th): or the Sevekôphis and Nefruôphis kings, and the Mentuôphis kings.

First year of tributary Pharaohs at Thebes - - - - - 1983
Last year (end of SKeNN-RA) - 1634

Follows *Amôs*, founder of the Tuthmosis (18th) Dynasty:
First year of Amos - - - - 1633

The Hyksos driven out of Memphis: or the Philistine exodus, 313 years before the Israelitic exodus in the year 1320.

BARBARUS SCALIGERI.

The Text of the Latin Extracts from the Lists of Africanus, or the so-called Barbarus Scaligeri (Thesaur. temp. t. ii. p. 74), *according to that given by Lepsius in the Book of Kings.*

(Dyn. I.)	*Mineus* et pronepotes ipsius *septem* regnaverunt annos CCLIII. (Afr. 253) - - - - - - - - -	253
(Dyn. II.)	Regnaverunt et aliorum octo annos CCCII (Afr. 302) -	302
(Dyn. III.)	*Necherocheus* et aliorum *octo* annos CCXIV. (Afr. 214) -	214
(Dyn. IV.)	Similiter aliorum *septendecim* annos CCXIV. (Afr. 277) -	214
(Dyn. V.)	Similiter aliorum viginti unus annos CCLVIII. (Afr. 218) -	258
(Dyn. VI.)	*Othoi* et aliorum septem annos CIII. - - - - - (Africanus has 203; Lepsius conjectures CCIII.)	103
(Dyn. VII.)	Similiter et aliorum quatuordecim annos CXL. (Afr. 146) -	140
(Dyn. IX.)	Similiter et aliorum viginti annos CCCCIX. (Afr. 409). -	409
	Hæc finis de primo tomo Manethoni habens tempora annorum duo millia C.	1893
(Dyn. XII.)	Similiter et aliorum septem annos CCIIII. - - - -	(204)
	Potestas Diospolitanorum annos IX. - - - - - (=Ammenemes L.)	(9)
(Dyn. XIII.)	Potestas Bubastanorum annos CLIII. - - - -	(L. 453)
(Dyn. XIV.)	Potestas Tanitorum annos CLXXXIV - - -	(184)
(Dyn. XV.)	Potestas Sebennitarum annos CCXXIV. - - -	(L. 284)
(Dyn. XVI.)	Potestas Memphitarum annos CCCXVIII. - - -	(L. 518)
(Dyn. XVII.)	Potestas Diopolitarum annos CCXXI. - - - -	(L. 251)
(Dyn. XVIII. XIX.)	Potestas Ermapolitorum annos CCLX. (Lepsius conjectures CCLXII. - - - - - - - - -	262)

SECTION II.

CHRONOLOGICAL RESULTS CONNECTED WITH BIBLICAL, ASSYRIAN, BABYLONIAN, AND GREEK SYNCHRONISMS.

A.

POINTS OF CONTACT BEFORE SOLOMON.

The preceding nine points suffice to prove that, as far as regnal years and succession of kings are concerned, Egyptology is based upon historical records and traditions from the earliest times of the Old Empire, and that the fundamental dates of this chronological series support each other in a remarkable manner. But when we were compelled to come to a final conclusion between the dates of Manetho and the Alexandrian computation as to the Middle epoch, we could not hesitate in deciding as we had done in the first instance about the Old Empire. There is no strictly chronological principle in Manetho. For the New Empire we had the corrective and complement of his system from the time of the Psametiks in the accounts of the Greek historians, especially of Herodotus; to correct the blunders of epitomists and copyists, we had throughout the evidence of the monuments; and for the Middle and Old Empire we had the Alexandrian computation.

We have now to examine the chain of cumulative evidence in behalf of the substantial truth of our reconstruction of the times of Egypt (1076+350+1490 years), in a series of historical synchronisms of Asia. The most ancient point of coincidence with the history of the Asiatic empires is found in the earlier part of the 20th Dynasty, when the Assyrian influence made itself felt from the very foundation of the power of the Ninyads at Nineveh, in 1273. A contemporary monument mentions a religious mission to Nineveh towards the end of the dynasty. But in the Bible-history of the Israelites, who were originally Chaldean Abrahamites and their descendants, we find four synchronistic points of contact anterior

to that dynasty: two in the New Empire, one of the Hyksos time, and one in the Old Empire. We can show that our reconstruction confirms and explains the Biblical accounts, which in themselves supply no chronological date.

I.

According to the joint evidence of the Bible and of the Egyptian records and traditions, Joseph was Shallît (grand-vizir or regent) of Sesortôsis, second king of the 12th Dynasty.

It is to the Egyptian annals and contemporary monuments and records of the 12th Dynasty that we are indebted for any authentic knowledge of the house of the Sesortosides, their succession, and the great buildings and public works erected by them. But it is even now principally from the accounts preserved by Greek genius, and particularly by Herodotus, that we can establish the identity of the reign of the Sesostris (Sesortôsis) who acquired the fee simple in the soil of Egypt (the lands of the priests excepted), with the regency of his prime minister Joseph, the son of Jacob. On the other hand, the determination of this point is of the highest importance for Biblical history: it constitutes not only the strongest evidence in favour of the historical character of the Biblical accounts, but enables us to fix, within certain limits, the real age of Abraham, the great-grandfather of the regent, and still more closely the epoch of the immigration of the house of Israel into Egypt. We now know that the eastern portion of Lower Egypt, the land of Goshen, possessed great natural physical capabilities, and that it afforded remarkable facilities for trading with the great towns on the left bank of the Pelusiac branch. We have shown the perfect agreement between the two accounts, but are still unable to adopt the hypothesis of our learned friend, Lepsius, according to which the name of Sethôs I. is to be identified with that of Sesostris, so that Jacob and his children would have immigrated in the reign of the grandfather of that same Menephthah, under whom the Mosaic Exodus took place. We entirely agree with him, however, that the immigration of Jacob cannot have taken place under the Hyksos: an assertion which implies the historical character of the account of Joseph in

Genesis, incompatible with the assumption of only 80 or 100 years between the immigration and Exodus. Whoever admits the historical character of the records connected with the two events, will find it difficult, as an historian, not to decide the question between the 12th and the 19th Dynasties, between Sesortôsis and Sethôs, otherwise than we have done. Lepsius assumed 1414 as the date of the immigration under Sethôs, and 1314 as that of the Exodus under Menephthah. According to our restoration, Sethôs could never have reigned 51 years before the 66 of his son, but only 19 (the date of the Lists, according to our interpretation); and his very first year is therefore only 85 years before Menephthah, in the early part of whose 20 years reign the Exodus must have taken place, as we have afterwards to account for 13 years exile in Ethiopia, for the re-conquest of Egypt, and for at least one year of reign. But 100 years will not account any more than 80 for the formation of a people of nearly two millions and a half out of a household of about 2,500, that is a thousand-fold increase. It has been proved in the Bible records that no considerable admixture of Egyptian or Palestinian stragglers from Lower Egypt with those of Israelitic blood can have taken place. The mention of a famine in Egypt under Sesortôsis I., which occurs in the contemporaneous inscription of a tomb at Beni-Hassan, may be considered as Egyptian evidence: the text of which will be found in a subsequent page. But we deny the very first assumption of that hypothesis, namely, the identity of Seti and Sesurtesen, of Sethos and Sesostris: the two names have absolutely nothing in common, whereas Sesostris is the natural Greek contraction of Sesortôsis, and is acknowledged as such by Manetho the historian.

II.

The 215 years of Bondage in Egypt form an historical Date.

The fortieth year of the above reign, according to the official inscriptions of Tuthmosis III. himself, corresponds to the year 1535 B.C., which is exactly 215 years before the Exodus, according to the date we have assigned to that event for intrinsic

reasons, independent of that absolute number and the calculation built upon it.

This point is too important not to be laid before the reader here, in its simplest form.

First year of Tuthmosis III. (absolute date) -	1574 B.C.
First year of his sole reign (after 22 years power of his brother, Tuthmosis II.) - - -	1552
Follows the convention with the Hyksos, who evacuate Egypt, 27 years after the death of Tuthmosis I., 5th year of sole reign - -	1548
Twelve years of campaigns into Asia: conquest of Naharaina (Mesopotamia) 1546 to - -	1534
Placing the Exodus in the 5th year of Menephthah	1320
The bondage and forced labour of the Israelites during 215 years would have begun in the year before the last of these campaigns, in -	1535

It certainly could not begin before the withdrawal of the Shepherds, and scarcely before the consolidation of the Pharaonic power in Palestine and Mesopotamia.

Thus the last year of bondage being 1320, the year of the Exodus, which took place in the first month of 1320, counts as the first year of liberty.

III.

The Alexandrian date found for the Sesortosides, and consequently for Joseph and the immigration of Jacob, and approximatively for Abraham, and the date of about 860 *years between Joseph and Moses, tally with the biblical account better than any other.*

Having once gained the fixed and ever memorable synchronism between Sesortôsis I. and Joseph, the son of Jacob, his Shallît, it will be admitted by all critics, except those (if critics indeed they be) who are not farther advanced in historical research than to regard Abraham, Isaak, and Jacob, as mythical persons who never existed, and who yet consider the grandfather of Jacob an historical person, and his immigration

into Egypt as historical as the immigration from Mesopotamia. This Abrahamic immigration (2314), and Abraham's subsequent journey into Egypt, occurred towards the end of the 21st century before our era, when the Nantefs (11th Dynasty) ruled, according to the computation of the Middle Period by Apollodorus. Our extracts from the Proverbs of Ptahhept, from the hieratic papyrus, and the state of a sacred text in the time of that dynasty, prove that this was far from being the earliest civil literature. The Great Pyramids had at that time existed for many centuries, so had the temple of Ptah, the sanctuary of Memphis: and Abraham saw here those rich corn-fields which at all times supplied Kanaan, in short the fulness of Egyptian civilisation. There are no traces of the power of Palestinian rulers, shepherds like himself.

Now it being once admitted that Jacob immigrated into Egypt under Sesortôsis I., about 2180, and that Moses led the Israelites out of Egypt under Menephthah, in 1320, we have instead of 14 centuries only 860 years between the immigration and exodus, between Joseph and Moses.

This great period resolves itself in the following manner into four historical ages or epochs:—

1. The time before the usurpation of the Hyksos, 200 years, subdivided into two periods:		
a. Israel under the Sesortosides, from ninth year of Sesortosis I. to the extinction of the dynasty (147—34) -	113 years.	
b. The first epoch of the reign of the 13th Dynasty, or the last period of the empire of Menes - - - -	87	
		200 years.
2. The time of the sway of the Hyksos, from the year after the end of Amuntimaios to the year before the accession of Amos -	350	
3. From the accession of Amos (in 1633) to the year after the conquest of Mesopotamia by Tuthmosis III. - - - - - -	99	
4. The time of bondage (forced labour) of the Israelites, from the last year of the Asiatic campaign to the year before the Exodus -	215	
		864 years.

The contact of the Israelites with the Shepherds, that is to say, with two cognate branches of the Aramaic stock from which the Israelites themselves had sprung, presents the following phases:—The first period consists of the time of transition from the invasion to the usurpation of the Pharaonic throne. This lasted 87 years, which succeeded the first 113 years of settlement in Goshen under the Sesortosides. The next phase was that of the Hyksos dominion; with a king from the Sinaitic Amalekites (Maliqu); who, according to the Arabian annals, governed Egypt 300 years (according to the Egyptian annals 260). The first king of this race had been regent (Shallît), and is therefore called, in our lists, Salatis. The 2nd Dynasty (16th), and the then prevailing tribe of the combined Arabian and Palestinian hordes, must have been, what indeed the Shepherds are called by Herodotus, South Palestinians (Philistines): for the Hyksos retire from Avaris, not to the Sinaitic peninsula, but to Kanaan, by the road of El Arish.

Thus we have for the time of contact with the cognate Semitic tribes:—

The time of transition, from invasion to usurpation - - - - - - - -	87	years,
The full sway of the Semites (Hyksos)- -	350	
which gives us a total of -	437	years.

During the following 99 years this contact very much diminished; for, after having lost Memphis, the Shepherds were confined in Avaris. There was no marked event in the life of the Israelites after the death of Joseph; therefore we cannot expect to find the era of the immigration to have been kept up. It was only the systematic oppression and decidedly hostile and persecuting attitude of the Restoration, which formed an epoch, and remained fixed in their minds. They had, at that time, already risen to a sort of national feeling, different from the Hyksos tribes, but much more estranged from the life of the Khamitic race, (the Egyptians). Is it, then, not the most natural supposition, that the manuscripts of Exodus, followed by the Alexandrian Jews under the Ptolemies in their Greek translation of the Pentateuch, contained, in a certain sense, the

most ancient traditions about those last 215 years, though they had reference to the whole time spent in Egypt. By assigning the same period to the sojourn in Kanaan, between the two immigrations (that of Abraham and that of Jacob), they arrived at 430. Of these twice 215 years the last alone was an historical tradition; the extending it to the whole sojourn in Egypt was a sad misunderstanding. On the other hand, the 430 years, although only a doubling of the historical 215 years, were nearer the truth, in so far as they were a tacit admission of the necessity of allowing a considerable period from Jacob and Joseph to Amos or Tuthmosis III. At all events, 430 is a made up number, not an originally traditional one. The story of Joseph was not forgotten; but the intervening time was remembered only as a series of Egyptian years, of which no exact account had been kept. The Egyptians kept time for them, as they did, in a certain sense, for the whole world down to Julius Cæsar. As to the four ages or generations mentioned in Genesis (xv. 16.), we still maintain them to be merely a prophetic designation of future times. Both as to this point, and to the Exodus date, we beg to refer to our statement in the Introductory Volume (p. 171 to 174), and to the incidental discussions relating to the sojourn of the Israelites in Egypt, in the course of the other volumes.

We consider it, therefore, a delusion to suppose that those 437 years of contact between Israel and the Shepherds in Egypt were the origin of the 430 years of the Exodus, or to speculate upon a connection between these 430 years, or the 215 and what we fully believe to represent the chronological duration of the sojourn in Egypt, from the immigration of the house of Jacob to the year before the Exodus. It certainly is a singular coincidence that this historical date happens to be almost to a year the double of 430, or four times 215. But this will not authorise us in combining together numbers of an entirely distinct origin.

IV.

The nationality of the Hyksos and the nature of their sway in Egypt are now fully explained.

As all Egyptologers are not general historians, and as most of the historians of our time are averse to Egyptological research, there still exists, under the pretext or appearance of criticism, a good deal of uncritical scepticism as to the reality and nature of the Hyksos sway in Egypt. The dreams of the Scythian origin of the Shepherds have disappeared with Rosellini, and the idea of their being the builders of the pyramids (second in absurdity only to the conjecture of these royal tombs having been colossal observatories, or even originally chimneys for the mythical evaporation of deluged earth) is only perhaps entertained by those who have slept during the last 40 years. It would now be almost as ridiculous to combat as to maintain the opinion, that the Shepherds were anything but what Manetho calls them, Arabs and Palestinian tribes united. Certainly there was the apparently startling fact to be explained, how Lower Egypt could have remained for many centuries under a foreign yoke without losing its nationality, whereas we find at the opening of the New Empire, national art and all the national institutions in perfect preservation. But what Manetho expressly states and what the monuments confirm, that the Shepherds were merely military nomads, who left the Egyptian life quite undisturbed, has been overlooked. The Hyksos never occupied the Upper country, but were satisfied with taking tribute from the native princes. Here Egyptian art stood its ground, although the peculiarity of the style of the Middle Age is undeniable; that of the Old Empire underwent a change, and no pyramids were built. But even in the Lower country the natives were undisturbed in their worship, their customs and habits. This is expressly stated by Manetho when he says that their rule was mildness itself in comparison with that of the invading Palestinian hordes at the time of the Exodus. They were merely military occupants of the land, who exacted tribute, like the Turks in the Barbaresque states

of North Africa. "King Philitis (the Palestinian Hyksos) here once tended his flocks," said the Egyptian cicerone to Herodotus on the field of the Memphite pyramids. They left no monuments of their stay any more than the Turks; not even temples, for they worshipped on the Arabian mountains: perhaps in later times they built sanctuaries to Seth. Why should such a state of things not have lasted 350 or 430 years if not nine centuries? But if such a period be explicable on Egyptian grounds, the biblical account renders it indispensable. We should have been obliged to invent a considerably long period, if we had not found it, in order to obtain some eight or nine centuries at least, for the metamorphosis of 2500 Israelites into a nation of two millions and a half. The science of statistics is now too far advanced to admit of a discussion on this point. About 70 persons and their attendants, a household of 2500 persons at most, could scarcely require less than such a period to increase them to something like a thousandfold. The accounts in Exodus and Numbers on this subject have been completely examined in the Introductory Volume of the "Bible-work," to which we beg to refer the reader. The number of two millions and a half results from contemporary records, and is strictly historical. The history of the Conquest (after something like 37 years of quiet settlement in the East Jordan country) confirms it, as the first volume of our "Bible Records" proves.

V.

Menephthah (Menôphthes) son of Rameses II. is the Pharaoh of the Exodus, the only assumption which agrees with the authentic Biblical dates respecting the interval between the Exodus and the Building of the Temple.

The first problem for establishing the synchronism is to answer satisfactorily two questions: whether the Egyptian annals mention the Exodus and what they say of Moses? and, secondly, how far the Egyptian dates correspond with the biblical.

They have both been thoroughly discussed and satisfactorily

answered. The Egyptians place the Exodus in the reign of Menephthah, which lasted 20 years, and, more precisely, in the first part of his reign, before his exile of 13 years in Ethiopia, after which he returned victoriously, and reigned some time. It is indeed the only possible time for the Exodus, according to the monuments. Consequently the reduction of the interval between the Exodus (1320) and the beginning of the erection of the Temple, "in the fourth year of Solomon" (1004), to 316 years, instead of the later calculation of 12 times 40 years (480), results imperatively from cogent facts. The year 1004 is a fixed point in consequence of a rigorous reconstruction of Jewish chronology from below; the epoch of the Exodus is, within a few years, given by astronomical as well as historical landmarks, by the Sothiac epoch and the Egyptian records and monuments of the time. But our Biblical researches have enabled us to add that this reduced interval alone is compatible with the Levitical lists of the genealogy of the heads of the house of Levi, combined with the not unfrequent mention of the highpriests. Here again we can oppose the primitive Biblical tradition to epical or popular statements, misunderstood in the later time. In the introductory volume of the "Bible-work" these lists have been completely restored (p. ccclxvi. seqq.): in the synchronistic tables the details of that interval of 316 years are discussed on the whole according to the method, and with the result employed in the Third Volume of this work; the historical discussion finally has been exhausted in the first volume of our "Bible Records."

VI.

The Forty Years between the Exodus and the Passage of the Jordan are checked and confirmed by an Egyptian and an Assyrian date.

If the Exodus took place under Menephthah, and in the year 1320 (for which we have very strong vouchers) Joshua passed the Jordan, according to a safe Biblical date, in the beginning of the 41st year of the Exodus, 1280. Now it

happens that, according to the Egyptian monuments, the last campaign of the Egyptian kings in Palestine before Sheshonk, the cotemporary of the son of Solomon, was that of Ramses III. in 1281. Thus the Israelitic conquest was only possible after peace had been made between the Kanaanites and Ramses, so that 1820 was the earliest possible year.

This is the check upon the year 1281 as the earliest possible year. But now we have an almost equally stringent argument that the event may possibly have taken place not more than a few years later. We know from the Armenian version of Eusebius that, as Herodotus stated, the Ninyad Empire was indeed founded in 1273; so that the conquest of Egypt by Semiramis falls within the first 17 years of the Assyrian monarchy, and consequently about 1250. This conquest presupposes a tributary state of Kanaan. Indeed we find the effect of Assyrian power upon Israel in the bondage under the Satrap of Mesopotamia. Now between the passage of the Jordan and that servitude, the conquest of Kanaan, Joshua's death, the anarchy, and the civil war against Benjamin intervened, events which certainly require the 30 years assigned to them according to our restoration. The synchronistic tables in our "Bible-work" give the details year by year.

Happy are those persons, but not to be envied, who have no misgivings about making Moses march out with more than two millions of people at the end of a popular conspiracy and rising, in the sunny days of the 18th Dynasty; who make the Israelites conquer Kanaan under Joshua, during, and previously to, the most formidable campaigns of conquering Pharaohs in that same country. The Egyptian and Assyrian annals, combined with the historical criticism of the Bible, prove that the Exodus could only have taken place under Menephthah, so that Joshua could not have crossed the Jordan before Easter 1280, the last campaign of Ramses III in Palestine being in 1281; and that the commonwealth must have been already in a state of dissolution under Semiramis (about 1250), who is no longer a myth, but a perfectly historical personage.

VII.

The Assyrian dates respecting the foundation of the monarchy of the Ninyads, the conquests of Semiramis, and the continued power and influence of Nineveh, tally perfectly with the Egyptian dates in the 20th Dynasty.

The historical nature and chronological date of the rise of the empire of Assyria, and its ascendency in Western Asia under the first Ninyads, have been so well established by Niebuhr, and by later critical researches into the Babylonian annals of Berosus in the Armenian version of Eusebius, that we may take the epoch of 1273 B.C. as a starting-point of the Assyrian supremacy of Western Asia by conquests which, within the next 20 years, extended as far as Egypt, and consequently included Palestine, the birth-place of Semiramis. The sudden disappearance of all public monuments in Egypt after the first two brilliant reigns of the 20th Dynasty is an eloquent witness to the restored synchronism between the history of Egypt and of Assyria. But we are indebted to the Egyptological analysis and philological elucidation of a very remarkable monument of Ramses XII., towards the end of that dynasty (about 1120), for documentary knowledge of the further development of the relations between the two empires. We have shown in our translation and historical explanations of the stele of the Louvre that the two royal houses were allied by marriage, Ramses XII. having married the daughter of the king of Nineveh, and, at his request, sent a miraculous image of the Theban oracular god Khunsu or Khons (Herakles), with a pompous sacerdotal mission, and a military escort of honour from Thebes to the land of Nineveh (Bakhten) in order to perform a miraculous cure upon the Princess Royal, sister to the queen of Egypt, as detailed in the last volume.

Thus, we think, we have shown that we possess, according to our restored chronology, documentary proofs of synchronisms before Solomon, whereas, before the discoveries of Egyptology,

not even the first synchronism of the post-Solomonic period (Rehoboam and Sheshonk) was established; strictly speaking, indeed, none but the last, that of Apries (Hophra and Jeremiah).

CONCLUSION.

TABULAR VIEW OF ASIATIC AND EGYPTIAN DATES BEFORE SOLOMON.

The First Age of Modern or National and Chronological History, from 4000 *to* 1280 B.C., *reconstructed according to the Alexandrian measurement of Egyptian time.*

Compare the Tabular View in Vol. IV. pp. 492, 493.

Beginning of chronological time: the first historical Dynasty at Babylon (Chald.) Zoroaster at Baktra: emigration of Baktrians to the Indus - - -	3784
Building of Babylon (Gate of Bel) 2000 years before Semiramis: definitive - - - - - -	3250
Menes: beginning of chronological time in Egypt: settlement of the system of the vague solar year - -	3059
Ases, first Sothiac cycle, and Apis period -	2785—2782
Beginning of the Tyrian era - - - - -	2760
Immigration of Abraham into Kanaan - - -	2314
(Nantef Dynasty, 28th Eratosthenian reign.)	
The catastrophe about the Dead Sea, about - -	2300
Zoroastrian Medes conquer Babylon (2d Dynasty) -	2234
Joseph Shallît of Sesortosis I. - - - - -	2191
Immigration of Jacob into Goshen (123 years after the immigration of Abram) - - - - -	2182
End of Median empire at Babylon - - - -	2011
Hyksos or Shepherd kings usurp the throne of Memphis	1983
„ evacuate Memphis (Amôs) - -	1633
„ quit Egypt: Philistian Exodus (Tuthmosis III.) - - - - -	1548

The Arabian dynasty in Babylon lasts 215 or 248 years, followed by the Assyrian dynasty of the Ninyads 1518 (1488).

Sethos I. (19 years reign) - - - - - - -	1411
Ramses II. (66 years): Moses born - - - -	1392
Menephthah, king - - - - - - - -	1324
The new Sothiac cycle - - - - - -	1322
The Exodus, spring of the year - - - - -	1320
The passage of the Jordan under Joshua - - -	1280

The only point in general Asiatic history which is affected by our adapting the computation of the Middle Period by Apollodorus to the sums of regnal years in Manetho is the connexion of the period of Abraham with the emigration of the Edomites into Phœnicia (the red men, or Phœinikes) from the "Assyrian (Syrian) lake," the Dead Sea. The age of Abraham now stands about 460 years lower than the beginning of the Tyrian era of 2760, which we considered as the first record of the successful settlement of that Edomite colony from the Asphaltite lake. We persist in thinking that Abraham was cotemporary with the event which overthrew Sodom and Gomorrah, and changed their fertile fields into a salt steppe. But we admit that, if the tradition preserved by Justin as to the cause of the movement of the Edomites into Phœnicia refers to this historical catastrophe, that settlement in the time of Abraham was not the first, but simply a continuation of the course pursued by the tribe in that direction. It cannot, however, be denied, that the whole combination is of a very doubtful character.

B.

SYNCHRONISMS POSTERIOR TO SOLOMON.

VIII.

All the later synchronisms between the New Empire and the Israelitish history tally with our system, but cannot be made to agree with any other tabular view, without introducing violent changes.

I. Table of the House of David.

In order to make the synopsis of these synchronisms perfectly intelligible to our readers, we append the following table of the kings of the house of David, from Solomon to Zedekiah, extracted from the synchronistic tables in our "Bible work." The reasons for each date have been sufficiently discussed both there and in our third volume.

		Years.	B.C.
1.	Solomon (39 full years instead of 40, the 40 years 6 months of David being counted for 40 only) - - -	39	1007—969
2.	Rehoboam, son - - - -	17	968—952
3.	Abijah, son - - - - -	3	951—949
4.	Asa, son - - - - - -	41	948—908
5.	Jehoshaphat, son - - - -	25	907—883
6.	Jehoram, son - - - - -	8	882—875
7.	Ahaziah, son, killed by Jehu - -	1	874
8[a].	Athalia, usurps the throne of her son until slain - - - - -	6	873—868
8[b].	Joash, Ahaziah's son, slain by the guards	40	867—828
9.	Amaziah, son - - - - -	29	827—799
10.	Uzziah or Azariah, son - - -	52	798—747
11.	Jotham, son - - - - -	16	746—731
12.	Ahaz, son - - - - -	16	730—715
13.	Hezekiah, son - - - -	29	714—686
14.	Manasseh, son (Text 55 years) - -	45	685—641
15.	Amon, son - - - - -	2	640—639
16.	Josiah, son - - - - -	31	638—608

	Years.	B.C.
17[a]. JEHOAHAZ, eldest son, 3 months; JEHOAIKIM, younger son - - -	11	607—597
17[b]. JEHOIAKHIN, eldest son, 3 months, first exile; ZEDEKIAH, brother of Jehoiakim, second exile - - - -	11	596—586

This remarkable succession of the house of David during 422 years gives us, in 19 reigns (counting the 6 years of Athaliah's usurpation as one), 17 generations from father to son, with only one instance of two reigns in the same generation, (Jehoiakim and Jehoiakhin), making the average 25 years, if we look to the generations, or 24 if we count 18 reigns.

Now, instead of adopting the alterations proposed by any of the various earlier and recent critics, we have shown that the Egyptian as well as Assyrian and Babylonian annals confirm the biblical tradition; though we must assume that the Hebrew text assigns to Manasseh 55 years instead of 45, owing to an ancient mistake. The same result has been attained as to the series of the kings of Israel. Here all sorts of artificial aids and violent changes had been tried, and interregna and similar inventions resorted to, which could neither satisfy the historian nor the biblical student, unless he would first ignore and then deny that the contradictions existed, and that, where contradictory, the reports, or even monuments, of the gentiles ought simply to be corrected.

The following succinct synchronistic table, extracted from the chronological tables of the "Bible-work," will show at once to the scholar, and to any theologian who may be allowed by his dogmatical taskmasters some philological and historical conscience, what is the real problem of honest research, and how far our method has succeeded in solving it. It must be borne in mind that every single chronological series, Judaic, Israelitish, Egyptian, Assyrian, and Babylonian, has been arranged, not for the convenience of another series, but upon its own independent basis, which does not preclude the one from being made, to a certain extent, the test of the other.

TABLE OF SYNCHRONISMS DURING THE DIVIDED KINGDOMS.

Number of Kings of Judah.	Judaic Kings.	Israelitish Kings.	Egypt, Nineveh, and Babylon.
2	Rehoboam 17, 968—952	Jeroboam - 22, 968—947	Sheshonk (xxii.) 979—956 (5th y. Reh. = 16th S.)
3	Abijah - 3, 951—949	Nadab - 2, 946—945	
4	Asa - 41, 948—908 War with Zerach.	Baashah - 23, 944—922	Osorkon, son 955—941
		Elah - 2, 921—920	
		Omri - 12, 920—909	
5	Jehosha-phat 28, 907—883	Ahab - 22, 908—887	
6	Jehoram 8, 882—875	Ahaziah - 2, 886—885	
		Joram - 12, 884—873	
7	Ahaziah - 1, 874		
8a	Athalia - 6, 873—868	*Jehu* - - 28, 872—845	
8b	Joash - 40, 867—828	Jehoahaz - 17, 844—828	
9	Amaziah 29, 826—799	Joash - - 16, 827—812	
10	Uzziah - 52, 798—747	Jeroboam II. 61, 811—751 (Hebr. text 41.)	Probable time for beginning of reign of Phaluka (Phul) last Ninyad king: between 760 and 749
		Zachariah Shallum - 1, 751	
11	Jotham - 16, 746—731	*Menahem* - 10, 750—740	Phaluka takes Samaria, 749
		Pekahiah - 2, 739—738	Sargana (Sargon), head of the Assarad dyn. 747—704.
12	Ahaz - 16, 730—715	Pekah - 20, 737—718 Tributary to Sargon (whose general was Tiglath - pileser) 728.	Zet (xxiii.) 755—725, collects troops at Pelus. against Sargina, who, 747 and 746, is with his army in Palestine.
13	Hezekiah 29, 714—686	*Hoshea* - 9, 717—709	Sevekh (xxv. 1.) 707—718.
14	Manasseh 45, 685—641		Sennakherib, Sarg.'s son, before Jesus, about 600: reigns 703—676.
15	Amon - 2, 640—639		Tirhaka (xxv. 3) 692—665.
16	Josiah - 31, 638—608		Nekho III. (xxvi.) 610—595.
17a	Jehoahaz Jehoia-kim 11, 607—597		Nabopolasar of Babylon and Kyakares of Media destroy Nineveh. Nabop. beats Nekho at Karkhemish (606), Nabukodrossor, king 604—562.
17b	Jehoia-khin Zedekiah 11, 596—586		Psamtik (xxvi.) 664—611.
			Hophra, 588—570.

IX.

The synchronism of Petsibastes (first king of 23rd Dyn.) and the First Olympiad, which is expressly noted by Manetho, tallies with our arrangement.

Although the reign of the chief of the 23rd Dynasty lasted 40 years, still the fact of its including the year 776 B.C., that of the first Olympiad, is a precious landmark on the ocean of chronology. Manetho expressly marks this coincidence. The synchronism is indeed apparent, if we simply follow the system we have adopted in adhering to Manetho's lists, when corrected by cotemporary monuments. It proves that at a period anterior by a century to the age of Psamtik, and nearly 250 years before the conquest of Egypt by Kambyses, Manetho had a correct knowledge of the oldest documentary date of Hellenic history and chronology. It proves also that our restoration cannot be very far wrong at that early part of the eighth century before our era; and, finally, our chronological line from the Persian conquest up to the son of Solomon, cotemporary with the chief of the 22nd Dynasty, with its several intermediate points of contact between Jewish and Egyptian history, furnishes such a number of checks and tests for Egyptian chronology, that no reasonable doubt can be entertained as to its substantial truth and accuracy, inasmuch as the same principle of criticism has been carried through the different branches of chronology, Biblical, Egyptian, Assyrian, and Persian.

We may sum up the whole by saying that we have arrived not only at the demonstration of all the Biblical synchronisms after Solomon, but have also established the concordance of the Biblical dates from Joseph, indeed from Abraham, to Solomon, with the points of contact in Egyptian history, according to our reconstruction. We have arrived at the same result as to the contact between Egypt and Assyria, which was created by the power of the Ninyads from about 1250 to about 1120.

SECTION III.

RESULTS CONNECTED WITH THE PROBLEM OF RECONSTRUCTING THE ANCIENT ANTE-CHRONOLOGICAL, BUT EPOCHAL, HISTORY OF EGYPT.

Whether, like Manetho and Lepsius, we carry back the epoch of Menes to the Julian year 3892 before our era, or, according to our mixed Eratosthenian and Manethonian method, to about 3630, or whether we prefer to fix it, like the Alexandrians, at about the middle of the thirty-first century before Christ (3059), we cannot stop there in our historical and philosophical researches. They must go back beyond Menes into that vast field of the intellect and glory of mankind for which we are anxious to establish a scientific basis, and which we designate the real *ancient history of our race*, as contrasted with national or modern history. In this ancient history the importance of Egypt is perhaps still more conspicuous than in its Imperial or modern period, which begins with Menes. The preceding Volume being entirely dedicated to the ancient history of Egypt in this sense, we endeavoured to lay before the reader, in its first four Sections, the leading facts, both as to the language and religion of Egypt, and to explain the method of analysing and appreciating these facts as real history. In the next two Parts (V. VI.) these Egyptian origines were compared with those of the Semites and the Arians, and in the last two Sections (Parts VII. and VIII.) the whole course of Egyptian development was recapitulated, showing the outlines of the framework necessary for an honest reconstruction of the history of our race, both in Egypt and in Asia. The nine theses we are now about to propose appear the most appropriate to direct the attention of the reflecting reader to the salient points, both as regards the facts and the method. They will require but a very

succinct explanation, in order to furnish a key to the problems before us.

I.

The Epoch of Menes, or the beginning of the Imperial History of Egypt, is nothing but the beginning of the last stage of the religious and social development of the nation.

There is no chronology for the hereditary princes or kings prior to Menes, the Lord of the Upper and the Lower country; still less is there for those forms of government which, according to the historical traditions and to the evidence of facts, preceded them. The monumental, conservative, and, as it were, matter of fact character of Egyptian tradition manifests itself in these preparatory stages of political life; the nature of the country again traces the nature of the development within a sharply defined course. The result of the researches in the Fourth Volume may be summed up by saying, that we have good grounds for realising the stages of development alluded to by the historical tradition. Before Menes we find four clearly defined epochs.

1. Hereditary Princes or Dynasties, in Upper Egypt and in the Delta, among which those of Abydos stood preeminent.

2. Elective Princes, in the single districts (Nomes) or in a larger province: the electors were the priests and nobility.

3. Sacerdotal Kings: electors probably the same: the democratic element (*the trades*) not yet divided into castes.

4. Municipal institutions, with an established system of worship, varying within certain limits in different Nomes, and, of course, with the common basis of Egyptian language.

Considering the traditional dates and the natural course of the development, it seemed impossible not to place these conscious beginnings of the provincial life of the Egyptians farther back than the year 5000 before our era.

A mythological system and language are implied in all these stages: the hieroglyphic system of writing must, at all

events, have existed in the phases immediately preceding the Menes epoch, probably for sacerdotal purposes.

II.

In no part of Asia does chronological national history go back beyond the Menes period, or, at least, beyond 4000 B.C.: *but we see everywhere traces of a preceding epoch of tribes and municipal cities as nascent nationalities.*

We have found the Chaldean annals carried back with every appearance of credibility to about 4000 B.C., or about a millennium and a half before Abraham, the great Chaldean. The annals of the northern kingdom of the Chinese seem to have gone quite as far back, but owing to the destruction of their records before and after Confucius, there is a gap which we cannot fill up. The claims of Hindoo chronology to very high antiquity do not stand the test of historical criticism. But everywhere, and particularly in the Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured or misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic tribe-recollections go back at least three millennia beyond the grandfather of Jacob.

III.

During the ante-chronological political period we find language and a religious system in a state of development, but as primitive heirlooms. In Egypt both can be traced more accurately than in Asia.

The chief object of the provincial life of Egypt seems to have been to consolidate a system of religious worship: for the

sacerdotal government stands out preeminently anterior to the dynastic and even to that of elective princes: the uniform, progressive and civilising element seems to have been Osirism, which had its root in Asia. Not only is the leading myth of the dying and reviving Divinity (symbolized by the solar year, but primitively connected with the God-consciousness of the human soul and its eternal problems) Asiatic, but even the etymology of most of the names connected with the myth: Isis, Osiris, Set. Everything points to Phœnicia, as Phœnicia does to Chaldea.

IV.

As the mythological development precedes the elementary political one, so the mythological development is preceded by the epoch of the formation of language. Khamism, the language of Egypt (Kham), *is a very ancient deposit from Western Asia, containing the germs of the Semitic.*

We cannot adopt the mythological process as the thread to guide us through the palæontological epochs of Egyptian and human development, because it is impossible to ascertain the origin and real historical progress of the mythological phenomena. We must, therefore, proceed at once to the analysis of that document which is the infallible genealogy of humanity, as soon as an efficient method, neither metaphysical nor empiric, is applied to it. Here the preeminence of the Egyptian material shines forth most brilliantly. It is the only language the development of which we can follow, as to words and form, by cotemporary documents through three thousand years, before the Coptic development. But it occupies, moreover, the most important place in the general development of the civilising languages of mankind. Prospectively we have, above all, to observe the indisputable fact, that it contains in the material roots, in the formation and development of these roots, and finally in the grammatical forms, all the germs of Semism. The Semitic

languages have their germs in a former linguistic formation in Asia, of which Khamism is the deposit.

V.

The Khamitic language is an irrefragable witness to the primitive cognate unity of the Semitic and Arian races.

What is now called history is the development of two great civilising races, the Semitic and Arian. That they are really two families, primitively united, can only be fully proved by the analysis of Khamism, and a methodical, scientific comparison of the Egyptian grammar and dictionary with those two splendid, but more recent, systems of languages. The Egyptian roots find their organic development in both; the Egyptian grammatical forms, also, contain germs afterwards developed sometimes as Semitic, sometimes as Arian forms, sometimes as both.

VI.

Khamism itself, not being a primitive stage but implying two prior stages, represents the Medieval Epoch in primitive history, as the national history of Egypt represents the Middle Ages in the modern history of mankind.

As the general formula of development, both in creation (the visible Kosmos), and in history (the intellectual Kosmos), is progress from unconsciousness to consciousness, from finite nature to finite mind, so we may describe the formula of Khamism as the beginning of the consciousness of mind in forming sentences and words. Khamism contains in itself the germs of united Semism and Arianism; but it cannot be said to contain its own roots.

We find the same roots and stems in the oldest Turanian formations, and these again, the elementary form of languages having parts of speech, presuppose a language purely substantial without any organic division of words, as parts of speech. We should be obliged to assume such a primitive language, did we not find it, with all the traces of material identity in the simple stems, in the ancient Chinese.

VII.

The second document of Ancient or Epochal History, or that of Egypt before Menes, the fundamental ideas and institution of religious worship, evinces a vital connexion with primitive Asiatic life.

Much as has been said even in ancient times about the historical connexion between Egypt and modern Asia and Greece, Egypt never exercised any influence of that sort, nor did it receive any from Asia, in the course of its own religious development. All that is common to them both must be considered as the heirloom of primitive Asia. The period of the immigration from Western Asia is, at all events, antediluvian, that is to say, anterior to the great catastrophe which, about ten thousand years before our era, in the most suitable epoch of the temperature of the northern hemisphere, changed the climate and surface of Central Asia, the cradle of mankind.

VIII.

We possess in one of the sacred books of the Egyptians, the "Book of the Dead," a text which was mixed up with its glosses and commentaries in the 11th Dynasty, as early as 2250 B. C.

There are numerous proofs of the vast antiquity of the

sacred literature of Egypt, and particularly of that part of it to which Champollion directed the attention of the learned, and which is called the "Ritual." The text of the Papyrus of Turin, published by Lepsius, seems to have been compiled in the 18th or 19th century, although the extant copy belongs to the age of the Psamtik dynasty, and is not free from interpolations. In his introductory treatise to the "Book of the Dead" in a subsequent page, Mr. Birch mentions, among other tests of documentary antiquity, the text of chapter 54. engraved on the statue which Tuthmosis III. erected to his nurse; and also the astounding fact, that chapter 17. is found inscribed on the coffin of Queen Mentuhept, of the 11th Dynasty! What is still more remarkable is the positive certainty, that this monumental text, more than 4500 years old, which never before had been collated, agrees entirely with the printed text of the Turin Papyrus with such slight differences and variants as are found in every repetition of the same text. But the observation which the Author has purposely reserved to this place rests upon a discovery to which he had been led by studying that precious and mysterious book, for the first time rendered accessible to him.

This chapter possesses a peculiarity of which there are but solitary traces in other chapters, evidently, also, of high antiquity. It consists of short and obscure ejaculations, and of glosses and commentaries upon this text. The prayers and invocations are addressed to Osiris, symbolized by the Sun of the West (Tum), or lower world, but understood as the Soul of the Universe, the Uncreated Cause of all. This has been shown in many extracts of the preceding volume. The commentaries and glosses (as they would seem to be) are introduced by a standing phrase or group,

P'TR.RF.SU.

Peter-ref-su.

the sense of which, though capable of a different interpretation, seems indicated by the fact that this group of hieroglyphics is always followed by the explanation of the sentence, or of a single word, and not only by one, but frequently

by a whole series of glosses and various explanations. I am convinced, therefore, that it must be translated,

The interpretation to it is this.
Interpretatio ad hoc (est) hæc.[1]

This would be matter of slight general interest, were it not necessary for understanding the drift of our historical argument. A sacred formulary, which is indiscriminately considered as one and the same text, is found to consist of an original sacred hymn, interspersed with such glosses or scholia as must have been collected by a vast number of interpreters. This is identical with saying that the record was at that time no longer intelligible. Yet the text of the whole chapter is written, not only in the Turin Papyrus, but on the coffin of the 11th Dynasty. Add to this that the text thus confounded in every verse with its glosses is written so confusedly, both on the coffin and in the Papyrus, that the scholia are jumbled into wrong places. We beg our readers to understand, that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state about 4000 years ago, before Joseph's power, as to be all but unintelligible to royal scribes. Suppose a psalm of the Hebrew text to have been copied on a royal monument, with a whole catena of commentaries and glossaries, but copied *uno tenore*, without distinction of text and notes. Such exactly is the state of the Egyptian record which the following pages will show.

[1] PTR is not found in the Dictionary published in the First Volume of this work, nor, as far as I know, in any other. A word similarly written, with the determinative of the eye (see also De Rougé, Stele, p. 44., PTAR, *videns*), is given, with the signification "to appear" (p. 473.), but with a sign of interrogation. There is, however, another explanation of PTR given, under Determinative 92 (p. 545.), as "to show." It appears to me that our PTR is literally the old Aramaic and Hebrew "Patar," which occurs in the history of Joseph as the specific word for interpreting; whence also *Pitrun* is the term for interpretation of a text, a dream. I have the satisfaction to learn from Mr. Birch, by a recent letter (April, 1860), that he had already come to the same conclusion as to the meaning of PTR. He sees no objection to the translation of the two following words, as proposed by me. As to R, in the sense of *circa, quod pertinet, ad,*

see my Grammar in Vol. I. p. 298. As to F and SU, see p. 283. Compare also De Rougé, Stele, p. 53., and his remark as to R in the sense of destination, *for*, p. 59. I interpret the preposition in a similar sense in the passage, p. 171., "*er-pa .f*," *pro ædibus suis*; not as local, but the sign of destination. This phrase occurs in no other chapter of the book: but without the SU it is repeatedly used in chapter 125. of Lepsius's text (p. xlviii. cols. 48—51.), and admits perfectly of being translated:

Interpretatio super hoc: or, *Interpretare (tu) hoc.*

I am Tum, the only being in Nu. I am the Sun when he rises. His rule begins when he has done so. The interpretation to it is this: The *Sun* is in his rising when the rule which he has made begins; the Sun *begins* rising in Suten-Khen, being in existence; the *Nu* is drawn by him; he is on the floor which is in Sesen-hu. He has strangled the children of wickedness on the floor of those in Sesen.

I am the Great God, creating himself. Water is *Nu,* who is the father of the Gods. The interpretation of it is this: The Sun is the *creator* of his body, the engenderer of the Gods, who are the successors of the Sun.

I am never stopped by the Gods. The interpretation of it is this: Tum in his disk, when he shines from the eastern horizon of heaven.

I am the morning: I know the gate! The interpretation to it is this: The *morning* is Osiris; the *gate* of the Sun is the day on which the deriders of the Universal Lord are strangled, when his son Horus has been formed. OR: the day is the victory of his arms.

The chest of Osiris has been confronted by his father the Sun. He has given battle for the Gods, when Osiris, Lord of the Hill of the West, orders him. The interpretation to it is this: The *West* is what the souls of the Gods have had made for them when Osiris, the Lord of the West, orders it. OR: the *West* is the Future, it is what the Sun has done, every God goes to it when he has fought there.

I know the Great God who is in it. The interpretation to it is this: He is Osiris. OR: Adorer of the Sun is his name; Soul of the Sun is his name; Begotten by himself is his name.

I am the great Bennu (Phœnix) which is in Annu: I am the Former of Beings and Existences. The interpretation to it is this: The *Bennu* is Osiris who is in *Annu* (Heliopolis). *The creator of Beings and Existences:* his body. OR: it is Eternity or Æons. The Age (Æon) is the day; eternity is the night.

Now, separating text and scholia, we have the following restoration of the original form and the changes it has undergone. The reader will see for himself the necessity of the transposition of the scholion on Nu.

TEXT.	SCHOLIA.
I am Tum, the only Being in Nu. I am the Sun when he rises. His rule begins when he has done so.	The *Sun* is in his *rising*, when the rule which he has made *begins*. The Sun *begins*, rising in Suten-Khen. Being in existence, the *Nu* is drawn by him. He is on the floor which is in Sesen-nu. He has strangled the children of wickedness on the floor of those in Sesen.
I am the Great God, creating himself.	The Sun is the *creator* of his body, the engenderer of the Gods, who are the successors of the Sun.
I am never stopped by the Gods.	Tum in his disk, when he shines from the eastern horizon of heaven.
I am the morning: I know the gate.	The *morning* is Osiris; *the gate* of the Sun is the day on which are strangled the deriders of the Universal Lord, when his son Horus has been formed. Or: the day is the victory of his arms.
The chest (coffin) of (the) Osiris has been confronted by his father, the Sun.	
He has given battle for the Gods, when Osiris, the Lord of the Hill of the West, orders him.	The *west* is what the souls of the Gods have had made for them, "*when Osiris, the Lord of the West, orders it.*" Or: the West is the Future, it is what the Sun has done: every God goes to it when he has fought there.
I know the Great God who is in it.	He is Osiris. Or: Adorer of the Sun is his name. Or: Begotten by himself is his name.
I am the great Bennu which is in Annu: I am the Former of Beings and Existences.	The *Bennu* is Osiris, who is in Annu (*Heliopolis*). "*The Former of beings and existences*," his body. Or: it is Eternity of Æons. The Age (*Æon*) is the day; Eternity is the night.

We have here the first eleven lines or verses of a hymn, the words spoken by the departed spirit who is seeking Osiris and claiming to be justified. The following is intended as an explanatory paraphrase of the meaning, in justification of which we must refer the reader to the continuation of the text, and to other parallel texts of the Sacred Book. We give it here simply in order to complete the intuitive proof of the state of the case, both as to the importance of the text, and as to the bearing of this history of the chapter.

Words of the departed spirit, the Osiris, or son of God.

I am the Sun in its Setting, the only Being in the Firmament:
I am the rising Sun:

The sun's power begins when he has set (he rises again: so does the justified spirit of man).

I am the Great God, begotten by himself; I can never be stopped by the elementary powers: I am the morning (I always rise again to existence), I know the Gate (the passage from death to life).

The Father of the Spirit, the eternal Soul of the Sun, has examined and proved him: he has found that the departed fought on earth the battle of the good Gods, as his father, the Lord of the Invisible World, has ordered him to do.

I know the Great God who is in the invisible world.

I am that Phœnix in Heliopolis which always rises again to life.

I am God, the creator of all existences in the universe.

IX.

The origin of the ancient prayers and hymns of the "Book of the Dead" is anterior to Menes, and belongs probably to the pre-Menite Dynasty of Abydos, between 3100 *and* 4500 B.C.; *and it implies that the system of Osirian worship and mythology was already formed.*

Let us examine the stages which this text must have passed through before it could be written in the year 2782 B. C., as we find it on the coffin of Queen Mentuhept, and in the Papyrus.

First Stage. Composition of the hymn, learned by heart, and recited from memory, at the solemnity.

Second Stage. Reception of the hymn into a collection of sacred formularies.

Third Stage. Commentaries composed to explain the sense.

Fourth Stage. Collection of the scholia.

Fifth Stage. Use of the hymn and the commentaries as one undivided sacred text.

If we take a psalm of David, and then look to the Chaldee paraphrase, we have a history of something like 1000 years: but was the Chaldee paraphrase or commentary ever used as a sacred text? The natural tendency of a pagan formulary is of course to become something unmeaning, to exercise the force of a charm. In the time of Cato exorcistic formularies, which were used in the old language, had become perfectly unintelligible; like the Saliaric poems in the time of Severus, and the Vedic hymns now used by the Brahmans, which have ceased to be understood for more than 1000 years. But to find a text and a mass of loose scholia used as one identical text is indeed a novelty.

We must further consider:

1. That it is not at all probable that this hymn is the most ancient text of that sort, or even of our present collection. There are many texts of greater simplicity which are probably more primitive. This is studiously obscure and mysterious, and conveys rather the impression of a comparatively recent period.

2. That the unintellectual, barbarous, and superstitious mode of jumbling together text and scholia into one undivided, unintelligible mass, may have been practised at a considerably earlier date than the 11th Dynasty.

Taking all this into consideration, we cannot believe that the origin of these hymns is of so recent a date as that of Menkheres, of the 4th Dynasty, or only about 300 years anterior to Queen Mentuhept. This king's name is certainly mentioned in our book, and a certain prayer is referred to him or his time. But the prayer inscribed on his own coffin looks more like one taken from a collection similar to that which we possess. It is remarkable that Abydos is mentioned as the sacred town. Hermopolis (Sesennu, Ashmunin) and Heliopolis are mentioned occasionally: but neither Thebes nor Memphis, the two great sacred imperial towns from the time of the 1st Dynasty.

The opinion expressed in our thesis is therefore neither paradoxical nor improbable.

But whatever decision may be come to on this point, these hymns, like those mentioned by Plato as being 10,000 years anterior to his time, imply not only the worship of Isis and Osiris, but the whole of the mythological philosophy connected with their myth. They imply, moreover, the practice of the

solemn worship of the souls of ancestors, of which we have the most striking exemplification in the celebrated ancestral chamber of Tuthmosis III. There also we find direct and intimate connexion between this ancestral worship and the worship of the Gods: for, as we have shown, the first of the king's sixty ancestors, all kings of Egypt, is Ra or Helios himself.

SECTION IV.

COROLLARIES, PHILOSOPHICAL AND PRACTICAL.

A.

PHILOSOPHICAL COROLLARIES, AND THE METAPHYSICAL METHODS HITHERTO EMPLOYED FOR RECONSTRUCTING THE UNIVERSAL HISTORY OF MANKIND.

I.

The Empirical must be given up as radically defective.

The special defects inherent in pure empiricism, with its arbitrary, because isolated and abrupt, assumptions, as well as those of the speculative, methodical, but abstract treatment of history, are so universally acknowledged, more especially since the failure of Hegel's and Schelling's last gigantic effort at metaphysical construction, that it will only be necessary here to insist upon those which are common to both. They both either pass over in silence, or treat most uncritically everything preceding national history, though this national history can be nothing but the offshoot and flower of a long course of development, without the knowledge and theory of which modern history itself remains unintelligible, and the nature of the human mind likewise. I will only repeat, that such a proceeding is no better than would be the attempt to explain the organism of a palæontological Ichthyosaurus as being completely represented by the fossil remains of the tail. It is true that our German philosophers have acknowledged the necessity of taking into account that historical analogon of palæontology in human history, but they have scarcely done more for inquiry into the facts of these formations, than the astrologers did for finding out the real courses of the planets. They have thrown facts, most of which have not been critically sifted and are still farther from being sufficiently complete and connected, into their highest metaphysical formularies, without having passed

them through the alembic of positive analysis on their own ground. They have, therefore, not legitimately found and established the categories of finite existence, much less have they been able to apply to facts thus classified the principle of development, in order to consider them as links of a chain. This second classification, likewise, must be carried through all the intermediate links, either by descending from general formularies to the most concrete phenomena of development, or by ascending from the investigated facts of progress to higher formularies.

II.

This applies both to Language and to Mythology, but in the most eminent sense to Language.

It is in language that facts and their sequence can be more positively ascertained, and the principle of progress more accurately observed and explained than in any other branch of development. For, if an alleged fact in the grammar or dictionary be true, it must be capable of being proved to pervade the whole structure. In mythology, the later philosophical and theological development, often intentionally, tends rather to obscure, change, and disfigure the former style of worship and of doctrine. Finally, as to the phenomena of modern history, even in art and science we shall always find it difficult, without recurring to those ancient formations, to distinguish what is the product of free individual genius and creative power, and what belongs to the course which the mind of the community has impressed upon the course of development. This common mind is more active in the ancient part of the history of a tribe than in modern history, whilst the number of men of creative genius is, according to all appearance, much smaller than in what we call modern or national history. But that true *sensus communis* manifests itself nowhere so clearly as the organic principle, as it does in the formation of language.

III.

The Egyptological research is important throughout, but in many points decisive, in enabling us to discover and to prove the real, positive, history of the development of Language and of Religion in the ancient world.

We may safely refer, respecting this corollary, to the whole of the preceding Volume, and to such researches in the first as belong to the facts and philosophy of ancient Egyptian history. Finally our key to the problem of finding the age and history of the "Book of the Dead," illustrates the whole position which we here lay down.

IV.

The Bible records contain nothing contradictory to this theory and history, nor can they, any more than the other records and monuments of antiquity, be satisfactorily explained upon any other assumption, without abandoning all the principles of historical criticism.

We have examined in the preceding Volume the facts and records immediately connected with the subject of our book: in the "Bible work" we have proved this thesis step by step.

V.

The Bible assumes, a rational physiology renders probable, and the analysis of Language and Religion prove, the unity of human civilisation, and lead us to the fact of the physical unity of the human race.

As far as single phenomena are concerned, the evidence of Egypt is of particular, and in part of unique, importance as

to this result. Nowhere else are we able to ascertain, even approximatively, the dates of epochs of the primitive phenomena. The evidence of Egypt strikes, moreover, at the root of that atomic and thoroughly unscientific view of repeated absolute beginnings of language and civilisation. In the first place, the gap between the Semitic and Arian branches of primitive creative thought is filled up by the unanimous voice of the Egyptian grammar and dictionary; in the second place, the two parallel developments of Sinism (language without parts of speech), exhibited in Turanism and Khamism, are decisive evidence of the origin of all organized language from the not yet divided crystalism of primitive speech. This fact is demonstrated, as far at least as Asia and Europe are concerned.

B.

PRACTICAL COROLLARIES.

VI.

The computation of time by years of the world being, even for the pre-Christian history as absurd and irrational as it is for the epochs of the earth and the universe, must be abandoned as being an unscientific assumption of rabbis and scholastics, which has grown into a wilful mischievous falsehood, in the face of the annals of nature and of mankind.

The adoption of the rabbinical system, which computes the years of man by merely excluding the first week of the first supposed year of the world, was a pitiable expedient; and all that can be adduced in extenuation of it is the inveterate power of religious and ecclesiastical prejudice and habit over the ignorant or indifferent masses, which is artificially maintained on purely conventional grounds by interested corporations or unenlightened governments.

VII.

The only Chronology adapted to Universal History is that according to Years before and after Jesus Christ.

The three great chronological landmarks, which, remarkably enough, all occur about the middle of the eighth century B.C. —the first Olympiad, 776; the first year of Rome, 753 or 754; and the beginning of the Babylonian Era of Nabonassar, February, 747, — are too special and too recent to serve as the great point of separation of the ancient and modern worlds. As the preceding history of mankind, in so far as it is capable of chronological determination, is either Hellenic (comprising Asia Minor) or Asiatic proper, the computation by years, or by generations, three to a century, would be the only admissible one before the first Olympiad, 776. As to the history of the seven centuries and a half before Christ, the Olympiads would claim the preference over the Roman and Babylonian eras. But who would endure a computation by Olympiads after the appearance of Christianity? Who, again, would allow Roman history to be reckoned by Olympiads? Finally, what could compensate for the loss of a never failing and vanishing humanitary centre of development, which forms more and more every day the rallying point of Universal History?

VIII.

The conventional Epoch of about 4000 *Years before Christ as the beginning of human existence, happens to be, with approximate accuracy, the starting-point of Chronological History, which is synonymous with National or Modern History.*

It is one of the results of combined Egyptian and Babylonian eras and dates, that we cannot go beyond the year 4000 B.C. in tracing the beginnings of conscious national existence, which

18733.

grew out of tribe and municipal life. The Menes Era brings us up to 3059 B.C., the Babylonian to the year 3784. We may therefore conclude that wherever we find years of the world calculated from the numbers in the Hebrew text, we may reduce them to their real value by taking them as years of national or modern history in general.

IX.

The cycle of 21,000 *Years for the nutation of the Ecliptic, which in the year* 1240 *of our era arrived at its apex, as the most favourable point for the Northern Hemisphere, affords, in every respect, a suitable framework for the facts of human existence on this globe.*

The cycle divides itself, in the first place, into two halves of 10,500 (or twice 5,250) years each.

The beginning of the first half:	
the highest point will be - - - -	19,760 B.C.
the lowest - - - - - -	9,260
consequently	
the middle of the descending line (beginning of second quarter) will be - - -	14,510
the middle of the ascending line (beginning of fourth quarter) - - - -	4,010

The new cycle, which began in 1240 of our era, will come to the end of its first quarter in 4010 A.D.

In round numbers, the most favourable epochs for our hemisphere since the great catastrophe in Middle Asia, are: the 4000 Years before, and the 4000 Years after Christ; and the beginning of the first epoch, of which alone we can judge, as it alone is complete before us, coincides exactly with the beginnings of national history, or (what is identical) with the beginning of our consciousness of continuous existence.

As the 1000 or 1200 years before the most favourable or most unfavourable point of the cycle may be considered as partaking substantially of the favourable character of the point of culmination, the highest difference between the hemispheres being 14 days' more heat or more cold, we may be allowed to reduce the epochal times to round numbers, taking the birth of Christ (which is acknowledged to be inaccurate by 4 years) as the culminating point of the ascending line, and the first year after it as the beginning of the second cycle, or of its first quarter. We then receive as epochal dates the following numbers:

A. *The First Cycle, or the pre-Christian Time.*

First Quarter: Appearance of mankind in Central Asia - - - - - - - - - 20,000 B.C.

Second Quarter: Inorganic language (Sinism) completely formed - - - - - 15,000

Third Quarter: Agglutination of particles (primitive Turanism) completely formed, root-formation beginning; great catastrophe in Central Asia; secondary Turanism and Khamism forming - 10,000

Fourth Quarter: Complete separation of East and West Asia (Sinism and Arism): fixation of Khamism in the Khamitic valley of the Nile, in municipalities and districts, with sacerdotal supremacy - - - - - - - 5,000

Era of Babylonian (Chaldean) Empire - 3784
Era of Menes, or National Empire - 3059
The Exodus - - - - - - 1320
The Three Eras (see p. 101.) and Psamtik period - - - - - 776 to 664
Isaiah - - - - - - - - 740
Jeremiah, Greek Philosophy, and Solon - 600
Buddha, Confucius, Laotsö, about - - 550
Rome a Republic - - - - - 500
Sokrates - - - - - - 400

B. *The Christian Cycle.*

The first quarter did really begin with the year 1241, of our era, or the dawning of the municipal and intellectual life of the Latin and German nations, 200 years before the revival of classical studies, and 300 before the Reformation. It will come to an end in the year 4010, and the year 1860 is exactly the 620th year of this first descending quarter of the Christian cycle.

FINAL CONCLUSION.

A positive, neither abstract nor empirical, neither dogmatical nor aphoristic, philosophy of Universal History, constructing and delineating the curve described by the divine mind in man through space and time upon this star which we call the earth, can only be founded upon the same principles on which astronomy and natural science in general have been constructed during the last three centuries. Whether we look at the outer framework, chronology and the monuments, or at the place which we have found the Egyptian mind to occupy, first in ancient history, language, and religion, then in modern or national history, political life, legislation, art, and literature, the Author of this research thinks we are authorised in saying that Egyptology and the positive philosophy of Universal History are most intimately connected in that great problem.

Now, in applying this axiom to the present state both of Egyptology and of the positive philosophy of Universal History, we would not be misunderstood as though we did not sufficiently appreciate even the smallest monograph or most special essay relating to the philological and monumental basis of our inquiry. All we wish to impress upon our readers is the truth, that henceforth universal history cannot be profitably studied without Egyptology, and that, on the other hand, Egyptology cannot be carried on scientifically and successfully without the assistance of the other branches of historical

philology, classical scholarship, the monuments and records of Asia, and, above all, of Biblical criticism, nor, finally, without the knowledge of those general problems of comparative linguistic science which have opened up an insight into the primitive genealogy and history of mankind. Any antiquarian discovery in Egypt, of hieroglyphic inscriptions or of Egyptian monuments of art, will certainly always be of the highest importance for the advancement of Egyptian philology and archæology; but it will be impossible to apply the date or fact thus ascertained to Egyptian history without an insight into the general critical character of that period, and of the whole framework of chronology, including the synchronisms. We must endeavour always to bear in mind, in each portion of the inquiry, the problems of historical criticism. It can no longer be supposed that to ignore these problems is the shortest way to their solution. The vast steps which have recently been made in Egyptology show the absolute necessity both of deepening and of widening its course.

APPENDIX.

EGYPTOLOGICAL WORKS AND ENGLISH REVIEWS.

EGYPTOLOGICAL WORKS AND ENGLISH REVIEWS.

THE great monumental work of the Prussian Expedition has been completed as far as the nine hundred plates, historically arranged, are concerned; and LEPSIUS, the sole collector, compiler, and editor, has also published the long expected "Book of the Kings," as a definite survey and complement of the Introduction and of a series of learned critical essays, already presented to the public by that illustrious traveller and Egyptologer. In addition to Lepsius we have also to mention the useful and acute researches of BRUGSCH, (now temporarily estranged from these studies by being attached to a mission to Persia), and the aspirations of a young Austrian scholar, M. REINISCH of the Imperial Library at Vienna, which justify us in forming high expectations, because they are founded on rational philological principles.

In France much has been done since the appearance of the preceding Volumes. The Vicomte DE ROUGÉ (who now adorns the chair of Egyptian Philology and Archæology at Paris, the recent praiseworthy creation of the Emperor), M. CHABAS, Vice-President of the Archæological Society at Chalons, and M. DEVERIA, in addition to M. MARIETTE, have maintained the characteristic eminence of the French branch of the school of Champollion. I say of the French branch, because all those who have a right to be called Egyptologers belong to that school; and they alone, agreeing in their philological principles and method, have obtained concordant results in deciphering the hieroglyphics, without being aware of some other deciphering undertaken by another member of the same school. The concurrent translations of the stele of Ramses XII. in the Louvre

has already established this remarkable fact, and the "Book of the Dead", will soon supply additional proof.

M. FELIX ROBIOU, Professor of History at Napoléonville, has also lately entered upon Egyptological researches on this basis, in his Récherches sur la XIVième Dynastie de Manéthon (Extrait des Annales de Philos. Chrét.), Versailles, 1859. His assumption, that the Exodus took place under king Horus I hold to be untenable, and consequently all that has been built upon it to be erroneous: but the essay exhibits sound Egyptological knowledge and a good method of discussion, wherever he walks in the steps of MM. de Rougé and Prisse, and not in those of M. Lenormant, the son of the late lamented archæologist.

Considering the intimate connexion between Egyptology and some of the astronomical problems, I must not pass over in silence the recent publication of M. FELIX JULIEN, Lieutenant in the French Navy[4], in which the importance of the epoch of 21,000 years, which ended in the year 1240 of our era, upon the revolutions of the globe in the historical period, is discussed and developed with great sagacity and power, in the eighth chapter (p. 170—195.).

As to England, Mr. SAMUEL BIRCH, in spite of the heavy duties of his office at the British Museum, which to anybody else would not leave even the material leisure, much less the strength and courage required for a great literary work, has crowned his indefatigable and successful researches by what may be called the prize of Egyptological ingenuity and scholarship—a complete translation of the most ancient sacred book in the world; for such we believe the "Book of the Dead" to be, that collection of sacrificial formularies of prayers and invocations in the name of the departed, striving for justification, and placed in his mouth. This text and its learned Introduction, though only now published, have been in my hands since the month of July, 1859, it having been printed during the first six months of that year. The magnitude of the results which almost spontaneously flow from this astonishing relic of the highest documentary antiquity have been considered in the eighth and concluding Part of the preceding Volume, and in the "Problems and Key." The problems

[4] Courants et Révolutions de l'Atmosphère et de la Mer, contenant une Théorie sur les Déluges périodiques. Paris, 1860.

which that sacred book proposes to every one who pretends to take an interest in the history of the human mind and the destinies of our race are of the highest range.

This eminent Egyptologer has found a worthy disciple and follower in Mr. C. W. GOODWIN, of Cambridge[5], who unites accurate philological knowledge to a clear method of investigation, and a remarkable power of condensation. His article in the concluding volume of the Cambridge Essays contains a faithful analysis of all the hieratic papyri hitherto published, based upon an ingenious application of the scientific system of deciphering. This success is the more welcome, as, shortly before, another Cambridge scholar, the Rev. D. J. HEATH, had unfortunately failed in the same line. He thought that he had found in some of the Sallier and Anastasi Papyri historical accounts connected with the Exodus, which now turn out to be a collection of stylistic exercises of the time of Menephthah and Sethos II., and of stray extracts from earlier writers.[6] Still it would be very unfair not to admit that the author, had he not in his zeal for a supposed discovery stopped short in his philological efforts, and had he not been blinded by an impossible hypothesis, would have arrived at a satisfactory result. This is shown also by an equally premature small publication of his.[7] A translation of this book, analyzed in the concluding chapter of the preceding Volume as Proverbs of Ptahôtep (the Aphobis of Mr. Heath is entirely a fancy-name, not happily invented), has been epitomized by M. Chabas. It is to be hoped, therefore, that this acute scholar, who understands perfectly the difficulty of managing the Egyptian syntax, will not feel discouraged: his love of truth and the higher interests of humanity, as well as his undoubted philological talents, warrant a better success. It is true that the ingenious lady whose chronological and historical conjectures he has followed, Miss CORBAUX, has been led beyond the limits of sober historical criticism in her conjectures respecting the history of the Exodus: but it must not be forgotten that she is the only English author who has hitherto ventured to enter upon this

[5] Cambridge Essays, 1858, p. 226—282.: Hieratic Papyri.

[6] The Exodus-Papyri by the Rev. D. J. Heath. With a historical and chronological Introduction by Miss Corbaux. 8vo. London, 1855.

[7] A Record of the Patriarchal-Age, or the Proverbs of Aphobis, B.C. 1900. 12mo. London, *s.a.* (probably 1858).

discussion, and that her starting-point, the impossibility of Sethos and his son Ramesses having reigned 31 (the text of the Lists says 51) and 66 years, touches one of the problems to be solved.

I wish I could say as much for the three Reviews on my work which have appeared in the last year or two. I am very far from considering them as specimens of that true English scholarship and learning which is so well represented in Egyptology, as in other branches. Still it would be difficult to find, either in France or England, such unscientific attacks upon the domain of historical criticism, as some of them contain, and such prejudiced views of theological dogmatism as they betray.

The first of these articles, in the Journal of Sacred Literature[8] (once edited by Kitto) contains very fair extracts of my statements, but upon what grounds the author rejects my restoration of the time of Joseph, as well as that of Lepsius, and the immigration of the house of Jacob, will best be seen by some samples of his own historical arrangement. Here is the substance of his restoration of primitive Egyptian history (p. 67.):

"The first race of (Egyptian) kings appears to have been a branch of the Cuthic kingdom of Babylonia; this race, so celebrated by Rawlinson, ruled at Babylon, according to Berosus, in two dynasties (I., 716) from 2259 B.C. to 1976 B.C., being succeeded there by Chaldean races. The giant tribes of Southern Canaan, against whom, in 1934 B.C. Khedor-Laomer came up from Babylon, were also of this Cuthic race. The first of these kings in Egypt was apparently Sethorsos, whose gigantic stature is mentioned, about 2092 B.C.; they continued gradually becoming more oppressive until they culminated in the Suphi, 1934 B.C., who built the great Pyramids; their final fall took place in 1834, before that same race of men which had previously broken the centre of their race at Babylon. One hundred years, however, before this, in 1934, they had first found these Pali pasturing in their land, but at that time peaceably, the more warlike among these being then engaged in uprooting the kindred kings of Palestine."

The imaginary history goes on in the same aërial way. The Nomads became troublesome: Mykerinus the Holy appears to have desired to gain the hearty support of his people. On the

[8] The Journal of Sacred Literature and Biblical Record, edited by the Rev. H. Burgess, Oct. 1859, pp. 53—70. Signed W. W.

occurrence of internal dissensions, occasioned by the marriage of Nitokris with a Suphite, the Hyksos overran the country, driving the Kushites into Ethiopia (Kush!). The sultans ruled 103 years. Thus, by and by, we arrive at the 12th Dynasty, which seems to have gained possession of Memphis in 1731. Sesortosen III. is really the Sesostris, and the Pharaoh of Joseph.

"Eratosthenes calls the Sestortosis, the Sostic-Hermes: surely the Hermes refers to Joseph." (p. 69.)

But our author knows still more things unheard of hitherto among learned men: The Nantef princes had called in Amosis to help them against the Shepherds: his descendants enslaved Israel, but we have no hint that Israel joined the mixed multitude against Amos.

"We rather should say that the words of inspiration are literally true; the 'Assyrian oppressed them without cause.'" (p. 70.)

The restoration ends with Danaus, the colonizer of Greece,

"whose date Manetho's note to Armaïs, and Clinton's Grecian year of Danaus unmistakeably enforces." (p. 70.)

Reader! dost thou not feel as if thou heardst a man telling thee his bad dreams, in great earnestness, and occasionally appealing to what thou art supposed to have said? Now comes the key in the concluding paragraph:

"The subject we have proposed to ourselves is completed. . . We have endeavoured to meet Chev. Bunsen's charges against the inspiration of the Bible on its own ground. . . An inspired book . . . never can, as an expression of its own teaching, or as a part of its own record, bear witness to any untrue or ignorant statement of fact, whether in history or doctrine. If it be untrue in its witness of one, who shall trust its truth in the witness of the other?"

Mark: he who endeavours to make the Bible to be understood so as to agree with facts and reason, brings forward charges against the inspiration of Bible history; and he who confounds it worse than Rabbis and Schoolmen, claims to be considered as champion of the Bible, and of its paramount authority. Such puerilities would not deserve mention in a book of research, if they did not appear before us in one of the most esteemed organs of the Evangelical party, including a great part of the Dissenters.

The value of the article upon "Egypt's Place," in the *Dublin Review* of Feb. 1860, may fairly be judged by the following passage (p. 518.):

"In reference to the authenticity and credibility of the remains now ascribed to Manetho, Baron Bunsen does not hesitate to say that the numbers of Manetho have been 'transmitted to us quite as correctly as those of the Canon of Ptolemy.'" (p. 87.)

Let us see what I really have said in the alleged passage (Vol. I. p. 87.)? The discussion runs upon the well-known statement transmitted by Syncellus, that Manetho had written the Egyptian histories from Menes to Nektanebo in 113 generations and 30 dynasties, and that the duration of time of these dynasties amounted to 3555 years. It has been shown, first, that there can be no error of transcript or mistake in this remarkable statement, because the explanations given evince that we have the original numbers; and, secondly, that the statement cannot be the calculation of Syncellus or of any Christian chronologer, because it is irreconcileable with what they all, in one way or another, considered to be Biblical chronology. Menes could not have lived till something like a century after Peleg, in whose time the dispersion of nations took place, therefore many centuries after Noah and the Flood, the epoch of which did not allow sufficient space. The subject has since been more amply discussed by Lepsius, in his Chronological Volume, and in a separate Memoir read before the Berlin Academy of Sciences (1857). Finally, the same learned Egyptologer has in his Book of the Kings (pp. 9—11.) corroborated the arguments, showing that, by observations, the final term (15th year before Alexander) gives a historical date of the beginning (3895 B. C.) irreconcileable with any cyclical year. The words added by the Reviewer,

"We need not hesitate to describe this judgment as a most extravagant and unscientific exaggeration,"

consequently recoil upon the writer himself, only that instead of unscientific exaggeration we should give them a different name.

The Reviewer enlarges upon this remark for the better part of a page and a half.

The next charge deserves, perhaps, the same judgment. Because I have stated the fact that the text of the list of kings

left us by Eratosthenes presents numerous errors of transcript, which we must try to correct by reference to monumental or Manethonian designations, with the help of the Greek translation of the Egyptian names, the Reviewer calls it "incredible hardihood," that I maintain and try to prove that the 1076 years present a continuous line from Menes to the end of the Old Empire. He certainly is at liberty not to assent to this result of a long and uninterrupted series of arguments in favour of Eratosthenes; but he must not forget that we speak of an official work by the most learned Alexandrian, who had, by command of the king, access to the Theban archives.

It cannot avail the Reviewer to seek shelter behind the Rev. Mr. Rawlinson, who has, in a passage evidently referring to "Egypt's Place," made me say in his first Bampton Lecture, according to the quotation of the Reviewer, "that Egypt has a continuous history, commencing more than 6000 years before the Christian era." I have no intention to enter into a controversy with the Bampton Lecturer, but the Reviewer ought to have known from my work that I have maintained, from beginning to end, that continuous, or chronological, history begins with Menes. Now as to Menes, I alone, among all Egyptologers worth mentioning, content myself with placing him at 3700 years before our era, on the authority of Manetho; showing, at the same time, that the Alexandrian school, to which I now have declared my full assent, brings him only up a little beyond 3000.

From this part of his article, the Reviewer of Cardinal Wiseman's Journal puts on entirely the hierarchical garb. Treating of my criticism of the different Biblical dates respecting the duration of the sojourn of Israel in Egypt, and of my efforts to explain the discrepancies of the text, the Reviewer has the not "incredible hardihood" to say (p. 523.):

"The most sweeping rationalist of the school of Tübingen has never applied the test of naturalism (?) to the miracles of the Gospel more nakedly than Baron Bunsen employs it in reference to this very question."

It would seem to follow logically that the different dates assigned by different Biblical texts to that sojourn are a miracle. I had hitherto considered them rabbinical and scholastic portents, "portenta theologorum."

The author of the article in the *Quarterly Review* (1859, p. 382—421.), begins with the assurance that he rejects my theory of Egyptian chronology, but that this rejection is quite irrespective of his interpretation of the Bible. (p. 384.) I would only remark that I have never proceeded upon a theory, but simply endeavoured to find out and understand the facts which were before me, not only in the shape of literary records, but in that of contemporary monuments still existing, and rendered intelligible by Champollion's immortal discovery. It is true that the Reviewer bases his attack upon the assumption that Manetho and Eratosthenes are my chief, and, indeed, almost my sole authorities; writers, he adds, who, having lived more than 3000 years after the commencement of the period which they are supposed to authenticate, are of no value as independent witnesses. (p. 385.) Such trash might be bearable before the monuments spoke to us: but is it to count for nothing that names, and very often filiation and succession, of the kings mentioned by those writers occur in contemporary monuments of the 3rd and 4th Dynasties? that a papyrus of the 18th or 19th Dynasty, and therefore, if not anterior to, certainly coeval with, Moses, contains lists of kings harmonizing, on the whole, with those of Manetho and Eratosthenes? yea, that two royal monuments, representing a succession of kings, with their full Pharaonic titles as kings of the Upper and Lower Country, represent no more than one dynastic series, and have been satisfactorily explained? Is the Reviewer not ashamed of ignoring the "Book of the Kings" of Lepsius, as he ignored the former works of that author?

Menes is, according to our oracle, the first mortal king. If he is, it certainly must be confessed that the Egyptian records say the contrary, as has been amply proved by Lepsius, stated by myself, and hitherto, as far as I know, denied by no learned authority, much less disproved.

"The divine and the mortal kings were to the Egyptians equally real, and they had the same evidence for the existence of Osiris as for the existence of Menes." (p. 387.)

What? did they not record temples erected by Menes which Herodotus still saw, and which I have no doubt Mariette will not fail to discover in the ruins of the temple of Ptah, the sanctuary of Memphis? And did they not record Memphite as well as

Thinite kings? Was Horus one of them? or were these provincial princes Gods in the eyes of the Egyptians, who, as Herodotus says, never admitted kings or other men begotten by Gods? I do not here speak of the internal evidences which force us to accept the epoch of those records without pledging ourselves to their chronological years. Such arguments are thrown away upon a writer who believes that the exploded dreams of mythical unity between Menes, Menu, Manes, Minos, "are certainly entitled to some weight."

Mr. Grote's remarks about Grecian history and chronology before the Olympiads "apply (the oracle says) with still greater force to that of Egypt." (p. 388.) Does he suppose that his readers will fail to see that he overlooks the very point of difference between the two? He does indeed: for he goes on for three closely printed pages on this argument, and does not scruple to assert (p. 381.) that

"Eratosthenes constructed a system of Grecian as well as of Egyptian chronology, and we may fairly presume that he proceeded upon the same principles in either case (calculating by generations, three in a century)."

Now I must beg his pardon for denying that Eratosthenes ever constructed a system of Egyptian chronology, and that it is highly unfair to put upon the same level the mythological or epic dates of Greek history (as to which he was on the contrary a great sceptic) with Egyptian records, of the historical character of which he had convinced himself on the spot, and under the most favourable circumstances, because under royal protection.

But the Reviewer feels himself so strengthened by taking refuge behind the illustrious historian's doubts respecting the history of Greece before the Olympiads, that he becomes not a little aggressive. He says (p. 392.):

"We lose all faith in the author's judgment when we find him putting implicit trust in the historical authority of Castor the Rhodian, and especially in the 'local written information' (computations by generations, adds the critic) from which Castor derived his dates."

He winds up the paragraph by saying, that a writer who acts thus,

"passes the strongest condemnation upon himself, and has yet to learn the very first principles of historical criticism."

Perhaps so; but certainly not from the Reviewer. Every critical student of ancient Greek history knows that Castor's remarkable fragment respecting the succession of the Empire of the Sea has occupied many critics before and after Heyne; and M. Charles Müller's hypothesis of their being a fiction of Diodorus has not found much favour. As we are now able to ascertain the text with accuracy, it is clear that those dates do not form a part of the known chronological system of that author, and that at all events they are not calculations, but records. Of the 17 dates of Thalassocracies, there is not one which reckons by generations, as any one may easily see by looking at the text printed in Vol. III. p. 616. seqq. But again it can scarcely be accidental that they agree perfectly with certain dates which are as independent of Castor's system as of that of Diodorus: a glance at our table (p. 636, 637.) will convince every scholar of the solidity of this assertion. M. Marcus Niebuhr has, in his book on Assyrian chronology, controverted some of my restorations; but I know of no critical authority preferring M. Charles Müller's opinion to that of Heyne and myself.

After having declared that I do not know the first principles of criticism, the Reviewer goes on to prove that I cannot construe a Greek sentence. (p. 395. seqq.) Ignoring, as is the habit of this modest man, all that has been written by Lepsius, who has treated it in a succession of essays, on the important point of the 3555 years and the 113 generations, our oracle says:

"The whole theory is a striking instance of the rash and uncritical method which characterises Mr. Bunsen's speculations. He *assumes* that Manetho gave 3555 years as the length of the Egyptian monarchy, and he then makes a mere conjecture the key-stone of his arch."

So little have I made this point a key-stone, that, after having explained the passage in question in the Introductory Volume, I have only alluded to it again in the Third and Fourth Volumes. But what am I to say of his assertion that I *assume* that Manetho gave 3555 years as the duration of his 30 dynasties. It may be made a question whether there be another explanation for this statement besides that of Lepsius and myself; but I deny most positively that it is a conjecture; and, if it were, it could not be said to be —

"very improbable: for if either Africanus or Eusebius had been aware of this lower sum, they surely would not have failed to notice it, when they were so anxious to reduce Manetho's numbers."

The 3555 years before Alexander bring Menes higher up than even all the artifices of the Alexandrians and of the Byzantines would allow him to have lived; for if his reign be thrown back to the year 3895 B.C., the dispersion of nations must be placed at 4000; and where is the space for the time from Noah to Peleg, and for the Flood?

But he says I have not seen that the passage is corrupt (our readers find it in the Appendix to Vol. I. p. 605.):

"The words αὐτῶν ὁ χρόνος are corrupt. Although old Chronos has wrought many wonders in this world, we cannot assign to his pen any written document."

This, I dare say, is very witty. At all events, the Reviewer thought it so, and consequently neglected to study the Greek of Syncellus, in order to see whether I might have found there any authority for such a use of the word συνάγειν as would justify my interpretation. Had he taken that trouble, he would have found the very same phrase, p. 38. D. The fact is, that the classical use of συνάγειν, as the transitive act of the chronographer who computes years, had given rise to a very natural arithmetical and chronological phrase: the (computed) time amounted to (produced the sum of) so many years. Such a use was the more natural here where not the sum of regnal years, but the very time filled by the successive reigns from Menes to the last national king of Egypt was to be expressed. Entirely ignoring this Syncellian use of that phrase, he identifies himself with a rather unfortunate conjecture of Boeckh, in a work published before he had any real facts before him, as to the monumental succession of kings and of regnal years. Now we believe that no Egyptologer has ever ventured upon so many and such bold alterations in the dates of Manetho as Boeckh was obliged to propose, in order to make good his assumption that Manetho's chronology was an artificial system of applying cyclical numbers to Egyptian history. There is every reason to suppose that the illustrious master of Hellenic archæology long ago abandoned a theory so triumphantly refuted by the most stubborn facts of monumental contemporary evidence. On the other hand, it is to be hoped that Egyptologers will not hesitate to admit the instinct of genius, which led him to assume a certain

connexion between Manetho and the Sothiac cycles, inasmuch as his three books of Egyptian history were divided according to that cycle of 1460 years. We have demonstrated the fact that as the second volume terminated with the 19th Dynasty, under which the cycle that had begun in the Old Empire expired, in the same manner the first volume terminated with the 11th Dynasty (the house of Nantef immediately preceding the Sesortosides). The Reviewer thinks himself justified in correcting the words ὁ *χρόνος συνῆξεν* into ὁ *Ἀνίανος συνῆξεν*, although it is impossible to admit any personal subject in the whole passage except Manetho; apart even from the circumstance that Anianus never could have afforded 3555 years between Menes and Nektanebo II.[9]

As to the perfect authenticity of the 3555 years, as the basis of the chronology of the genuine Manetho, it is needless to enter into particulars here. Lepsius has treated it fully in his Academical Articles, and Boekh has not offered a single word of contradiction. The "Book of the Kings" (p. 11.), has ex-

[9] The text of Syncellus (supra, Vol. I. p. 605.) runs thus: Ὁ δὲ . . . *Μανεθῶ . . . καταπολὺ διαφωνεῖ περὶ τοὺς χρόνους, πρὸς ταῦτα . . . Τῶν γὰρ ἐν τοῖς τρισὶ τόμοις* 113 *γενεῶν ἐν δυναστείαις* 30 *ἀναγεγραμμένων αὐτῷ* (Boeckh's emendation instead of *αὐτῶν*, which however may be defended) *ὁ χρόνος τὰ πάντα συνῆξεν ἔτη* 3555, *ἀρξάμενα τῷ* 1386 *ἔτει τοῦ κόσμου, καὶ λήξαντα εἰς τὸ* 5147 *κοσμικὸν ἔτος, ἤτοι πρὸ τῆς Ἀλεξάνδρου τοῦ Μακεδόνος κοσμοκρατορίας ἔτη που* 15. If we read *αὐτῷ* with Boeckh, the sense is: "the whole time (of the Egyptian empire) amounted according to him to 3555 years." The parallel passage is equally strict and peremptory. In the chapter about the Old Chaldean kings, according to the account of Abydenus, the well-known catalogue of the ten antediluvian kings terminates with Sisuthros. *Σίσυθρος* (*ἦρξε*) *ἐπὶ τούτοις, ὡς τοὺς πάντας εἶναι βασιλεῖς δέκα, ὧν ὁ χρόνος τῆς βασιλείας συνῆξε σάρους ἑκατὸν εἴκοσι.* The chronological series of all the ten kings amounted to (as it were, summed, produced the sum of) ten Sari. Now is it my fault that even the new edition of Stephen (if the Reviewer's researches ever went so deep) is rather confused as to the old classical and the Byzantine technical use of that word *συνῆξε*? If a correction were necessary, it would be easy to write *συνῆκτο* instead of *συνῆξε*, but I think the identical use of the word, in these two passages, by the same author, in the same work, warrants the positive sense. There are other passages, but not so decisive for proving that *συνάγειν* was used without reference to the person of the chronographer.

hausted all that can be said on this subject. We have shown in the course of the last volumes, step by step, that, distinguishing between the system of Manetho, the historian, and the definitive chronological truth, he, and nobody else, could have computed the 3555 years. But our Reviewer ignores equally the truth and those who seek it.

It is hardly worth while, perhaps, to notice such inaccuracies as e. g. the assertion (p. 398.) that the old monarchy lasted, according to Manetho, 2500 years; that the only check upon Manetho is Eratosthenes (ib. and p. 406.); the contemporary monuments, and the Royal tablets, and the Papyrus going for nothing. But we cannot allow him to overlook (p. 406. seqq.) entirely all that Lepsius has said in his "Book of the Kings" respecting the absolute dates calculated by Biot. He taxes me with the arbitrary alteration of a date which necessarily is incorrect, on a monument where one and the same date (as Lepsius has expressly remarked) is differently written, so that one, at least, must be wrong; whereas the whole question has been discussed *in extenso* by my predecessor in this inquiry. The same is the case as to what he says (p. 413.) about my explanation of the Tablet of Abydos, and of the inscription of the statue dedicated to King An and King Ra-n-seser, or to both.

The Reviewer makes a cutting remark upon a passage where I have evidently overlooked an error of the German printer, making me say (Germ. ed. vol. ii. p. 6.): "In Scripture Nubia is generally called Nub, but Ezekiel seems to have written it Gnub;" instead of: "In Scripture Nubia is usually called Kush, but Ezekiel seems to have called it Nubia, written Gnub (Knub)." (Ezek. xxx. 5.) One, whose translation of the Bible from the Hebrew is before the public, may be supposed to know that Nubia (the district from beyond Syene to Wadi Halfa) is generally designated in the Bible under the name of *Kush*, as it was in Greek by that of Ethiopia. But the possibility of explaining the present Hebrew reading (Kub) seems never to have been so much as perceived by the critic. There exists no country called Kub on either frontier of Egypt, nor indeed anywhere. In a very good MS. in De Rossi's catalogue it is spelled Knub, which Gesenius had already proposed as meaning *Nubia*, and the facts respecting the pronunciation of Nub (gold) seem to give a warrant to this orthography. My readers

will find, however, in the "Bible-work," the reasons why, after all, I incline to prefer another correction of the text in Ezek. xxx. 5., and to read Lub instead of Kub.

Lastly, as to the Reviewer's criticism of my excellent friend Mr. Horner's Essay upon the increase of the alluvial soil on the banks of the Nile by the annual inundations, Mr. Horner knows as well as I do that the Egyptian bricks of the monuments of our epoch were not burnt; but what does that prove as to the primitive epoch? Besides, the Reviewer is evidently not aware that he has to deal with a very serious problem, discussed in a masterly manner by Girard, an eminent member of the French Expedition to Egypt, and the principle of which has been adopted and explained by Carl Ritter. Mr. Horner's statement cannot be understood and appreciated except in connexion with the statements contained in Girard's Observations.

The only serious objection which has, as far as I know, been brought forward against Mr. Horner's conclusions, is the observation of a highly respectable Egyptologist and man of science, Mr. Sharpe. He starts from the undisputed fact, that Memphis, like all other Egyptian cities, was protected from the inundation by considerable mounds, on which their edifices were raised. The level of Memphis is therefore much higher than the alluvial soil of the time, near the river. Undoubtedly: but have we not a positive proof that the colossus of Ramesses did not stand upon the artificial area of Memphis? The basis ought, on that supposition, to have been found placed upon the rubbish which formed that artificial area; but we know from the observations of that excellent Egyptian engineer Hekekyan Bey, and from the sections published from his drawings by Mr. Horner, that the said basis was embedded in alluvial soil, not in rubbish. Why should the basis and feet of the colossus not as well be bathed by the waves of the Nile in the time of inundation, as the two colossi of Mœris and his queen, which Herodotus saw half-covered by the water in the Lake of Mœris?

THE

FUNEREAL RITUAL

OR

BOOK OF THE DEAD.

TRANSLATED BY SAMUEL BIRCH, Esq.

INTRODUCTION.

THE work, of which the following is an attempted translation, consists of a group of Hermetic books, which have been called the Funereal Ritual, or Book of the Dead. It is not, indeed, strictly a Ritual in the more extended sense of that term, but consists of several Hermetic works divided into separate chapters, each preceded by a title indicating its purport, and each principal section followed by directions explaining its use. These, like our rubrics, are traced in red ink, in order to attract attention, and distinguish them from the general body of the text. The whole, in its complete form, is accompanied by illustrations or vignettes. The titles of the sections are either books or chapters; and, although it appears reasonable to conclude that the term Book had a more extended signification, even when the length of text was not so great as that of the chapters, the terms are often found interchangeable, and the text, called in the title Chapter, is often in the contents styled a Book, as if it were entire.

Nor was there any certain order of the chapters. It may be stated as a general rule that, previously to the age of the Turin Ritual, no two papyri have their chapters in the same relative order. After the 26th Dynasty, the canon of the order was comparatively fixed, and the Rituals of that age exhibit greater uniformity of arrangement than before. This order, which was fixed under the Saite dynasty, must have been adopted

upon some such principle as the logical sequence of the various portions, or the antiquity of the different compositions, of the work. The former hypothesis was advanced by Champollion, who considered the Ritual as a mythical description of the progress of the soul in the future state. It receives, indeed, some support from the fact that it commences with the hymns recited on the descent of the mummy into the sepulchres; that it may be considered to continue to give the prayers and invocations addressed to the deceased for the last time; that it recites over the various portions of the mummy, bandages, and coffin, the formulæ necessary to protect the deceased from the material or spiritual enemies whom he was supposed to encounter, ending with the consecration of the various amulets placed on the body for its protection; and, last of all, that it gives the formula on the final placing or deposit of the coffin in the sepulchre. But, on the other hand, the fact that some later chapters of the Ritual, and especially the chapters appended to the general body of it (cc. 162—165.) filled with foreign barbaric names and of mystical import, are evidently of a later age, would lead to the presumption that these apocryphal sections are placed at the end of the canon on account of their later composition, and that the books may have been arranged as much with regard to the antiquity of their composition as to their logical sequence.

Besides these Rituals there are one or two other works of a religious nature found at a later period, either separate or complete in themselves, or else in connexion with Rituals. The first of these, not earlier than the 26th Dynasty, is the Saï-an-Sinsin, or Book of the Lamentations of Isis [1]; another work of

[1] Brugsch, Saï-an-Sinsin, sive Liber Metempsychosis: 4to, Berlin, 1841.

the same nature occurs in a papyrus of the British Museum[2], recording the metamorphoses of the Gods. In the tombs of the Priestesses of Amen-Ra papyri are often found dissimilar to the Ritual, filled with representations and short texts like those which occur on the walls of the tombs, or on the sides of the coffins, of the 19th Dynasty. These papyri, called by Egyptologists Solar Litanies, are sometimes styled "The Book of the Commencement of the Tip of the West, and of the Treading the Paths of Darkness[3];" and they refer to the 11th and other hours of the night, not entering into the scope of the great Funereal Ritual. The earliest appearance of Rituals is in the 11th Dynasty. It is then that extracts of these sacred books are found covering the inner sides of the rectangular chests which held the mummies of the dead.[4] Some of the sarcophagi of this age contain portions of the 17th and other chapters of the Ritual, besides others with texts not preserved in that of Turin, and which had probably become obsolete at that late period.[5] What is still more remarkable, at least two different versions of the same theological doctrines are introduced, showing that the strict letter of their creed varied even at this epoch. At a later period, on the coffin of the Queen Mentuhetp, of the 11th Dynasty[6], the 17th, 18th, 64th, and other chapters occur. The most important fact, however, in connexion with this coffin is, that the 64th chapter is as usual attributed to the age of

[2] Salt, Papyrus No. 825.

[3] Papyrus, British Museum. Barker, 208.

[4] Coffin of Sebakaa, D'Athanasi, Engravings of a Collection of Antiquities, folio, London, 1837, Pl. x.

[5] Coffin of Pa-ankhu, Lepsius, Denkm. Abth. II. Bl. 98, 99.; coffin of Hant, Lepsius, Denkm. II. 145.

[6] A copy of the inscription on this sarcophagus, made by Sir J. Gardner Wilkinson, is in the Department of Antiquities, British Museum.

Menkheres, who is in the Ritual of Parma[7] the same Menkheres as the builder of the 3rd Pyramid. The history of the development of each chapter is a point which requires further researches; but, from the inscriptions scattered on coffins of various ages, we shall probably be able to discover the approximate dates of the different parts. At the age of the 18th Dynasty, the 54th is a favourite one[8]; at the time of the 26th, the 72nd had come into vogue[9]; at a still later period many other chapters appear. Rituals dated in kings' reigns are unfortunately too rare to cite[10]; but many papyri, evidently, from the names and titles of the deceased and character of the writing, of the period of the 18th Dynasty, contain the greater portions of the Ritual, but not the last mystical chapters of the Turin Papyrus, one of which is so recent, that an eminent hierologist thinks he can recognise in it the Gnostic name of Christ.

But it was not only on papyrus and linen that the Ritual was inscribed; the whole of the paraphernalia of the sepulchre, at a later period, was covered with extracts from these Hermetic books. On monuments of the 4th and 11th Dynasties, indeed, no extracts of these books

[7] Rosellini, Breve Notizia intorno un Frammento di Papiro funebre Egizio esistente nel ducale Museo di Parma: folio, Parma, 1838.

[8] A coffin in the British Museum, of one Sabatattu, No. 6657, and another at Belfast, published in a lithographic plate privately printed by Dr. Hincks, have also this chapter. From the name of the person on this coffin being Ra-ma-kheru, the same as the prænomen of Amenemha IV., Dr. Hincks connected it with the 12th Dynasty. (Belfast Northern Whig, Oct. 24. 1850.) Two other chapters, cc. 26. 28., were also found on this coffin, No. 6657.

[9] Lepsius, Todtenbuch, p. 12. Sharpe, Eg. Inscr. Pl. 23. 44. Many other chapters, however, occur at this period.

[10] The only Ritual having a positive date with which I am acquainted is that of Hunnefer, cattle-keeper to Seti I., of the 19th Dynasty, formerly in the collection of Clot Bey, but now in the British Museum. (M. de Rougé: Moniteur, 7 et 8 Mar. 1851.)

are found; but on those of the 12th portions of an earlier ritual are by no means uncommon.[11] In the 18th Dynasty, not to speak of mummy cases, cartonages, or the wraps of mummies, and such like objects, the walls of the tombs are sometimes covered with scraps, or even abridgments, of ritualistic literature.[12] A granite statue of the nurse of the Queen-Regent and sister of Thothmes III. contains a distinct and well-known chapter.[13] From this period the walls of the tombs begin to be covered with chapters of special import, such as the negative confession, which occurs more than once in the tombs of the kings.[14] After this period, the chapters of the Ritual usurp the place of the historical or mythic representations hitherto found on the walls of sepulchres. At the time of Bokkhoris, a tomb of an individual of the same name contains several chapters[15]; and other sepulchres of that age are abundantly provided with religious formulæ derived from this book.[16] In later times, commencing with the 26th Dynasty, the Ritual is constantly present on the external covering and coffins of mummies, and one chapter, the 72nd, was especially orthodox and often employed. At all epochs, certain amulets, such as the sepulchral scarabæi[17], had their ritualistic formulæ inscribed upon them. In the 18th and subsequent Dynasties, the sepulchral figures have the 6th chapter, or a variation of it not found in

[11] The inscriptions of the 12th Dynasty are filled with ritualistic formulæ. To feed the hungry, give drink to the thirsty, clothe the naked, bury the dead, loyally serve the king, formed the first duty of a pious man and faithful subject. The doctrine of the immortality of the soul is as old as this period. (Tablet, Brit. Mus. 562.)

[12] See the long ritualistic inscription at Eileithyia: Lepsius, Denkm. Abth. III. Bl. 13.

[13] Lepsius, Denkm. Abth. III. Bl. 25.

[14] Ibid. Bl. 226.

[15] Ibid. Bl. 260—270.

[16] Ibid. Bl. 277.

[17] The oldest is that of King Sebakemshaf, of the 13th Dynasty: British Museum, Egyptian Room, No. 7876.

the Ritual.[18] In the 26th, the amulets of the tie, the nilometers, and other objects, have their appropriate chapters. But in the Ptolemaic period chapters or extracts taken from a text not in the Turin Ritual occasionally occur, showing that other ideas than those hitherto current were in vogue.[19]

The oldest papyri containing portions of the Ritual have been assigned to the 18th Dynasty, and this is probably the age of the earliest known in Europe at the present day.[20] These are written in a cursive linear hand, coarsely traced in vertical columns, and they are generally read in inverse order. The text in the more carelessly written examples has often been abridged for the sake of the vignettes, which have been first prepared; but in other instances the text, as well as the vignettes, is most carefully prepared, and in some are found important chapters no longer extant during the 26th Dynasty and subsequent reigns. In the 19th Dynasty the handwriting is less careful, and the text by no means so complete, although the vignettes still show great beauty of art. During the 26th or Saite Dynasty hieroglyphical Rituals are rare; but the hieroglyphics are executed with great care, the papyrus remarkably white and fine, and the vignettes executed in outline with the most elaborate finish and detail. After that period the Rituals rapidly deteriorate. The hieroglyphs partake of the character of scrawls hastily executed, and filled with faulty or wrong groups of signs; sometimes illo-

[18] The oldest sepulchral figure having this formula, with which I am acquainted, is that of Sethos I.; the other formula is of Amenophis III., of the 18th Dynasty. British Museum, Egyptian Room, No. 6680. Young, Hieroglyphics, Pl. 2. and 14.

[19] M. Chabas, Athenæum Français, Bull. Arch. Juin, 1856, p. 43; Sharpe, Egypt. Inscr. Pl. 10. 12. Cf. also a tablet in the Louvre, c. 130. of Her.t.enbast, of the 22nd Dynasty.

[20] M. le Vte. de Rougé, "Rapport à M. le Directeur Général des Musées;" Moniteur, 7 et 8 Mar. 1851.

gical and senseless repetitions of detached or truncated members of the sentences. This is the period, or even later, to which the Ritual of Turin belongs, and it exhibits all its characteristic carelessness. The Rituals continue to deteriorate in style and script under the Persians and the Ptolemies; and, at the commencement of the Roman dominion in Egypt, they had been superseded by mere extracts of the sacred books, or formulæ derived from other sources. The hieroglyphs at this later period are scarcely distinguishable from the demotic. In the other kind of writing, the hieratic, several Rituals remain, but none are known of so early a period as the 18th Dynasty; in the 21st there are many short extracts from them, chiefly chapters relating to the heart, and made for priestesses of Amen-Ra.[21] In the 26th Dynasty there are many hieratic Rituals nearly complete; and they continued in extensive use till the age of the Ptolemies, when the fashion was introduced of inscribing portions, or the whole, of the Ritual, on the external linen bandages of mummies, in a small neat hieratic script, with carefully drawn vignettes, all in black outline. At the close of the age of the Ptolemies the hieratic writing became rapidly degraded, and the text of the Ritual abandoned for mere extracts from other books. As early as the days of Augustus demotic writing was introduced for sacred purposes; first as liturgical with the hieratic, subsequently for entire Rituals superseding altogether the ancient texts, and intermingled with Greek translations either of individual names or entire texts.[22] In the 2nd and 3rd centuries the demotic itself became extinct, the few works of this nature which remained having been burnt as magical. All that was known of ancient dogmas was preserved

[21] Denon, Voyage en Égypte, Pl. 138. Papyrus of Uasarkan, son of Shashank.

[22] Leemans, Papyrus Égyptien démotique : fol. Leide, 1839.

by the Gnostics, Valentinians, and Basilidians, or in such Coptic works as the Pistis Sophia.[23]

The style of the composition, in spite of the opinions hitherto advanced, bears little of the character of poetry or hymns, although abounding in the usual Egyptian antithesis. In this respect it contrasts strongly with the contents of the hieratic papyri yet published, in which the writers are diffuse, metaphorical, and fond of repetition, approaching nearer to the colloquial than to the hieratic style. The composition is monotonous, regular, almost entirely destitute of prefix pronouns, and often curtailed of the affixes and other complements of verbal roots necessary for a due understanding of the text. It bears a great resemblance to the lapidary style, in which the object is to spare labour, and consequently has only the main features, as it were, traced out, the mind of the reader supplying the deficiencies of the connecting links. The contents are necessarily mystic, and unintelligible as to their esoteric or internal meaning. Many of the books are said to be mysterious, and all are really so.

The number of variants, or different modes of rendering the same words or phrases, in the different Rituals, is immense; and these, when properly weighed, constitute the key to the meaning of the text, the names of the groups, and the value of the sounds. Unfortunately all Rituals, at all epochs, are not equally correct, and some critics have abandoned the subject at once as being a useless investigation of error. No doubt the scribes were often hasty, ignorant, and mercenary; but, in many instances the Rituals are as trustworthy as the best classical manuscripts of the middle ages. A collation of the best and principal in the museums of Europe would

[23] Schwartze, Pistis Sophia: 8vo, Berlin, 1851. Cf. Goodwin, C.W., Fragment of a Greco-Egyptian work on Magic: 8vo, Cambr. 1852.

be a most important aid to Egyptian studies; but it is a work requiring the labour of a life, and almost beyond what can be hoped to be realised by private enterprise, and not is likely to be undertaken by governments, which take little interest in any except practical studies and the material sciences. In the meantime the student must be content to accept the Turin version as the basis of his researches. Like other objects of the funereal equipments papyri were always on sale ready made, blank spaces being left for the insertion of the name of the purchaser, which was inserted in another hand; but, in many instances, especially in the hieratic papyri, the whole was prepared for the person for whom it was ordered, as the ink and handwriting show the document to have been written off at once. In other cases, owing either to ignorance or carelessness, the titles, rubrics, or vignettes of chapters, were omitted. About one third of the text of ordinary Rituals consists of repetitions of the names and titles of the deceased, and a fourth, at least, of the remaining text is a repetition of certain parts.[24]

The Ritual is, according to Egyptian notions, essentially an inspired work; and the term Hermetic, so often applied by profane writers to these books, in reality means inspired. It is Thoth himself who speaks, and reveals the will of the Gods and the mysterious nature of divine things to man. This Hermetic character is claimed for the books in several places, where "the hieroglyphs" or theological writings, and "the sacred books of Thoth" the divine scribe, are personified. Portions of them are expressly stated to have been written by the very finger of Thoth himself, and to have been the composition of a Great God.[25] In other parts the God himself addresses the other Gods; and in many places the invocation is made by Thoth

[24] Lepsius, Todtenbuch, S. 3. [25] See Chapter 64. rubric.

on behalf of the deceased, rather than by the deceased himself. At a later period their Hermetic character is still more distinctly recognized, and on a coffin of the 26th Dynasty Horus announces to the deceased that "Thoth himself has brought him the books of his divine words," or "Hermetic writings."[26] On the wooden tablet of one Petosi, a priest of Amen Ra, in possession of Mr. Perring, the deceased states: "I have made sixty-four books to decapitate the Apophis, cast his soul into the fire, his body into flames, and his limbs into the Eye of Horus;" expressions scarcely applicable to any other books than the Ritual. They were, in fact, in the highest degree mystical, and profound secrets to the uninitiated in the sacred theology, as stated in the rubrics attached to certain chapters, while their real purport was widely different. To the soul they assured a passage from the Earth; a transit through the Purgatory and other regions of the dead; the entrance into the Empyreal Gate by which the souls arrived at the presence of the Sun; the admission into the Bark or orb of the Sun, ever traversing in brilliant light the liquid ether; and protection from the various Liers-in-wait, or adversaries, who sought to accuse, destroy, or detain it on its passage or destiny.

The deceased, in fact, lived again after death, or, according to Egyptian notions, did not die *again* in Hades. The first death of the soul was its birth into the world imprisoned in the human form, considered as the egg of the God Seb, or Saturn. The mortal indeed was not a mere union of soul and body, for at least five distinct principles are necessary to complete man, consisting of the *ba*, soul; the *akh* or *khu*, intelligence; the *ka*, existence; the *khaba*, shade; the *kha*, body; and *sah*, mummy. Of these, the *ba* had a special shape peculiar to Egyptian mythology;

[26] Lepsius, Abth. III. Bl. 276.

it was represented by a hawk with human head and arms, to personify its volatile and solar character and human intelligence. In the future or separated state the soul still continued to revisit the body; but a distinct return, or apokatastasis, is by no means definitely mentioned in the Hermetic books. The distinction between soul and body in the future state is not rigorously kept up, and the deceased is often described as if existing as a mortal even in the Hades. The absorption of the soul into the Deity is perhaps alluded to in some passages where the deceased states that he "becomes a God," or that he is transformed into "the soul of the world" or the God Ptah, the demiourgos. These transformations were future, and are not to be confounded with transmigrations of the soul during its terrestrial existence.

Considerable portions of the Ritual, however, referred to the preservation of the body, and especially to that of the heart. That the body should not waste or decay was an object of great solicitude; and for this purpose various bandlets and amulets, prepared with certain magical preparations, and sanctified with certain spells or prayers or even offerings and small sacrifices, were distributed over various parts of the human form or mummy. In some mysterious manner the immortality of the body was deemed as important as the passage of the soul, and at a later period the growth or natural reparation of the body was invoked as earnestly as the life or passage of the soul to the upper regions. The whole of the Ritual, indeed, is not accompanied as it should be with these rubrics, many having been without doubt omitted in the Turin copy, but its scheme supposes a complete series of rubrics explanatory of the nature of the chapters and their object. These details resemble rather the enchantments of a magician than solemn rites, although a hidden and mystical meaning must have been attached to them.

The distinction, however, between the soul and its parts and combinations is by no means well preserved, and some of the rubrical directions apply equally to the human condition before as after death. The great facts connected with it are its trials and justification. The deceased, like Osiris, is the victim of diabolical influences; but the good soul ultimately triumphs over all its enemies, by its *gnosis*, or knowledge of celestial and infernal mysteries.

The principal orders of Gods mentioned are the *Nu*, similar or associate Gods; the *Pu.t*, or celestial cycle; the Gods, *Neteru;* and the chiefs, *Gaga*.

The spiritual types have already been described; besides which there are the enemies of the deceased, the *Khefti*, or accusers; the *Mu*, or dead; and *Bet mes*, or depraved. Two antagonistic beings appear throughout the Ritual: Osiris and his triad, the supporters and prototype of the good or justified; and Setand his devils or conspirators, the evil principle, always endeavouring to subvert the good principle, or Osiris and his followers. Physically, they are divided into light and darkness; symbolically, they are represented by the Sun and the great dragon Apophis. Next to these the God Tum, the Solar demiourgos or creator, not only appears at an early period, but plays a prominent part in the Ritual. It is Tum, the Sun, invisible in darkness, from whom all being proceeded, and to whom the deceased is indebted for the vital principle of breath. The soul, indeed, not being described as a created, may be considered as an uncreated, being; but the existence, the breath of life, is the especial gift of Tum. The chief guardians of the deceased, however, are the Gods of Abydos. On all occasions the sister Goddesses Isis and Nephthys render him aid. Thoth justifies him, Anubis embalms him, Horus defends him. Inferior offices, indeed, are rendered by other deities, by Ptah, by Athor, and by Khnumis; but the great Theban triad is seldom mentioned, and then

only in the later or apocryphal portions. The Ritual evidently dated from a period long anterior to the rise of the Ammon worship at Thebes. Of Khem, indeed, the procreative type of Ammon, there occurs an early notice and a mystical explanation; but Ammon, Mut, and Khons enter very slightly into it.

One of the earlier attempts to subdivide and classify the Ritual was that of Champollion[27], who, with a view to the facility of arrangement, rather than under the guidance of any logical or philosophical principle, divided it into three portions. He conjectured that the first of the three great sections terminated with the 15th chapter; the second with the 125th; and that the third went on to the end of the papyrus. These sections he subdivided in a peculiar manner, according to the titles or contents of the chapters themselves, and in a manner difficult to verify without having the texts of the papyrus to collate. The Ritual in general he called the Book of Manifestation to Light. Lepsius has proposed another division; he considers the first portion to terminate with the 17th chapter; and the 125th to be either the end of the second portion, or commencement of the third; but the arguments deduced from the manner in which certain Rituals terminate are but feeble at best. There are other reasons besides strict adherence to order, such as haste, the sparing of expense, and similar considerations, which may have abridged the labours of the scribes. Still, the order proposed by him is the most convenient to follow, and he has given for the first time a full text of the hieroglyphical Ritual, and arranged the whole in chapters and lines. Till the publication of his work, no proper idea of its extent and order was attainable by students

[27] Cailliaud, Voyage à Meroe, t. iv. p. 1. seqq. Notice descriptive des Monum. d'Égypt. du Musée Charles X., 12mo, Paris, 1827, p. 144. Grammaire et Dictionnaire Égypt. Mai, A., Papiri d. Bibliotheca Vaticana, 4to, Rome, 1825, p. 3. seqq.

in general; the previous publications of Cadet[28], the Description of Egypt[29], Senkowski[30], Young[31], Belmore[32], and others, derived from abridged or inferior sources, having conveyed very imperfect notions of its contents.

I. The title of the first 16 chapters, or first section, has been differently interpreted as the Chapter of Manifestation to Light, or as the Light; or the Chapter of Departure from the Light, i. e. of Death. The positive connexion between the chapters is not very clear. The 1st, 2nd, 3rd, and 4th are indeed connected: but the 5th and 6th refer to the sepulchral figures deposited with the dead; the 8th and 9th to the passage or approach to the West; the 10th and 11th to the Justification, which had just taken place; the 14th is one of the group; the 15th and 16th contain prayers to the rising and setting Sun. The first chapter, which is undoubtedly the proemium of the whole book, contains the invocation of Thoth himself.

The principal ideas connected with the earlier part of the Ritual are, the living after death[33], and the being born again as the sun, which typified the Egyptian resurrection. The soul is here spoken of as the greatest of things in creation.[34] The deceased goes in like the hawk and comes out as the phœnix or heron[35], and enters the great or celestial gate; having passed through the roads of darkness[36], he comes forth with justification, and eats, drinks, and performs the other functions of life, as if he were still among the living[37]; the corruption of the deceased is wiped out of his heart.[38] One chapter

[28] Copie figurée d'un rouleau de Papyrus: fol. Paris, 1805.
[29] Antiq. vol. ii. Pl. 60—75., and vol. v. Pl. 40. 44. 46.
[30] Exemplum Papyri Ægyptiacæ: 8vo, Cracoviæ, 1826.
[31] Hieroglyphics, Pl. i. 11.
[32] Tablets and other Egyptian Monuments, from the Collection of the Earl of Belmore: fol. London, 1843.
[33] cc. 2 and 3. [34] c. 9. [35] c. 13.
[36] c. 9. [37] cc. 1–10. [38] c. 14.

contains a group of prayers addressed to the mid-day and the setting sun, within the cabin of whose boat the soul eternally traverses the celestial ether.

II. One of the most remarkable chapters is the 17th, which contains the esoteric explanation of the Faith of the Egyptian, and enters into discussions upon certain sacred dogmas. These esoteric commentaries, giving the various opinions of the Egyptians upon the meaning of certain deities and their types, are continued through the 18th, 19th, and 20th chapters of the Ritual, which embrace the great Crown of Justification, or the fourteen trials in presence of as many groups of deities, whose number represents half the lunar houses, before whom the deceased is justified by Thoth.

III. This Crown of Justification is three times repeated, showing that at least three separate versions existed at the time of the construction of the Ritual; and three rubrics are appended, one to each chapter, proving that different ideas prevailed as to the influence it exerted over the welfare of the deceased. These chapters consist, in fact, of two separate books, and are apparently of the greatest antiquity, occurring in the inscription of the coffin of the Queen Mentuhetp, and in another of an individual deceased during the 11th Dynasty. They belong, as will be seen, to an early part of the funereal recitations.

IV. The chapters of the Crown of Justification are followed by a group (cc. 22—26) which essentially relate to the Reconstruction of the deceased, or the preservation of the contents of his body. The parts required to be preserved are the heart, the tongue, the mind or brain, or the charms or spells according to some readings; and, in certain papyri, the head. Of these, the heart is deemed the most important. They remind us of the mystical destruction of Osiris, and the discovery and readjustment of his limbs by Isis. Like them all, they give details upon two main points: the

invocation of the deceased, and a statement as to who he is or what he requires; and the reason why the proposed parts are to be restored to him. It is worthy of remark that these parts are the recipients of the intellectual rather than of the sensuous impressions, the mental devisers of sin, and the agents of intellectual existence.

V. The next group, from the 27th to the 42nd, contains the measures necessary to be adopted in order to prevent the different parts of the body, which have connexion with the feeling and senses, from being taken away by the Typhonian animals in Hades. In the natural order, these should refer to the deceased being deprived of his heart and brain, which he had already recovered by the mystical employment of the previous chapters. After the 33rd it is not stated what portions of the body the reptiles attack; the object of the chapters seeming to be to repel the mystical or actual destroyers from the body of the deceased. One of these vipers is called the Eater of the Ass, itself a Typhonian animal, and another appears connected with the spine. The 42nd contains a kind of summary of the things to be done in order to repel all evil, for which purpose the deceased is mystically and cosmically transformed into the principal deities of the heaven and earth; in hieroglyphical language, "there is not a limb of him not as a God." It appears also from these chapters that the deceased does not die although he may be eaten, but escapes alive through the bellies of these monsters. The rubric states that the object of this group of chapters is to enable the deceased to go wherever he chooses.

VI. The next group extends from the 43rd to the 63rd, and is divided into smaller subordinate groups having a closer connexion among themselves. Thus, c. 50. treats of how to avoid going to the infernal Block, where the demon headsman decapitated the

wicked; and c. 43. of avoiding the decapitation; c. 44. the means of escaping the second death of the soul; and c. 51. how to escape from some other means of destruction; c. 45. how to avoid pollution; c. 46. how to escape corruption. Two others (cc. 48. and 49.) contain exits or manifestations, while c. 47. commences the viaticum of the dead, the reception of the chair and seat; cc. 52. and 53. enable the deceased to eat and drink only what is pure, while the remaining chapters are devoted to providing the deceased with fresh air, the celestial water of the Goddess Nu, the principle of the element itself, and to escaping the fiery ordeal. The food of the deceased is stated in these chapters to be the bread of Ra and Seb (c. 53.), the breath which he receives is the north wind emanating from the nostril of Tum, and connected with the Orphic egg of Seb or the Egyptian Khronos (c. 54.); and of this particular portion, one of the oldest in the Ritual, being found on monuments of the 18th Dynasty, there are two versions. A third version (c. 57.) represents either the Hapi or Nile, or the Osiris dwelling in a house built for him by the God Khnumis and the Goddess Sefkh-abu, or "seven-rayed," in which the God or the deceased changes his quarters according to the direction in which the winds blow. He also escapes from the inundation or deluge in his ark or *makhen*, made of plaited corn, the paddles of which are of straw, perhaps symbolizing the support of men by corn during the inundation (c. 58.). Different dogmas also prevailed about the celestial waters. The principal one is that they emanated from the Nu or celestial element, or rather from the sycomore, the emblem of that Goddess. It is by these waters that the deceased is strong or prevails; but it was also believed that these waters were given by the Hapi or Nile, and even the God Tum was thought to confer them on the deceased. The other object of them was to protect the deceased

from the burning flames of the Egyptian Phlegethon. Besides these are the two chapters of Manifestation, more properly connected with the subsequent group.

VII. The most remarkable chapter of the next group is the 64th, with which it commences. It rarely occurs in the Rituals, and when it does the rubric is often wanting. It is one of the oldest of all, and is attributed, as already stated, to the epoch of the King Gaga-Makheru, or Menkheres. Part of it and its rubric occur in the hieratic inscription placed round the interior of the sarcophagus of the Queen Mentuhetp of the 11th Dynasty; and a variation of the rubric recurs in the Ritual of Parma. This chapter enjoyed a high reputation till a late period, for it is found on a stone presented to General Perofski by the late Emperor Nicholas, which must have come from the tomb of Petemenophis in the El Assasif, and was made during the 26th Dynasty. It was not only a mystical chapter, the supposed production of Thoth himself, but could only be read by monks or persons of ascetic lives; and it seems to have been an introduction to the 30th chapter, which appears on monuments of the 11th Dynasty: but its language is not that of the 4th Dynasty, nor of the time of the pious Menkheres; and some more recent compiler of the Hermetic books has evidently paraphrased it for the Ritual of Turin. The next chapter, the 65th, is a duplicate of the 2nd. The 66th, 67th, and 68th are connected with the opening of the doors of heaven to allow the soul or deceased to pass. The latter, with its two other versions (cc. 69, 70.), bears the title of Chapter I., and to it are appended two other versions. A rubrical direction attached to the last of these three chapters proves their subject matter to refer to the earlier part of the Ritual, and the exit, or departure from the earth.

Another series of chapters (cc. 71—75.) refers to the Manifestation and Exit of the soul from earth. The first

of these is to preserve the soul in the precincts of the Taser or hill. It was especially needed to save the soul from the seven mortal sins, which lie in wait at the balance ready to destroy the heart of the deceased or arrest his further progress. The next, the 72nd, is repeatedly found on coffins, sarcophagi, and other monuments of the 26th Dynasty, and was considered requisite for the absolution of the deceased, to expedite the passage of the soul from earth, its entrance into Elysium, its reception of the mystical food of the Gods, by virtue of which the spirits of the blest become invested with a divine nature. The 73rd chapter, a repetition of the 9th, instructs the deceased how to pass through the West, or Gate of the setting Sun, to traverse the Roads of Darkness, and to behold his father Osiris. This would seem to be a prelude to the great judgment in the Hall of the Two Truths.

VIII. The next group of chapters comprises the Transformations or genesis of the soul. These transformations have no reference to the mortal transmigration of the soul in order to arrive at the final union with the Deity, by the terrestrial sufferings involved in the degradation of the soul into inferior types; but refer to its transformation in the future state, and its assimilation to the Cosmic soul of the Universe. They may possibly involve the absorption of the soul into the Soul of the Earth or Universe. In this respect these chapters coincide with the Platonic doctrine of the infernal transformations of the soul. These were desired or "wished" by the soul, and are repeatedly mentioned as essential to the recovery of the heart, which otherwise was lost, and the loss of which, as will be seen from the novel of the Two Brothers, involved the absence of the animating principle. The soul could exist, indeed, without the heart, but its union with the body depended upon the heart being in its proper place. The series of transformations comprised the

change into the hawk of gold, the author of time (c. 77.); into a second hawk, called the divine hawk, or the hawk of time (c. 78.); the principal Gods (c. 79.); the orb of light (c. 80.); the lily of the nostril of the Sun (c. 81.); the God Ptah, the Demiourgos, or active creative power of the material world (c. 82.); the Phœnix, or Bennu (c. 83.); the Shen-shen, or heron (c. 84.); the soul (c. 85.); the swallow (c. 86.); the soul of the world (c. 87.); and the crocodile (c. 88.); to which some Rituals add the goose. In all these chapters the deceased states himself emphatically to be the respective type of the deities figured in the vignettes.

To enter into the mystical notions connected with these chapters would far exceed the limits of this Introduction, but they appear to represent the soul as permeating space, time, and matter, and being absorbed or identified with the Demiourgos himself. The soul, in the 79th chapter, is the Creator himself, and in the 81st the germ of light; celestial food is supplied it, while the soul itself is the self or body of the deceased, and dies and is renewed like the sun daily. The 89th is one of the most important of the whole, for it represents the visit of the soul to the body. The deceased here asks that his soul may behold his body.

IX. The subsequent group of chapters are not arranged with the logical precision of the preceding: for the 90th is that of the reception of a tongue from the God Thoth; the 91st and 92nd recur to the liberation of the soul from its confinement; the 93rd to the navigation to the East; the 94th to the palette for writing and inkstand asked of Thoth; and two other chapters (cc. 95, 96.) to a subject already treated on, the opening of the mouth by the same God. Another chapter, the 97th, refers to the food of the deceased; and a group of five (cc. 98—102.), to the navigation of the deceased in the boat called the *makhen*, or else the Boat of the Sun, which in the 99th calls upon the deceased to tell the names of

all its parts. This is the boat of the Fiery Phlegethon, the dreary barge of Charon (c. 98.); but its mystical names (c. 99.) confer upon it a pantheistic meaning. The subsequent chapters are of a miscellaneous nature, and call for no particular notice. Two of them relate to food (c. 105. and c. 106.); one (c. 103.) to liberating the Goddess Athor, another (c. 104.) to sitting with the Great Gods. It is in this portion that a few chapters occur which are repeated elsewhere amongst the mystical Halls: thus the 107th is the second Abode of the 149th, and the 108th and 109th are found again as the fourth Abode. It would be reasonable to connect these with cc. 112—116., which refer to the knowledge of the Spirits of another region; but the 110th, that of proceeding to the Elysium, intervenes. This chapter of Elysium distinctly represents two portions: the first, the sowing, reaping, and offering of the mystical corn to the Hapi or Nile; the second, the transport of the food of the West, and the traversing of the celestial waters. Besides these, the Places of the Spirits in the isles of the West are mentioned. In one of these isles a *meskhen*, or Place of "New Birth," is situated, and in the same direction are various pits or pools fatal to the reprobate or Unjustified. Some of the chapters of the Spirits are repeated in the later versions of the Halls at the close of the Rituals.

X. This Book closes with a series of chapters referring to the going into and out of the Hades, and the approaching the ministers of Osiris (cc. 117—124.), and in this part is another version of cc. 12, 13. These latter chapters are chiefly connected with the actions of the deceased in the Aahlu or Hades. It does not, however, appear that they had all reference to this passage, for some are mixed up with the preparation of certain amulets or charms.

XI. This part of the Ritual is followed by the portion most generally known, and which forms the Book of going to the Hall of the Two Truths. It is,

perhaps, the one most frequently repeated on the coffins and other monuments of the 19th Dynasty. It contains the address to Osiris and the Forty-two Demons of the Dead, each of whom presides over and avenges some particular sin or fault. The general principles of the Egyptian decalogue are expounded in the opening chapter, then the whole of the forty-two sins are negatively affirmed not to have been done, before each demon. For this purpose each of them leaves the far and distant region in which he is located, and hastens, as a bird of prey, to be fed upon the blood of the wicked. The mode by which the deceased averts the evil is to announce that he has not committed any of the forty-two sins. These are principally of a general nature, such as are common to all codes of morals and religion; some, however, are of a local character, and refer to neglect of particular formulæ, or sacrifices of a special nature. In a subsequent part it will be seen that the day of "trying words" and the days of "the great judgment" are synonymous. Here the deceased prays to escape from the God or demon *Aa* (or beast). But in the scene of the Great Judgment, the demon called *Am.t*, or 'devourer' of the dead, has the head of a crocodile, the forepart of a lioness, and the hind-quarters of a hippopotamus. One of the penalties or rewards of the future state is the metempsychosis, *meskhen*. The most remarkable part of the chapter, however, is that containing the mystical address of the Door and Hall of Truth itself. The various parts of the Door address the deceased, and forbid him to pass through unless he tells them their mystical names. This power of speech inherent in the architectural members of the Hall finds a parallel in those earlier fables and allegories, both of sacred and profane writers, in which the trees of the forest and the various objects of still life hold short dialogues, and point a moral or adorn a tale. These have continued down to the present day, a French author celebrated for his

wit having given us the tittle-tattle of two chimney-pots. The mystery of names, the knowledge of which was a sovereign virtue, and which at a later period degenerated into the rank heresy of the Gnostics and the magic of enchanters, appears to have existed not only in Egypt but elsewhere. Traces of it are found in the Cabala, in the spurious gospels, and in early Roman history, in which the hidden and secret name of the city was one of the fatal things of Rome. It prevailed in the Greek and Asiatic mythology, and even in the apocryphal tale of Ali Baba.

This chapter has also some connexion with the masonic mysteries, in which the mystical names of the various parts of the doorway, according to the revelations real or supposed of some of the initiated, are actually found in the Egyptian mysteries, so far as can be gathered from the obscure hints on subjects so removed from popular knowledge or philosophical speculation. The rubrical directions of this chapter are peculiar. The worshipper said it, clad in pure linen, shod in white sandals, anointed with a fragrant oil or essence, and offers flesh, fowl, and burning frankincense. The representation of the deceased as a pilgrim approaching the mystical Hall was then painted on pure linen in yellow outline. This was to be thrown into a field untrodden by the hoof of a horse. The virtue of this mystical book was transmitted undiminished to his children's children. He would then give satisfaction to the royal circle, probably to the court of Osiris, and would dine at the table or altar of the Great God. From the Gate of the West, the region of Bliss, he would never be separated, he would be led along as or with the kings, who, twelve in number, presided over the regions of the West, reminding us of the stern and inexorable judges of the Greek Hades, and he would be in the service of Osiris.

XII. The 126th chapter is entitled in the hieroglyphs

the "Book of adoring the Gods of the Orbit, said by a person when he approaches them to see that God (Osiris) within the Gate." This represents a scene which has been called the Egyptian Phlegethon. There are four apes, described as seated at the prow of the Boat of the Sun, who led the deceased to welcome the God, sustained him with the sacred food, and enabled him to pass the secret gateways. Part of it is comprised in the following or 127th chapter of the Ritual, which contains an address to the Gods of the Solar Orbit; and the 128th, with which it concludes, is a prayer to Osiris, which, according to the rubrical directions, ought to be said on the occasion of the offering to the God Osiris on the festival of the *Uka* or Door-post.

XIII. The 129th chapter, which bears the title of a separate Book, is a mere repetition of the 100th.

XIV. The 130th chapter is the first of a new Book which continues to the 138th of the Ritual. The first of them has a certain connexion with the preceding two. Its object indeed is to give life to the soul, to allow it to stand in the Boat of the Sun, and pass the numerous crowds of the Empyreal Gateway, but the prayers or ceremonies were to be gone through on the birthday of Osiris, a festival as old as the 12th Dynasty. This chapter was to be read over a model of the Boat of the Sun, in which the deceased was represented standing; certain offerings were then to be made to this model or representation. The object of this rite was to prevent the second death of the soul in Hades. Like the preceding chapter, c. 64., which existed in the reign of King Menkheres, this is said to have been found in the palace of the great house of the King Gaga-Makheru.[39] This king was originally supposed to be merely a variant of the name of Thoth, but it has been since supposed to be the name of a monarch of the 3rd Dynasty[40],

[39] Lepsius, Todt. S. 12. [40] Lepsius, Königb. Taf. vi. no. 37.

apparently Gaga, and it is to his age that some texts of the 64th attribute the discovery of that chapter. It is undoubtedly of an early date, for it occurs in the inscription of the interior of the coffin of the Queen Mentuhetp of the 11th Dynasty. It is said to have been found in a stone box, and to have been made by Horus for his father Osiris. The subsequent chapters (131, 132.) refer also to the passage to Heaven and Hades made by the deceased, but are of minor importance. The deceased passes to the spot where the Sun is situated, and finally approaches to see his own house in the Hades.

XV. The next chapter, the 133rd, is called a new Book, which, by its title, is connected with the 148th of the Ritual, although with a different text. Its object is to make the dead prevail, and enter into the Solar Boat, where the souls of the blessed especially resided. There are no less than three other chapters on this very point, cc. 134, 135, 136. All these are mere prayers and addresses to the Sun. The rubrical directions show their object to be to introduce the deceased into the Boat of the Sun, and to prevent him dying again in Hades. The things necessary to be done, and which were of a mystical nature, had, as in certain other chapters, to be done alone, and no other eye was to behold them. These chapters were to be recited, and their rubrical directions performed, at certain periods. Two were to be performed on the day of the month, by which must be understood the first day of the month, or in that part of the month when the moon is new (c. 135.); and they lasted till the 6th of the month, after which the moon must have entered upon another quarter. They are followed by three others completing this Book; the first (c. 137.), called the chapter of "Making a Spark," refers to subjects connected with the hypokephalaia, or mystical disks placed under the head of the deceased, more fully

detailed in the 162nd chapter. The next (c. 138.) refers to the passage or going to Abydos, and contains an invocation to the Gods of that region. The last chapter (139.) contains an adoration to the God Tum.

XVI. This Book is followed by another of great importance (c. 140.), if the precise meaning of the expression, "the filling of the Eye," could be made out. It is entitled "What is to be done on the 30th Epiphi, when the Eye is full." It seems, indeed, that the Eye and its personification, or God which bears it on its head, returns to its original luminous condition on the 8th hour of the night of the 30th Epiphi, which is a lunar or stellar rather than a solar phenomenon, and would apply to the harvest or autumnal moon, when that luminary appears largest during its annual course. The Eye is supposed, not only in this but in other texts, to have been exhausted by its career or course. According to the rubrical directions, it was the subject of a great festival, and offerings were to be made before two eyes, one of lapis lazuli or an imitation of it, the other of red jasper. The offerings were made before them, the worshipper "facing the sun." This festival, it will be observed, was movable. On the tablet of one Thothmes[41], a Memphite functionary of the 18th Dynasty, a considerable portion of the text refers to the festivals. "The great inspectors come out," it states, "to the end of the dais under the trees of life and perseas, on the 30th of the month Tybi, the day of the filling of the Eye in Annu [Heliopolis]; having been questioned, thou answerest in Rusta [Region of the Two Truths] on the 3rd of the month Epiphi." This makes a period of 60 days between the epoch of the filling of the Eye in the 18th Dynasty, and at the date of the construction of the Turin Ritual; which, being only 240 years, is clearly not reconcilable with a mere festival which

[41] Sharpe, Eg. Inscr. Pl. 105.

shifted one day in four years, and other phenomena must be consequently involved in it.

XVII. XVIII. The next chapters, the 141st and 142nd, are those of instructing the dead in the knowledge of the Names of the Gods of the Northern and Southern Heaven, those in the Horizons, and those of the Empyreal Gate, which were to be publicly recited on the festival of the "Ninth," and accompanied by appropriate offerings. They appear, in fact, to be the litanies prepared for the Service of the Dead. The festival would, of course, stand in the calendar as the Festival of the Names of the Gods. These are arranged in a tabular form, and amount to 60, twice the number of the days of the month. In the second of these chapters (142.), the object of which is that the deceased may come forth *as* or *when* the Sun does in all his transformations, the names to be known are those of the God Osiris; of which the table gives 156, which is no subdivision of the number of days in the year, although constructed on a multiple of 6. To eke out this number, others have been added to those of Osiris. This arrangement of the names of the Gods in a tabular form is not uncommon in the Egyptian monuments. Not only is it recorded on some monuments of the 12th Dynasty that they are dedicated to certain Gods in all their names, but the same is said in tables of the God Ptah the demiourgos, and Ra the solar principle, found in monuments of the time of Rameses II.[42] These "thousand" names, such as Isis is said to have possessed, were part of the mystical nature of the Gods, and no doubt traced in some logical order the principal events of the life of Osiris, or recorded his attributes. They indicated also the various regions in which the God was honoured throughout Egypt, to which there are parallels in the Indian religions. The Gnosis, or knowledge of the name of the God, both in

[42] Burton, Exc. Hier. Pl. LVI. LVII.

its external and esoteric sense, was in fact the great religious mystery, or initiation of the Egyptians. This name-knowledge is still further developed in the subsequent chapters, the nature of which has already been pointed out.

XIX. The part which follows this forms in fact a special or particular Book, although not really so designated in the Ritual. The 144th chapter consists of the Seven Stairs, or *allu;* the 145th of the Twenty-one Pylones or Gateways, *sba;* both of which are septenary numbers connected with the lunar month. The 146th chapter contains another version of the Fifteen Gateways, while the 147th is a repetition or subsequent version of the Seven Staircases, or *allu.* The 149th, which is connected with these, contains the Fourteen Abodes, *aa.t*, of the Hades, or the *Aah-naru*, which are of the same nature as the Halls and Staircases. These chapters contain descriptions of the mystical house of Osiris in the *Aahenru*, or Elysium; where each staircase or pylon has a name written on the door, a demon inhabitant with a secret or mystical name, and a demon doorkeeper, the names of all of which it was essential for the deceased to know, if he hoped to pass through them unscathed. It would seem that he entered into each of these places appropriately clad, holding a stick, or other instrument, made of a particular wood. He addressed the demons as if familiar with their names, and finally received their permission to depart. The description of these regions is in every way horrible. They are terrible to the Gods themselves, not only as being inhabited by fearful demons, but in some instances as regions of fiery flames, rivalling in all their horrors the Phlegethon, or burning stream of the Greek Hades. A similar series of regions is described on the sarkophagus of the monarch Nekhtherhebi in the Infernal Purgatory, into which the Sun enters in his passage

through the hours of the darkened hemisphere, or region of the Night. These called *karr*, or Halls, are ten in number, and the groans and screams of the damned burst on the ear of the passer-by in a mingled chorus of agony and confusion. They howl as lions, roar as bulls, squall like tom-cats, tinkle as brass, and buzz with the incessant hum of bees. Such descriptions, indeed, belong rather to the Solar litanies, like those describing the regions of utter darkness and silence, in which, in the tombs of the kings, the souls of the wicked lie deprived of the cheering beams of the Solar disk, and the reviving voice of the Great God, the Sun. Still they give an esoteric notion of the nature of the regions of the damned, rivalling the cold Hades of Homer, or the hotter Hell of a Dante or a Milton. Whether they were of a purgatorial nature, or the wicked were detained there, does not appear, but a more minute examination of the principal tombs and sarkophagi of the kings will hereafter throw a fuller light upon the nature of the Egyptian Hades.

XX. Between the 147th and 149th chapters, and apparently forming, with the 149th and following group, a new book, is the 148th chapter. It is called "the Book of instructing the Dead how to please the Sun, and of making him prevail like or before certain Gods." This, like some of the preceding books, was to be recited and its instructions followed out on certain festivals (the 1st day of the month, the 6th and the 15th, and on the festival of the *Uka* of Thoth, the Birthday of Osiris, the Manifestation of Khem, and the Night of the *hakr*), in order to let the deceased pass the mystical regions of the *Akar* or Hades, and to allow the soul to come out of them. It is one of the highly mystical, it is said to be like no other, indeed it is specially stated that there is no other comparable to it. No one has spoken it, no eye has seen it, no ear has

heard it, the deceased is carefully to preserve it, not to babble about it, and no one but the person interested is to know it. Here the deceased obtains the necessary knowledge of the Seven Cows and Bull, the Four mystical Eyes, and the Four Paddles of the Sun, arranged according to the four points of the compass. It continues through the 149th and 150th chapters, or vignettes of the mystical Abodes, which are probably of a zodiacal character.

XXI. The 151st chapter contains the vignette and part of the text of a subject often represented upon coffins, and connected with the Osiris myth. This grand drama, in which the Goddesses in their lamentation address their deceased brother, while the various Gods of the embalming, or future state, confer certain benefits on the deceased and revived God, is most fully developed in the temple of Philæ, where there are pictures of the later Ptolemaic period representing this mythos. It is here that Osiris is created, here that he dies, here that he is lamented, and here are to be found those links of legends which connect the pictures with the legends of Plutarch. The double Anubis particularly appears here in this chapter, if these vignettes can be really designated by such a name, the subject represented being the mystical embalmment of Osiris. The next chapter (the 152nd) is that of building a house on earth; the vignette and text are, however, connected with the drinking of the waters of the Sycomores of the Goddess Nu (cc. 57. 59.). The subsequent chapter (153.) is that of escaping the net spread for the deceased in Hades. In the Papyrus of Nebseni at the British Museum, the deceased is represented walking away from a net which has been spread to entrap him by the diabolical ensnarer. From the rubrical directions, it appears that this chapter was to be employed to prevent a second death in Hades.

The 154th, which is of a mystical nature, is intended to preserve the body from decay. In it will be found some singular notions connected with the metempsychosis of decay, and which resemble in part the pantheistic notions of the Pythagorean or Buddhist philosophy. A little group of chapters (cc. 155—160.) closes this portion of the Ritual. These contain directions for making and engraving the inscriptions on the six mystical amulets ordered to be placed on the throat of the dead. These amulets are, the *tat*, or so-called nilometer, of gold; the *get.*, or buckle, of red jasper; the *hrau*, or vulture, and the *uskh*, or collar, of gold; the *utu*, or sceptre, and tablet, of felspar. In some Rituals there is another, that of the pillow, *urs*, of red hæmatite, often found on mummies along with other amulets, such as the counterpoise of a collar made of serpentine, and the angle or level of hæmatite, for the consecration of which no doubt chapters existed, though not inserted in the Ritual of Turin.

XXII. The 161st chapter refers to what has been called the orientation of the coffin, which is ordered to be so placed that the four winds may blow upon the four sides of it. The last chapter of the Ritual has relation to the hypokephalaion, which is to be placed under the head of the deceased. According to the rubrical directions, indeed, this chapter ought to be said over an image of good gold placed at the throat of the dead, and should be painted on a book of linen, or papyrus, placed under his head. It is supposed to revive the vital warmth of the mummy. These disks, or hypokephalaia, as they have been called, represent the pupils of the mystical Eyes of the Sun; and the delineations depicted on them are supposed to be seen in the mystical Eyes. The book, or chapter, is termed highly mystical, and is, according to its rubrical directions, to be kept a profound secret. The terms in which the Cow is addressed

in long polysyllabic words evidently represent the form of an idiom not Egyptian. At the end of it are the words "it is ended," the common Egyptian "finis." This last chapter is not found on Rituals or monuments of an early date, and the precise time of its introduction here is uncertain. It can, however, hardly be older than the 26th Dynasty, for, although some of the mystical names resemble those in the so-called secret writing of the 21st, they differ from them in many essential particulars.

XXIII. The next three chapters are supplementary, though really connected with the 162nd. They are not only stated to be supplementary, but also to form "a second Book to that of the Coming forth as the Sun;" from which it is to be presumed that the 162nd chapter closes the long series of the subdivisions of the Great Ritual, commencing with the first chapter. They consist of two versions of the mystical Eyes. The mystical names, it will be observed, have relation chiefly to Amen-Ra, a God who has hitherto scarcely appeared in the Ritual. They seem to be derived from the language of Hes, who belonged to the *Pet* or *An* of the land of Kens or Nubia. The last of these chapters, which is for the same purpose as the preceding, is filled with similar expressions, derived from the same mythology. With them the Ritual closes; and they undoubtedly belong to the later development of the religion, as they contain names, repetitions or variations of which are only found in the Rituals of the Gnostics or Valentinians.

Considered as a whole, the Ritual is the most important of the religious texts which have come down to the present day, as regards the extent and variety of information that it affords. At the same time it must be borne in mind that the deities referred to are either strictly Solar, or peculiarly attached to the Hades, or infernal regions. The great Theban and Memphite

and Elephantinean Triads rarely appear. The information throughout is destitute of those esoteric explanations which alone could confer on it a vitality or intelligible meaning. Like all Oriental writings, its mysteries are conveyed in allegorical language, the principal personages being often alluded to by epithets, or qualifications, rather than by their proper names, and their actions are shortly and elliptically described. The style is concise, straightforward, and devoid of metaphor; and indulges in none of those flights of imagination or luxuriances of the pen which distinguish the heroic official bulletins of the temples, or the familiar correspondence of the Theban scribes. It is scarcely possible to conceive that the whole is of a poetic nature, although possibly some portions, such as the psalms or prayers to the rising and setting sun, may have had a rhythmic or even metrical flow.

So important a book has naturally not altogether escaped the attention of hieroglyphical students, or remained entirely untranslated. Champollion, in his description of the Papyri of the Vatican[43], gave some account of it; there are short translations in the works of Cailliaud[44] and Ideler[45], in the catalogue of the Egyptian collection of the Louvre[46]; and more numerous extracts from it or its texts are given by Champollion in his Letters[47], Grammar[48], and Dictionary.[49] All these together, however, are far from furnishing a general idea of the Ritual, its scope, or its contents. The first attempt at an intelligible ac-

[43] Mai, Papiri Egiziani: 4to, Roma, 1825.

[44] Voyage à Meroe, 8vo, Paris, 1827, tom. iv. p. 1. seqq.

[45] Hermapion, 4to, 1841, Ap. xxxii.

[46] Notice descriptive du Musée Charles X., 12mo, Paris, 1827, p. 144.

[47] Lettres écrites d'Égypte: 8vo, 1833.

[48] Grammaire Égyptienne: fol. Paris, 1836.

[49] Dictionnaire Égyptienne: fol. Paris, 1841.

count of the whole, accompanied by a translation of several chapters, was that of Dr. Hincks, no doubt a valuable introduction to its study.[50] Then M. Seyffarth produced a burlesque interpretation of a few chapters[51]; and M. Brugsch subsequently gave a short *précis*[52], with some translations.[53] Useful portions of various Rituals, and valuable translations of different chapters, have also been given by M. de Rougé[54], by M. Chabas[55], and Mr. Heath[56]; and some by myself[57], and more recently by M. Uhlemann, one of the misguided followers of Seyffarth.[58] A general account of its contents has been given by M. François Lenormant.[59] All these together, however, fail to convey a comprehensive idea of the extent of the Ritual, its nature, and the mystical character of the work.

It now only remains to offer a few observations on the translation here given. The text adopted as its basis is that of the so-called Ritual of Turin, published by Lepsius, in his "Todtenbuch." This long funereal papyrus, and probably on the whole the most complete existing in the museums of Europe, was copied in 1836 by Lepsius, and the copy collated a second time in 1841 and published at Leipzig in 1842; since which time it has formed

[50] Catalogue of the Egyptian Manuscripts in Trinity College: 8vo. Dublin, 1843.

[51] Beiträge zur Prüfung der Hieroglyphen systeme: 8vo, Leipzig, 1846.

[52] Aegyptischer Denkmäler K. Neuen Museum, 12mo, Berl. 1850, p. 54.

[53] Monuments Égyptiens: fol. Berl. 1858.

[54] Moniteur, 7 et 8 Mars, 1851. Journal Asiatique, 1858.

[55] Athen. Français, Bull. Juin, 1856, p. 43; Pap. Mag. Harris, p. 160 and foll.

[56] Sir C. Nicholson, Catalogue of Egyptian and other Antiquities: 8vo, London, 1858.

[57] Archæologia, 1856, p. 170.

[58] Handbuch Aegypt. Alterthumsk. 1858, S. 104. und ff.

[59] Le Correspondant, tom. iv. no. xli. 2e liv. 25. Fev. 1857.

the groundwork or canon of comparison for subsequent writers in examining other papyri. It was originally supposed to have been written at a very early period in Egyptian history, but modern critics now consider it not older than the age of the Ptolemies, perhaps even later. Still, with a very few exceptional passages, the hieroglyphs, as they appear in the text, are the same as those in use during the 18th Dynasty, and it is a comparatively recent copy of some version or versions not posterior to the 18th or 19th Dynasties. The author has availed himself of the labours of others in rendering those chapters of which they have given translations, but without servilely following them as to the meaning. By examining several papyri he believes he has been enabled to give a more precise meaning to several passages than is to be gleaned from the Turin version. But a critical running commentary on the whole would not only have been more voluminous than the scope of the present volume will allow, but it would have required more time and leisure than he has at his command. Such a task must be left to a future inquirer, sent by some enlightened government to complete his studies in the Museums of Europe; and it is possible that France or Prussia, animated hereafter by the traditional encouragement they have afforded to the cultivation of literature, and in their zeal for intellectual rather than material culture, may undertake the task. The world is already indebted to them for their noble publications of the monuments of Egypt; they have already shown that, animated by the highest motives, they have not coldly or disdainfully left to unaided individual enterprise the performance of a task beyond its strength. Besides the Turin text, other valuable ones have been prepared: as that of the scribe Nebset, by M. A. Mallet[60], belonging to the

[60] I owe to the kindness of this gentleman a copy of this interesting, although hitherto unpublished, papyrus.

Museum of the Louvre; the hieratic ritual of Paris, by M. de Rougé[61]; and those given by M. Lepsius in his Denkmäler[62], and Dr. Leemans.[63]

The present translation, the first which has been attempted of the whole of this mystical book, will probably furnish matter for criticism, and may hereafter be improved; but it will at least be found to have embodied the general sense of the different chapters, and to have given an adequate idea of the whole book. It will also form, with the translations made up to the present time of various hieratic papyri and other documents, and the grammar and dictionary of this work, a useful chrestomathy for students.

[61] Rituel Funéraire des anciens Égyptiens: fol. Paris, 1861.
[62] Abth. vi. Bl. 123, 124.
[63] Mon. du Musée de Leide. Pl. iv. xv.

THE

FUNEREAL RITUAL.[60]

[The Manifestation to Light.]

I. The Beginning of the Chapters of the coming forth from [*or* as] the Day of bearing the Dead [Spirits] in [Karneter] Hades, said the Day of the Funeral going in after coming forth, by the Osiris deceased.[61]

[Vignette representing the Procession of the Dead to the Sepulchre and accompanying ceremonies.]

Oh Bull of the West! says Thoth[62], King eternal, I am the Great God at the divine keel [bark]. I have contended for you. I am one of the chief Gods justifying Osiris against his enemies, the day of weighing the words of thy evildoers, oh Osiris! I am one of the Gods born of Nu [Rhea, or the Primordial water], smiting the accusers of the meek one, taking the profane there. I look to thy evildoers, oh Har [Horus]! I have fought for thee. I have succeeded [passed] in thy name. I am Thoth, justifier of the words of Horus against his enemies, the day of weighing words in the great abode in An [Heliopolis]. I am Tat, the son of Tat, conceived in Tat, born in Tat. I am with the

[60] The text followed is that of the Turin Ritual; Lepsius, Das Todtenbuch, 4to, Leipzig, 1842.

[61] Pap. B. M. 9900. calls it "The commencing of the book of proceeding to the companions of Osiris . . . ." &c.

[62] The brackets mark the variæ lectiones, or ambiguous sense, in the text of Lepsius.

wives of Osiris lamenting over Osiris in the Region of the Dead, justifying Osiris against his accusers. The Sun says to Thoth: Stop them, justify Osiris against his enemies. The stoppage is made; says Thoth.

I am with Horus the day of clothing Tesh-tesh [the Nile], to open the door to wash the heart of the meek one, keeping secret the secret places in Rusta. I am with Horus supporting the right shoulder of Osiris in Skhem. I come and go from the Realms of Fire [the Phlegethon]. I expel the wicked [*or* the opposers] from Skhem. I am with Horus the day of the Festival of Osiris Onnophris, justified, making the sacrifice of the Sun the day of the Festival of the 6th and 10th in Annu [Heliopolis]. I am the priest in Tattu, the spondist of Abydos, growing tall among the tall. I am the priest in Abydos, the day of calling the world. I see the hidden places of the Rusta. I am the maker of the Festivals of the Spirit Lord of Tattu. I am the blessed [?] of his keeping. I am the great workman who made the Ark of Socharis on the stocks. I am the receiver of the Festival of ploughing the Earth [khebsta] in the land of Suten-Khen [Bubastis].

Oh Companions of Souls made in the House of Osiris, accompany ye the Soul of the Osiris[63] with yourselves to the House of Osiris! Let him see as ye see, let him hear as ye hear, let him stand as ye stand, let him sit as ye sit.

Oh Givers of food and drink to the Spirits, Souls made in the House of Osiris! give ye food and drink in due season to the Osiris with yourselves.

Oh Openers of Roads! Oh Guides of Paths to the Soul made in the abode of Osiris! open ye the roads, level ye the paths to the Osiris with yourselves.

He enters the Gate of Osiris. He goes in with exultation, he comes out in peace. The Osiris is

[63] The Osiris is here, and throughout, used for the deceased.

neither stopped nor turned away. He goes in as he wishes, he comes out as he likes. He is justified, he does what he is ordered in the House of Osiris, he proffers his words with you. The Osiris goes to the West in peace. He is not found wanting in the Balance. I do not make or reckon my judgment in many parts, thy Soul is set up [stands up] to the face. It has been found sound-mouthed [truthful] upon earth. I place myself before thee, oh Lord of the Gods! I have penetrated the Region of the two Truths. I rise as a living God, I set like the Daimons in heaven. I am like one of you, placing the foot in Kal. I see the great constellation which traverses the ether. The Lords of the Gate. or the Daimons do not turn me back from seeing it. I smell the kuphi of the Gods seated with them. I have hailed the Priest of the Chest, I have listened to the peaceful prayers. I have kept on the deck. My Soul has not been turned away from its master.

Hail, Dweller in the West! Osiris, Lord of the Region of the great Winds![64] let me stand in peace at the West!. The Lords of the Hill receive me. They say to me, Glory, glory in peace [*or rather*, Come, come in peace]. They give me a place where is the chief of the Great Gods. The two Nurse-Goddesses receive me at the time. I come before Onnophris justified. I follow Har [Horus] in Rusta, Osiris in Tattu. I make all the transformations to place my heart in every place in which I desire it to be.

Let this book be known on earth. It is made in [pictures *or*] writing on the coffin. It is the chapter by which he comes out every day as he wishes, and he goes to his house. He is not turned back. There are given to him food and drink, slices of flesh off the altar of the Sun. When he passes from the fields of the Aahlu [Elysium], corn and barley are given to him out of them. For he is supplied as he was on earth.

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[64] Or Tu-ur.

II. The chapter of Coming forth as the Sun, and Living after Death.[65]

Oh One gleaming in the Moon! I come forth from thy multitudes. I revolve. Those who belong to the Spirits take me. I have opened the Gate. Then the Osiris comes forth from the day, having done what they have wished on earth among the living.

III. Another chapter like it.

Oh Tum! oh Tum! coming forth from the great place within the celestial abyss, lighted by the Lion-Gods. The words of the Lion or those who belong to the Phallus. The blessed Osiris has come from their corner doing all thy words ordered. Oh Workmen of the Sun, by day and by night! the Osiris lives after he dies like the Sun daily; for [as] the Sun died, and was born yesterday, [so] the Osiris is born. Every God rejoices with life; the Osiris rejoices, as they rejoice with life. I am Thoth, who comes out of the temple of Annu [Heliopolis].

IV. The chapter of Passing through the Road above the Earth.

I am the one leaving the cold, guiding the Lion-Gods. I have come, I have given the fields to the Osiris.

V. The chapter of How a Person avoids doing work in Hades.

I require a quiet Soul coming alive at the hour, from the hearts of the Apes [fascinaters] or turners away.

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[65] These chapters are all preceded by "Said by the Osiris or deceased," or "Said to the Osiris or deceased."

VI. The chapter of Making the working Figures of Hades.

[Vignette.—A figure.]

Oh Figures! Should this Osiris have been decreed for all the work to be done in Hades, when the evil has dragged a person beneath it. Let me call on you to perform constantly what is to be done there, to plough the fields, to draw waters out of the wells, to transport the food of the East to the West. Let me call you to obey the Osiris.

VII. The chapter of Escaping out of the Folds of the great Serpent.

Oh a Captain [?] capturing, taking by theft the living and dying! Thou hast not quieted me; no poison comes on my hands. For if thou dost not crouch, I do not crouch to thee. Thy sins have not come, found out on these my hands. I am one out of the nostril of the heaven. My acts are the acts of the Gods, I am the mysteriously named arranger of places for millions. I am the emanation of Tum. I am the one who knows.

VIII. The chapter of Passing through the West as the Sun or Day.

The hour opens, I shut the head of Thoth, the Eye of Horus instructs. I make the Eye of Horus, the splendour of the decorations in the tip of the Sun, the Father of the Gods. I am the same Osiris who is the Lord of the West. Osiris has known his Gate in which I am not—in which I am not. I am Set among the Gods. I do not die. Stand thou, oh Horus! he has been reckoned among the Gods.

IX. The chapter of Passing through the West as the Sun does, and of passing the Doorway.

Oh Soul! greatest of things created, let the Osiris go. Having seen he passes from the Gate, he sees his father

Osiris, he makes a way in the darkness to his father Osiris, he is his beloved, he has come to see his father Osiris, he has pierced the heart of Set to do the things of his father Osiris, he has opened all the paths on heaven and earth, he is the son beloved of his father, he has come from the mummy, a prepared Spirit. Oh Gods and Goddesses give way!

X. The chapter of Coming forth with Justification.

I COME forth with justification against my enemies; I have reached the heaven, I have passed through the earth. I have crossed the earth at the footsteps of the blessed Spirits, a living chief. I am prepared with millions of his charms. I eat with my mouth, I void. Because I then am the God Lord of the Gate. I have done so, firm in conduct.

XI. The chapter of Coming forth against his Enemies in Hades.

OH Eater of his hand going on his road! I am the Sun who comes out of the horizon against his enemies. He does not correct or he does not take me. I eat my hand as the Lord of the Crown. I do not hold or I do not raise my feet, for I am Shai. My enemies make no injury or overthrowing of me. He is not able to do it to me. He has not taken [from] me. I stood as Har [Horus]; I sat as Ptah; I prevailed as Toth; I was powerful as Tum. I have walked with my feet, I have spoken with my mouth; I escape from him, he does not take me.

XII. The chapter of the Going in and coming out by the Osiris.

THOU hast turned back [Hail to thee], oh Sun! the holder of the secrets of the Gate in the abode of Seb at the balance of the Sun, who places the feather in it

daily. May I have trampled the earth, may I go as a powerful one!

XIII. The chapter of the Going in after the coming out.

I WENT in as a Hawk, I came out as a Phœnix. I have made me a path. I adore the Sun in the happy West. Plaited are the [plaiting the] locks of Osiris. I follow the dogs of Har [Horus]. A path has been made for me. Glory! glory to Osiris!

Said [over] the drop [of an earring] of ankham flower placed on the left ear of the Spirit, with a second drop of cloth of fine linen. The name of the Osiris is placed on it the day of the funeral.

XIV. The chapters of Rubbing away the Stain from the Heart (?) of the Osiris.

HAIL to thee sending moments, dwelling in all hidden places! Declare thou the words to the Osiris. His great sin is not divine, or his fault complete, falling into the hands of the Lord of Truth, for I have corrected the injuring evil in him, the God turns the evil to truth, correcting his fault. The God Contention is then as the God Peace, with the great hold he has in his hand. I have brought it to thee. Thou livest by it, the Osiris lives by it, he is at rest, obliterating all the stain [evil] which is in the heart by it.

XV.

HAIL, Sun, Lord of Sunbeams! shine thou in the face of the Osiris. He has been adored in the Gateway, he has sat at the twilight. His Soul comes forth with thee [the Sun] to the heaven, proceeding in the cabin, towed in the Ark. It moves as the never-resting Gods in the heaven.

The Osiris says, in worshiping the Lord of the Age: Hail, oh Sun, creator, self-created! Perfect is thy light.

in the horizon, illuminating the world with thy rays. All the Gods rejoice when they see the King of the Heaven. The Lady of the Hours is placed upon thy head, the upper and lower crown are placed on thy brow: she is placed before thee; coming figured in the forepart of the Boat, tormenting thy enemies in the Gate who come to stop thy person, looking at this thy good form. I have come to thee, I am with thee beholding thy disk daily. Do not dissipate me, do not turn me away, my substance subsists so that I may see thy perfections like all thy subjects, because I am one of thy great types on earth. I have followed the Land of the Age. I have reached the Land of the Age, when thou hast ordered every God, oh Sun!

Hail, shining in the horizon on the day thou hast traversed the heaven in peace, justifying all faces who rejoice to see thee walking from the hidden to them! Thou hast been placed at the Empyreal Gate every day grown and formed under thy form. Thy rays are in their faces. Unknown is thy gold, indescribable is thy colour, in the Region of the Gods [say] we are beholding all the colours of Pant. It has been examined, hidden on their faces. Thou hast been made the one alone in his being, in thy transformation in the ether. May I go as I have gone? I do not dance like thy form, oh Sun! not being the Great Ruler borne along in the river of millions and billions of moments. Young thou makest them pass, thou settest, thou darkenest the hours, or the days, and nights, like as thou hast heaped them; thou hast darkened thy colours, illuminating the world; thy arms have been made strong by the Sun, thou shinest in the heaven.

He has adored in the Gate at thy setting. He speaks to thee when rising, in adoration. Prolong thy transformation, risen, or great in thy perfections, smiting and gilding thyself, producing them, not born in the horizon, shining above. May I have reached the upper part of

ages in the abode of thy servants! I combine with the noble Spirits, the wise of the Hades. I come forth with them to see thy perfections. Thou shinest at dawn, thou followest thy mother Nu, directing thy face to the West. My hands adore thy setting, thou settest from the Land of Life. Then thou art making an age, adored in peace in the Nu [firmament], placed in thy heart, invincible are thy divine years, they are made to all Gods.

Glory to thee, shining in the firmament, illuminating the world on the day when he has been born, produced by thy mother out of her hands! Thou hast shone, thou hast rendered it divine. The great light shining in the heaven, supporting its adorers by thy stream, making festive all countries, cities, gates, and houses daily supported by thy goodness, preparing food, things, supplies, giving victory, prevailer of prevailers [first of the first], obliterating every place for faults, the great one crowned in the cabin, the great one capped in the Ark. Thou illuminatest the Osiris in Hades, thou lettest him be in the West, smiting the evil, placing him out of sin, letting him to be with the great blessed. He has followed the Spirits from the Hades, he has been conducted from the fields of the Aahenru [Elysium] after proceeding in joy.

I proceed to the heaven, I go over the clods, I kneel [I bend] as [*or* in] the stars. Adoration has been made to me in the Bark. I have been addressed in the cabin. I saw the Sun in the midst of his box when I hailed his disk daily. I see the Perch in his transformations in the waters coming forth in splendour. I see the Silurus (?) each time when he afflicts his enemies. He has felt my blows cutting his back. I open to thee, oh Sun! a good sail [wind]; it destroys, it breaks. The ministers of the Sun rejoice to see him the Living Lord; his heart rejoices, he has overthrown all his enemies. When I see Horus at the ropes, Thoth at its [the Boat's] hands: all the Gods rejoice when they see him

coming in peace, animating the heart of Spirits. The Osiris is with them, his heart is delighted.

Hail, coming as Tum, created by the creator of the Gods! Hail, thou piercing the Gateway, traversing all doors! Hail, thou who hast come as the Soul of souls reserved in the West! Hail, thou judge [?] of the Gods, weighing words in the Hades! Hail, thou over the Gods, illuminating the Gateway with his perfections! Hail, thou in the nest, making the Gateway by his intelligence! Hail, thou descending light formed in his disk! Hail, thou magnified and enlarged, thy enemies fall on their blocks! Hail, thou greater than the Gods, rising in the heaven, ruling in the Gate! Hail, thou who hast cut in pieces the Scorner and strangled the Apophis! Give thou the sweet breath of the North wind to the Osiris!

Haroeris, the great guide of the world, at peace in the Hill of the Amenti, illuminating the Gateway with his light, the Souls in their secret places, the Light dwelling in the horizons, putting forth evil against the wicked, has opened. Thou, hast strangled thy enemies.

Adoration to Tum who sets from the Land of Life.

The Osiris says, in adoring the Sun, the Horus of the two horizons, when he sets from the Land of Life: Glory to thee, oh Sun! Glory to thee, oh Tum, in thy course perfected, crowned, prevailing! Thou hast traversed the heaven, thou hast perambulated the earth, thou hast followed above in yellow, thou hast lodged dancing. The Gods of the West give thee glory, they rejoice at thy perfections. Adored are [thy] secret places. Thou hast purified the Chiefs, thou hast created the life of the earth for them, conducted by those in the horizon, towed by those belonging to the cabin. They say: Glory to thee! arresting thy person "coming, approaching in peace." Thou hast been addressed as the Lord of Heaven, Ruler of Hades, clasped [by] thy mother Nu. Seeing in thee

her son the Lord of Terror, greatest of the terrible, setting from the Land of Life, she became obscure. Thy father Tann, the Lord of the Earth, has been transported, his arms have been whirled behind thee: transformed and made a God upon earth, he has placed thee among the blessed. For the Osiris justified in peace is the Sun himself.

Said when the Sun sets from the Land of Life, his hands drooping.

GLORY to thee, oh Tum, setting from the Land of Life, in the colours of the Gate! Hail, thou, setting from the Land of Life, Father of the Gods! Thy mother accompanies thee from Ma nu, her arms receive thee daily. Thy person is typified [?] in Socharis, having rejoiced as thou wishedst. The doors in the horizon have opened to thee, thou settest from the hill of the West. Thy splendours! they reach the earth and illumine the earth; those attached to the West and the adorers come forth to see thee daily. The Gods give thee welcome from earth. Thy servant is "Being" [I]. In thy following is the reserved Soul, the engendered of the Gods who provided him with his shapes. Inexplicable is the semsem [genesis], it is the greatest of secrets. Thou art the good Peace of the Osiris. Oh Creator! Father of the Gods, incorruptible! What is in this book is eternal. I establish myself through it, I have said what has been disposed in it, at peace through the abundance. Loaded is my shoulder with food and drink. I combine [agree, do] as the book, arranging it in great peace.

XVI.

1. Deceased adoring Sun's boat. — 2. Goddesses of West and East adoring Light. — 3. Shu lifting the disk to be adored by the eight Apes. — 4. Ancestral worship.

[*Here ends "The Manifestation to Light."*]

[The Egyptian Faith.]

XVII. The chapter of Conducting the Spirit [Dead], of coming in and going from the Hades, and being among the Servants of the Osiris fed with the Food of Osiris, the good being, the justified, coming forth from the Day, making all the Transformations he has wished to transform himself into, ploughing with a Plough [?], being [seated] in the Hall a living Soul, as the blessed by the Great Gods of the West, after he has been laid to rest. The glory of doing it on earth is for mortals to declare.

Vignettes.—The Deceased in a Hall,—the Boat of the Ram rowed by the Kings,—the Deceased and Khem,—the West,—Horizon and Lions,—Bennu,—Bier of Osiris,—Niles,—Abode with Snakes,—Eye,—Cow, &c.]

I AM Tum, the only being in Nu [the firmament]. I am the Sun when he rises. His rule commences when he has done so. Let him explain it. The Sun is in his rising when the rule which he has made begins, the Sun begins, rising in Suten Khen [Bubastis]; being in existence, Nu elevates firmament; he is on the floor which is in Sesennu [Hermopolis]. He has strangled the children of wickedness on the floor of those in Sesen [Hermopolis].

I am the Great God creating himself. It is Water, or Nu, who is the father of the Gods. Let him explain it. The Sun is the creator of his body, the engenderer of the Gods who are the successors of the Sun.

I am [the one] never stopped by the Gods. Let him explain it. Tum or the Sun in his disk, when he shines from the Eastern horizon of heaven.

I am Yesterday. I know the Morning. Let him explain it. Yesterday is Osiris, the Morning the Sun; the day on which are strangled the deriders of the Universal Lord, when his son Horus has been invested; or the day is the Victory of his arms, when the chest of Osiris has been confronted by his father the Sun.

He has given battle for the Gods, when Osiris, Lord of the hill of the West, ordered him. Let him explain it. The West is what the Souls of the Gods have had made for them, when Osiris, the Lord of the West, orders

[it]; or the West is the Future, it is where the Sun has made every God go to, when he has fought there.

I know the Great God who is in it [the West]. Let him explain it. He is Osiris, or Adorer of the Sun is his name, Soul of the Sun is his name, Begotten by himself is his name.

I am the great Phœnix which is in Annu [Heliopolis]. I am the Former of beings and existences. Let him explain it. The Bennu [Phœnix] is Osiris who is in Annu [Heliopolis]. The Creator of beings and existences is his body; or it is Eternity and Ages. The Age [Aion] is the day; Eternity is the night.

I am Khem in his two manifestations, on whose head are placed two plumes. Let him explain it. Khem Horus is the sustainer of his father Osiris. His manifestation is his birth. The plumes on his head are Isis and Nephthys, walking to place themselves behind him, when they are mourners [birds], then they are placed on his head; or the plumes are the great asps before his father Tum, or his eyes are the plumes on his head.

I am from earth, I have come from the city. Let him explain it. That is the horizon of his father Tum.

Evil destroying evil. Let him explain it. What has been cut away is the corruption of the Osiris. Scraped away is all the evil he retains. Let him explain it.

Clean is the Osiris the day he was born in the great nest of the great one who is in Suten-khen [Bubastis].

The day when the Spirits of that Great God, who is in it, are pure. Let him explain it. Passer of Years is one name, Ocean is another name. The Pool of Natron and the Pool of Salt [?], or Generator of Years is one name, Ocean is another name. For there is a Great God in it. It is the Sun himself.

Going on the way, I knew the head of the Pool of the two Truths. Let him explain it. Rusta is the Southern Gateway, Anrutf is the Northern Gateway [of] the abode of Osiris. For the Pool of the two

Truths is Abydos, or it is the path by which his father Tum goes when he goes forth to the fields of the Aahenru, approaching to the Region of the Horizon.

I go from the Gate of the Taser [Hill]. Let him explain it. The Aahenru is the producer of grain for the Gods behind the chest. The Gate of the Taser, it is the Gate of the transit of Shu. There is the North Gate, it is the Gate of the doorway; or they are the doors through which his father Tum goes forth when he goes forth to the Eastern horizon of the heaven [saying] to those who belong to his race.

Give me your arm, I am made as ye. Let him explain it. The blood is that which proceeds from the member of the Sun, after he goes along cutting himself. Those Gods who are made attached to the generation of the Sun are Hu [taste], Ka [touch]: they are followers of their father Tum daily.

The Osiris has filled the Eye after he sent and woke it the day of contending of the two Lion-Gods. Let him explain it. It is the day of the battle between Horus and Set, when [Set] he puts forth the ropes against Horus, when Horus has [not] taken the gemelli of Set. Thoth did the same with his own fingers.

The Osiris has bound his hair to the Eye at the time of battle. Let him explain it. It is the left Eye of the Sun when it sheds blood after he sends it, for Thoth is the binder of his hair, he brings it sound, not fallen down, to its Lord; or, for the Eye wastes when it weeps. The second time Thoth was wiping it [?].

The Osiris has seen the Sun who is born in the star [morn] at the thigh of the Great Water [Cow]. The Osiris goes forth, he goes forth in turn. Let him explain it. Nu [water] is the Water of the heaven; or, the image of the Eye of the Sun is the Gate in which he has been born daily. The Great Water [Cow] is the Eye of the Sun, because it is one of the Gods who belong to Horus; whose words exceed

the wish of his Lord. Let him explain it. [They are] Amset, Hapi, Tuautmutf, Kabhsenuf.

Hail, ye Lords of Truth, Chiefs behind Osiris, smiting for faults, Followers of Her whose peace is sure [Heptskhes]! Let me to come to you without fault. I do as ye do to the Seven Great Spirits in the service of their Lord, the Creator [or Judgment]. Anup made their places on that day [they answer] of our coming to you. Let him explain it. The Gods, Lords of Truth, are Thoth and Astes Lord of the West; the Chiefs behind Osiris are Amset, Hapi, Tuautmutf, and Kabhsenuf. These same are behind the constellation of the Thigh [Ursa major] of the Northern heaven. The Givers of blows for sins, the Followers of Heptskhes, are crocodiles in the water. Heptskhes is the Eye of the Sun or Fire, the Followers of Osiris burning the wicked souls of his enemies. For if there is evil I guard his Eye from the Lords of the Age, whilst he proceeds from the belly of his mother. These Seven Spirits are Amset, Hapi, Tuautmutf, and Kabhsenuf, Maaentefef, Karbukef, Harkhent S'Khem. Anup places them for the protection of the coffin of Osiris, behind the wash-house of Osiris; or, These Seven Spirits are Het-het, Ket-ket, The Bull who never made smoke to dwell in his flames, Going eating his hour, Red-eyes, Follower of the House of Ans, Hissing to come forth and turn back, seeing at night and bringing at day. The Chiefs are of Anrutf; the eldest is of his father the Sun. It is the day when we come to you. Says Osiris to the Sun: Come, behold me! The Sun stops himself in the West.

I am the Soul in his two halves. Let him explain it. Osiris goes into Tattu, he finds the soul of the Sun there. One and the other are united. He is transformed into his soul from his two halves, who are Horus the sustainer of his father, and Horus who dwells in the shrine; or, The soul in his two halves is the soul of the Sun and the soul of Osiris, the soul

of Shu, the soul of Tefnu, the souls who belong to Tattu.

I am the Great Cat which is in the Pool of Persea, which is at Annu [Heliopolis], the night of the battle made to bind the wicked, the day of strangling the enemies of the Universal Lord there. Let him explain it. The Great Cat which is in Tattu, at the Pool of the Persea, placed in Annu [Heliopolis], is the Sun himself, called a cat. For he has been called cat [by name] Ka, for it is like what he has done, he has made his transformation into a cat[66]; or it is Shu making the likeness [?] of Seb and Osiris. For those who are in the Pool of the Persea, which is in Annu [Heliopolis], are those born wicked justifying what they do. For the night of the battle their march is from the East of the heaven. The battle is made in heaven and on the whole earth.

Oh Sun in his egg, gleaming in orb, shining from his horizon, floating in his clouds, who hates sins, forced along by the conducting of Shu, without an equal among the Gods, who gives blasts of flame from his mouth, illuminating the world with his splendour! Save thou the Osiris from that God whose forms are mystic. His eyebrows are the arms of the Balance, the night of reckoning Theft. Let him explain it. He is Arm-bringer. The night of Theft-reckoning is the night [sending] of flame against the fallen. The causer of the sinful to be dragged to his block, punishing souls. Let him explain it. It is Maget, it is the annihilater of Osiris; or, It is Sap, he is with a head bearing Truth; or, It is the Hawk, who is with heads, one is having [or supporting] Truth, another has Sin, he has made the one having Sin to cause Truth to come under [bearing] it; or, It is Har who dwells in S'Khem; or, It is Thoth; or, It is Nefer Tum son of Bast. Oh Chiefs who return things to the enemies of the Universal Lord. Save ye the Osiris from the chief con-

[66] Visconti v. reads Getka is its name; Magetka-arf is his name.

ductors, and the inferior executioners. The weak and injured does not escape from their custody. Those attached to Osiris do not prevail over me. I do not proceed to their brasiers, because I know them. I know the name of Maget, who belongs to them in the House of Osiris. His bow is in his hand; he is invisible, going round in that region, with flame in his mouth, to Hapi he gives orders. He is invisible. The Osiris lived sound on earth like Ra; he had a good sleep like Osiris. I have made no opposition to those who are over their [lamps] censers, because they are the servants of the Universal Lord [or] Khepra in the pictures. The Osiris flies as a hawk and cackles as a goose; he does not perish for an age like Nahab. Let him explain it. It is Anup, it is Horus, it is he who dwells in S'Khem; or, It is Horus of the place of turning back; or, It is the Chiefs stopping the enemies of the Universal Lord there; or, It is the Great Opener of the place of Rejection. They do not exult there. I do not proceed to their brasiers. Let him explain it. The images there over their censers are the image of the Sun, and the image of the Eye of Horus.

Oh, Lord of the Great Abode, Chief of the Gods! save thou the Osiris from the God whose face is in [shape of] a dog, with the eyebrows of men; he lives off the fallen at the angle of the Pool of Fire, eating the body and digesting the heart, spitting out the bodies. He is invisible. Let him explain it. Eater of Millions is his name. He is in the Pool of Pânt [Red Sea]. For there is the Pool of Fire, which is in the Region of Anrutf at the Place of the Rejection. Every one who treads in it deficient falls to his blows; or, Hardness [Sword] is his name, he who is the doorkeeper of the West; or, Beba is his name, he who is the watcher of the angle of the West; or, He who is over Time is his name.

Oh, victorious Lord, presiding over the earth, Lord of Gore, ordering the block, living off hearts! Let him explain it. The heart is of Osiris. He is the

one devouring all the smitten. He has placed his crown rejoicing as he who dwells in Suten-khen [Bubastis]. Let him explain it. He who has taken his crown rejoicing in Suten-khen [Bubastis] is Osiris. He has been ordered to rule over the Gods the day of preparing the earth before the Universal Lord. Let him explain it. [The one] ordering his name to rule the Gods is Horus the son of Osiris, who has made himself a ruler in the place of his father Osiris. The day of establishing the earth and completing the earth is the burial of Osiris, the soul created in Suten-khen [Bubastis], giver of food [or existence], obliterater of sins, who has traversed the eternal path. Let him explain it. It is the Sun himself. Save thou the Osiris from the God, stealer of souls, annihilater of hearts living off filth. Let him explain it. The darkness is of Socharis; he has terrified by prostrating. Let him explain it. It is Set; it is the Slayer. He is Horus the son of Seb.

Oh Creator, dwelling in his bark, forming his own body, or forming his body eternally! save thou the Osiris from those who are the Guardians and Judges placed by the Lord of Spirits as he wishes to guard his enemies. He gives annihilating blows [to those], none escape from the Guardians. I do not fall beneath their swords, nor go to their block. I do not rest in the midst of their assemblages, I do not go to their blocks. I do not sit in fear [the nets] of them. Nothing of a nature hateful to the Gods has been done to [by] me, because I am the Lord in the Great Hall. The Osiris goes purified in the Place of Birth, he has been steeped in resin in the Place of Preservation. Let him explain it. Khepra in his boat is the Sun himself. The Gods, Guardians, Judges, are the Apes, Isis, and Nephthys. Things of a nature hateful to the Gods are trick and craft. The Clean Crosser over the Place of Birth is Anup [Anubis]. He is behind the bier which holds the bowels of Osiris. He who has been steeped in resin in the Place of Pre-

servation is Osiris; or, it is the Heaven and Earth; or, it is Shu the conqueror of the world in Suten-khen [Bubastis]. The resin, *tahn*, is the Eye of Horus; the Place of Preparation is the place of reuniting of Osiris.

Tum has built thy house, the two Lion-Gods have founded thy abode. Ptah going round thee, divine Horus purifies thee, the God Set does so in turn. The Osiris has come from the earth. He has taken his legs; he is Tum. He is from his city. Behind thee is a white lion to claw the head. The Osiris has turned back; or, Osiris has turned thee back, to guard thee. It is invisible to the Guardians, [said] by the Osiris. It is Isis whom thou hast seen. He has stroked his locks for him. He has directed his face to the mouth of his road or its horn. [He is] conceived by Isis, engendered by Nephthys. Isis corrects his crimes, Nephthys cuts away his failings. Victory and Terror are in my hand. Millions of arms touch me, pure Spirits approach me, evildoers and all enemies avoid me, the arms of the Blackeners come after me. I place the two dear sisters. I have made those belonging to Kar and Annu [Heliopolis]. Every God in terror of the greatly victorious, the greatest of terrifiers. I have sustained every God against the insulter [Sahuur]. I shot at him as he came out. I live as I wished. I am Uat, mistress of heat. I have touched the worst of them. Let him explain it. The Embodied Mysteries of the gift of Concealment [Amen] is my name. Fearing to look at what he has brought in his Hand is my name. The box, or the name of the . . . place. The white lion clawing the head is the phallus of Osiris, or the phallus of the Sun. He who plaits his hair and directs his face to the gate of his path is Isis in her mystery. She is coiling her hair there. The burning Uat is the Eye of the Sun. The worst of them whom I have touched are the associates of Set. It is in accompanying them. For the accompanying is the heat which has been made to him at

the judgment [creation] of those in Tattu, annihilating the souls of his enemies.

XVIII. [The Book of performing the Days.]

[Vignette. — Deceased adoring Tum, Shu, Tefnu.]

Oh Thoth, justifying Osiris against his enemies! justify the Osiris against his enemies like as thou hast justified Osiris against his enemies — before the Great Chiefs who belong to the Sun — before the Great Chiefs who belong to Osiris — before the Great Chiefs who are in Annu [Heliopolis], the night [when] the Things are on the Altar, the day of the Battle made to subdue the scorners, the day of the Strangling of the accusers of the Universal Lord there. The Great Chiefs of Annu [Heliopolis] are Tum, Shu, Tefnu. The catching the scorners; and the strangling of the conspirators of Set there, is perceiving the wickedness they do.

[Vignette. — Deceased adoring Osiris, Isis, Nephthys, and Anubis.]

Before the Great Chiefs who are in Abydos, the night of the Haker Festival of counting the dead and judging Souls, when a call is made to count the dead. The Great Chiefs in Abydos are Osiris, Isis, Nephthys, and Ap-heru.

[Vignette. — Deceased adoring Osiris, Isis, Nephthys, and Horus.]

Before the Great Chiefs belonging to Tattu, the night of setting up Tat in Tattu. The Great Chiefs in Tattu are Osiris, Isis, Nephthys, Horus, the sustainer of his father. The setting up the Tat in Tattu means the shoulder of Horus who dwells in S'Khem. They are behind Osiris wrapped up in bandages.

[Vignette. — Deceased adoring Thoth, Osiris, Anup, and Astes.]

Before the Great Chiefs attached to the Paths of the Dead, the night of making the Judgment of their Nothingness. The Great Chiefs in the Paths of the Dead are Thoth, Osiris, Anup, Astes. The judgment

of their nothingness is the things taken out of the Souls of those born wicked.

[Vignette.— Deceased adoring Horus and Thoth.]

Before the Great Chiefs in S'Khem, the night of the Things [placed] on the Altars in S'Khem. The Great Chiefs belonging to S'Khem are Horus who is in S'Khem, Thoth who is among the Chiefs of Anrutf. The night of the Things on the Altars in S'Khem is the lighting the Region of the coffin of Osiris, Lord of the West.

[Vignette.—Deceased adoring Thoth, Osiris, Anup, and Ap-heru.]

Before the Great Chiefs attached to the Festival of digging the Earth in Tattu, the night of manuring [?] with Blood, justifying Osiris against his enemies. The Great Chiefs in the great sacrifice [?] in Tattu are Thoth, Osiris, Anup. This means the approach made by the conspirators of Set, they make their transformation into goats. They [the Gods] slaughter them before the Chief Gods while the blood flows from them. It is done by the adjudgment of those belonging to Tattu.

[Vignette.— Deceased adoring Horus, Isis, Amut, and Hapi.]

Before the Great Chiefs in the Hill of Tap, the night of setting up the Brethren [?] of Horus, and preparing the issue of Horus with the things of his father Osiris. The Great Chiefs who are in the Land of Tap are Horus, Isis, Amset, and Hapi. The setting up of the Brethren of Horus is what is said by Set to his followers: "Set up the brethren there!"

[Vignette.— Deceased adoring Ra, Osiris, Shu, and Aat.]

Before the Great Chiefs who belong to Anrutf, the night of the great Mystery of the Shapes. The Great Chiefs who are in Anrutf are Ra, Osiris, Shu, and Aat. The night of the Mystery of the great Shapes is when has been made the embalming of the thigh, leg, and foot [?] of Osiris, the good being, justified for ever.

[Vignette.—Deceased adoring Isis, Horus, and Amut.]

Before the Great Chiefs who are in . . . the night of the Laying out by Isis, who rises to lament over her brother Osiris. The Great Chiefs in . . . are Isis, Horus, and Amset.

[Vignette.—Deceased adoring Osiris, Isis, and Horus.]

Before the Great Chiefs in Rusat, the night when Anup places his hands on the things behind Osiris, justifying Horus against his enemies. The Great Chiefs in Rusat are Osiris, Isis, and Horus. Osiris has been delighted, his heart has been filled with delight, his house is at peace. Let him go. Oh Thoth! justify Osiris against his enemies before the Great Chiefs of every God and Goddess — before the hand of the Universal Lord. He puts away all the enemies of the Osiris; he thrusts aside all the evil he has retained.

This chapter being said, a person comes forth pure from [as] the day after he has been laid out, making all the transmigrations to place his heart. Should this chapter have been attended to by him, he proceeds from above the earth; he comes forth from all flame; no evil thing approaches him in pure clothes for millions of ages.

XIX. The chapter of the Crown of Justification.

Said to [by] the Osiris. Thy father Tum has bound thee with this good crown of justification, with that living forepart [frontlet]; beloved of the Gods, thou livest for ever. Osiris, who dwells in the West, has justified thy word against thy enemies. Thy father Seb has ordered to thee all his issue. Mayest thou beseech with justification Horus the son of Isis, the son of Osiris, on the throne of thy father the Sun, to overthrow all thy enemies! Tum has ordered to thee the earth [twice]. The Gods have repeated the good fact [hand] of the justification of Horus the son of Isis, son of

Osiris, for ever and ever,—of the Osiris for ever and ever. Osiris, who dwells in the West, has collected together every God and Goddess who is in heaven or on earth to justify Horus the son of Isis, the son of Osiris, against his enemies,—before Osiris, who dwells in the West, to justify Osiris against his enemies,—before Osiris, who is Lord of the West, the Good Being, son of Nu, the day, he is justified against Set and his associates, —before the Great Chiefs of Gods in Annu [Heliopolis], the night of the battle to overthrow the profane, —before the Great Chiefs in Abydos, the night of justifying Osiris against his enemies, justifying the Osiris against his enemies,—before the Great Chiefs in the Western horizon, the day of the festival of the *haker* [dawn], —before the Great Chiefs in Tattu, the night of setting up Tat in Tattu,—before the Great Chiefs in the Roads of the Dead, the night of the judgment of those who are not, —before the Great Chiefs in S'khem, the night of [placing] the things on the altars in S'khem, —before the Great Chiefs of the [Hill of] Tep, the night of setting up the issue of Horus in place of his father Osiris,—before the Great Chiefs of the great festival of sacrifice in Tattu or in Abydos, the night of weighing words, or of weighing a hair, —before the Great Chiefs of Anrutf in his place, the night when Horus receives the birthplace of the Gods,— before the Great Chiefs in . . ., the night of the laying out [the dead Osiris] by Isis, arisen to make a wail for her brother —before the Great Chiefs in the Rusta, the night of justifying Osiris against his enemies. Horus has repeated the address four times. All his enemies have fallen down, stabbed. The Osiris repeats this four times, all his enemies fall down stabbed. Horus, the son of Osiris, repeats this millions of times; all his enemies fall down stabbed. He drags them, throwing them down from the place where they are, to the blocks of the East; he cuts off their heads, breaks their necks, and

cuts off their thighs, giving them to the Great Strangler in the valley. They do not escape the custody of Seb for ever.

If this chapter is said over a divine crown placed on the head of a person, after thou hast given fuming incense to the Osiris, it makes him justified against his enemies whether dead or alive, he is one of the servants of Osiris; drink and food are given to him before that God. It is to be said by thee praying. It is great protection in pure clothes [safety], for millions of times.

XX. Another chapter of the Crown of Justification.

[This contains the fourteen chapters tabulated, or the justification before the fourteen Judgment Seats.]

A person says this chapter, and washes it in water of natron, he comes forth from the day after he has been laid to rest, he makes all the transformations to place his heart, he comes forth from all flame in [safety] pure linen millions of times.

[*Here ends "The Egyptian Faith."*]

[Reconstruction of the Deceased.]

XXI. The chapter of a Person having his mouth given to him in Hades.

[Vignette. — Deceased holding a Mouth and Palette to two Men.]

HAIL, oh Osiris, Lord of Light, dwelling in the great abode, dwelling in total darkness! I have come to thee adoring. My hands are pure behind thee. I am guarding thy head for thee. He [Osiris] gives to him his mouth, he speaks by it. He serves [follows] his heart at his hour, for he hates the night.

XXII. Another chapter of Making a Person a Mouth in the Hades.

I SHINE as the Egg which is in the Hidden Region. My mouth is given me to speak with. I am before the Great Chiefs, before the Great Gods Lords of the Gate.

My arms have [not] been stopped by the Chiefs of the Gods and Goddesses. I am Osiris, Lord of the Rusta [plains], the same which are at the head of the Staircase. I have come. I do what my heart wishes in the day of fire I quench fire when it breaks forth.

XXIII. The chapter of Opening a Person's Mouth for him in Hades.

[Vignette.— Deceased holding a Mouth before another Person.]

OPEN the mouth: says Ptah. What is in thy mouth I took out, says Amen, the God of the country. Before I came out of the belly of my mother. Thoth comes to him, instructing him with his ideas [magic]. Take out what is in, says Tum to Set. (Guard my mouth. Tum has made for me my hands to put forth. My mouth has been given to me, my mouth is ready, says Ptah.) Let me come. Tum hinders his coming out. Let me come out. Open my mouth, says Ptah, with his book, [brick ?] made of mud, fashioning the mouths of the Gods by it. I am Pasht and Uat, seated in the Great Quarter, the greatest of the heaven; my mouth is that of Osiris, Lord of the West. I am the great constellation Sah [Orion], dwelling in the midst of the Spirits of Annu [Heliopolis]. All [ideas] charms, all words, he has told them. I have made the Gods strong, bringing all my charms to them.

XXIV. The chapter of Bringing the Charms [or Mind] of a Person in the Hades.

[Vignette.—Deceased addressing another Figure.]

I AM the Creator, self-created on the lap of his mother, giving the wolf to those who belong to Nupe, the Phœnix [ape or hyæna] to those who belong to the Chiefs. When I have got the charm from each place in which I have been, of that person who has been to

me, swifter than the Dogs following the Shu or the Shade.

Oh, Leader of the Boat! thou goest in the waters; thou sailest through the Region of Fire in Hades, when thou hast got this charm. The Osiris shoots through every place in which he has been, through a person who has been to him swifter than the Dogs following after Shade. As the Gods create in silence, giving a delivery like the Sun to him, burning the mouths of the Gods. The Osiris has made there his charms to the person who has been to him swifter than the Dogs following Shade, or the Person of Shu.

XXV. The chapter (of) Giving a Person a Writing (Name) in Hades.

[Vignette. — Person holding a Palette addressing another.]

I HAVE given a certain person a tongue [or writing] in his mouth [name] in the Great Abode, a person has a tongue [or writing] in his mouth [name] in the Houses of Fire, dwelling amidst the Gods, the night of reckoning years and counting months in the house I build. I am seated in the great place of the heaven. There is not a God that does not come behind the Osiris declaring his name then [when I say his name].

XXVI. The chapter of How a Person has his Heart made [or given] to him in the Hades.

[Vignette. — Deceased adoring the Soul.]

MY heart to me in the place of hearts, my heart in the place of hearts. I have received my heart, it is at peace within me. [For] I have not eaten the food where Osiris is in the filthy East, going and returning. I have not gone. I know what I have eaten, going and stopping. My mouth has been given for me to speak, my legs to walk, my arms to overthrow my

adversaries. I open the doors of the heaven. I have passed Seb the Lord of the Gods. I fly. He has opened my eyes wide, he raises my arms wide. Anup has fashioned my heel. I attach myself to him. I rise up as Pasht the Goddess. I have opened the heaven, I have done what is ordered in Ptah Ka. I know by my heart, I prevail by my heart, I prevail by my arm, I prevail by my feet, I do what my Soul wishes, my Soul is not separated in my body from the Gate of the West [the Soul of Osiris is not separated in the Western Gate].

[*Here ends the "Reconstruction of the Deceased."*]

[Preservation of the Body in Hades.]

XXVII. The chapter of a Person avoiding that his Heart should be taken from him in Hades.

[Vignette. — Deceased adoring four Genii of the Dead.]

Oh Takers of hearts, Robbers of hearts, whose hands are changing the heart of the Osiris for him; as he did from his ignorance of you and your deeds! Hail, ye Lords of Eternity, ever existing, not taking my heart by means of your words on that year, on that moon! Do not take this heart, do not set your heart with evil words against me. For this my heart is the heart of the Great One who dwells in Sesenu [Hermopolis]. His words are great[er] in [than] the hands there. He sends his heart to return to his body. Giving my heart to the Gods, for my heart remains to me, I prevail by it for ever. I am thy Lord, thou art in my belly. Do not oppose me. I am the orderer. Listen to him in Hades.

XXVIII. The chapter of How a Person avoids that his Heart should be taken from him in Hades.

[Vignette. — Deceased adoring a Heart.]

I am the Germ. What is hateful is the Block. My heart is not seized by the thieves in the Festival of

Thoth . . . West. He has seen Set, he has smitten, or he has turned back behind him, striking him: he has performed his blows, seating [settling] this my heart, himself weeping before Osiris. His branch is of prayer by which I have there made myself like him; Osiris who dwells in the West has judged the Osiris, trying the heart in the broad places [Halls]. He has taken his first fruits from Ru. This my heart has not been taken away. I am the one whom ye restore [to] his place, returning hearts to him in the Fields of Hetp [Pools], the times of prevailing against his evil, taking food of thy [all] things in thy fist, seeking thee. Thy arms belong to thee. This heart is placed in its case [or superscription], Tum figuring [or passing] it at the Stone Gate. He has not placed it [is said] by Osiris who dwells in the West. This heart of stone he fixes or makes strong as his heart to the Great Ones in Hades. He tramples on the bandages they make for their burial.

XXIX. The chapter of How a Person avoids that his Heart should be taken from him in Hades.

Stop, Emissary of the Gods, for thou comest to take this heart of the living. Thou hast not had given to thee this heart of the living. The Gods have not snapped up these offerings of food from me. They fall down to me on their faces, themselves annihilated on this earth.

XXX. The chapter of How a Person avoids that his Heart should be taken from him in Hades.

[Vignette. — Deceased adoring a Scarabæus.]

My heart was my mother — my heart was my mother — my heart was my being on earth, placed within me, returned to me by the Chief Gods, placing

me before the Gods, nor did it make [show] weakness to me before the Great God, Lord of the West. Hail, this heart of the Osiris, Lord of the West! hail, the lungs! Hail, ye Chief Gods dwelling in the locks placed on their sceptre! Say ye, Excellent is the Osiris, give him to Nahab. When I have been assembled in the region of the Great Quarter, the greatest of the heaven. I flourish on earth, I never die in the West, I flourish as a Spirit there for ever.

Said over a scarabæus of hard stone. Cause it to be washed with gold, and placed within the heart of a person. Make a phylactery anointed with oil, say over it with magic: My heart is my mother, my heart in my transformations.

XXXI. The chapter of Stopping those who come to take away the Spells [or Mind] of a Person from him in Hades.

[Vignette.—Deceased turning back four Crocodiles.]

Stop, go back! Back, Crocodile, from coming to me. I know by my mind [or spells]. Do not thou say the name of the Great God. Thou who lettest the Emissaries come is one name. Ape [Ben] is one name. At the true angle, Turner back of the Paths of Heaven, or Turner in the Heaven at the hour; Turner back of the Violent [or millions]. He has taken the stealers of my spells [mind]. My hard tooth eats the beseechers . . . in the Land of . . . Oh seated! [having] a [date] weakness in his eye at this mind [or spell], annihilate these crocodiles who live off his spells [or brain]. I am he who dwells in the Fields, I am [he]. I am Osiris who shut up his father Seb and his mother Nu, the day of the great battle. My father is Seb, my mother is Nu. I am Horus the preferred, the day of the rising. I am Anup in the day of judgment. I am the [one or he] who is Osiris, the going Chief. The word [saying] to Abuskhau [to the palette and paper], the doorkeeper of

Osiris, because I myself have come, I perceive, I judge, I prevail, I have come, I have defended myself, I have sat in the birthplace of Osiris, born with him, I renew myself like him. I have introduced the leg into the place where Osiris is: I open the Gate of the Gods who are there. I have sat at his place, having my tongue and mouth satisfied with [writing].

Thousands of food, of drink off the table of his father Osiris, of bullocks, of pure cattle, of bulls, of herons, of ducks, of geese, destroyed by Horus, sacrificed by Thoth. I repose exceedingly well. I have welcomed at the altar of the ruler of Tattu. I am in his place. I blow the East wind on his head, I hold the West wind in his breast. I have gone round the four quarters in the heaven. I have made the South wind to touch his hair. I give winds to the Blessed, that they may eat the bread.

If this chapter is known, he comes out from [or as] the day, he is walking off earth from amongst the living, he never wastes in pure linen, for millions of times.

XXXII. The chapter of Stopping the Crocodiles coming to take the Mind of a Spirit from him in Hades.

[Vignette. — Deceased turning back four Crocodiles.]

The Great One falls in his place or on his belly subdued behind the Gods. I have made my Soul come, it speaks with his father. He saves this elder [or great one] from these eight crocodiles. I know them by their names, and how they live. I am he who saves his father from them.

Back, Crocodile of the West, living off those never at rest! What thou hatest is in my belly. I have eaten the limbs of Osiris. I am Set. — Back, Crocodile of the West! There is an asp in my belly. I am not given to thee. Do not burn me. — Back, Eastern Croco-

dile, living off of those who are attached to their flesh! What thou hatest is in my belly. I have crossed. I am Osiris.—Back, Crocodile in the East! There is a snake in my belly. I have not been given to thee. Do not burn me:—Back, Crocodile of the South, living off the unclean! What thou hatest is in my body. Do not gore me with thy claw. I am Sothis.—Back, Crocodile of the South! I have been healed, my palm is like a stick. I have not been given to thee.—Back, Crocodile of the North, living off . . . dwelling in the hours! What thou hatest is in my belly, thou hast spat [or thy venom is] away from my head. I am Tum.—Back, Crocodile in the North! There is a scorpion in my belly. I do not bring it forth. I am the light of the Eyes, Existences are in my hand, Non-existences are in my belly.

I dress myself, I equip myself with thy spells, oh Sun! both above and below me. I have listened, I have stretched the length of my throat within my great father. He has given me the happy West, suffocating the living, holding its quiet or humble Lord, in it daily. My face is open, my heart is in its place, my head is on me daily. I am the Sun protecting [or making] himself. No evil thing injures me.

XXXIII. The chapter of Stopping all Snakes.

[Vignette.—Deceased turning back a Viper.]

Oh walking Viper, makest thou Seb and Shu stop! Thou hast eaten the abominable Rat of the Sun, thou hast devoured the bones of the filthy Cat.

XXXIV. The chapter of How a Person avoids that he should be bitten in Hades by the Eaters of the back of the Dead.

Oh chief Uræus, serpent of the Sun with a head of

smoke, gleaming and guiding millions of years for the old and young. The Osiris has come. He is the Lynx-God.

XXXV. The chapter of How a Person avoids that he should be eaten in Hades by Snakes.

[Vignette.—Deceased turning back a Snake.]

Oh Shu, looking from Tattu, coiled under the head-covering of Athor! They smell Osiris by the eating of his bread, transporting the evil of the Osiris. Let him pass their Gate. Thou hast let him pass, waylaid by the conspirators, who have watched very much. Osiris was the same, beseeching a burial. Great-Eyes has overthrown thee by the opposition he has given to thee: he stretches a feather in the weighing faults [?].

XXXVI. The chapter of Stopping the Tortoise.

[Vignette.—Deceased turning back a Tortoise.]

[Oh thou who] hast come against me, the lips closed! I am Chnum, the Lord of Shennu. The Passer by of the words of the Gods to Ra. My tongue is at the order [the messenger] of its Lord.

XXXVII. The chapter of Stopping the Asps.

[Vignette.—Deceased turning back an Asp.]

Hail, ye two Lions, two Brothers, two Asps! I have led ye with spells. I am the light in the cabin. I am Horus, the son of Isis. I am come to see my father Osiris.

XXXVIII. The chapter of Life and Breath in Hades, said to turn back the Asps.

[Vignette. — Deceased holding Life and Breath.]

I AM the two Lion- (or Dawn-)Gods, the second of the Sun, Tum in the Lower Country. [I pass] those in their halls; I traverse by those in their caves. I have made a road through my name, adoring in the road of the boat of Tum. I stand in the course of the boat of the Sun. I propose his words to the living Souls. I repeat his words to the nausea of [my] throat. I have sought after my father at dawn. I open my mouth. I feed off life. I live in Tattu. I live again after I die, like the Sun daily.

XXXIX. The chapter of Stopping all Reptiles.

[Vignette.—Deceased turning back a Serpent.]

BACK, Precursor, the one proceeding [?] from the Apep! thou art drowned at the Pool of the Nu [firmament], at the place where thy father has ordered thee to be cut up in, having gone to the House of Regeneration of the Sun at his failing. I am the Sun. Back, Block of stone! thy person the Sun has struck. [?] Thy face is turned down [is said] by the Gods, thy heart is pierced [is said] by the Lynx; thou art embalmed [is said] by the Scorpion. That which is thy destruction has been ordered to thee [is said] by Truth. Those who are on the road have been cast down. The Precursors of the Apophis, the Accusers of the Sun, are overthrown.

Oh swift Passer from the East of the heaven, at the word, overcoming by roaring! The doors of the chief horizon of the Sun open. He comes forth. Let him squat in ambush. I make thy heart. I do well. I act peaceably, [oh] Sun! I make the haul of thy rope, oh Sun! The Apophis is overthrown; their cords bind the South,

North, East, and West. Their cords are on him. Akar [Victory, or the Sphinx] has overthrown him. Har-rubah [he who is over the Gate of the Inundation] has knotted him. The Sun is at peace, he goeth forth in peace. The Apophis and Accusers of the Sun fall. Overthrown is the advance of the Apophis. Thy tongue is greater than the envious tongue of a scorpion, which has been made to thee; it has failed in its power for ever.

Thou hast thy pollution for ever, oh Horus! thou pollutest the Accusers of the Sun. The Hater of the Sun whom thou seest is stopped by thee. Back, thy hard head is cut [?] in opening the places, elevating thy head to those who belong to thy head, dragging thy limbs, cutting thy arms. [Said] by Osiris,

The Great Apophis, the Accusers of the Sun, have been judged by Akar. Pasht goes forth, by whom the divine judgment is set at rest. In which thou leadest thy offering. The pacing thou hast made to thy house, which thou hast made to thy house [is] good. No evil comes out of thy mouth against me [in what] thou hast done to me. I am Sut, the aider of the believers of his word, who came out from the midst of the horizon of the heaven. His image is that of the Hateful heart.

Oh! [is said] by Tum, Ye lift your good faces. The wicked has been stopped by the assembled Gods.—Oh! [is said] by Seb, Prepare your seat in the midst of the bark of Khepera, receive ye your battle [armour], your legs are chopped off, ye give water [or blood] out of your hand.—[Is said] by Athor, the Sun he comes forth, receive your weapons.—Oh! [is said] by Nupe, Come ye [we come]. The wicked who comes against "Him, who is in his Chest," has been stopped; he the one, or he alone, takes the hands of the Universal Lord. He is not stopped by the Gods.

Oh! [is said] by the Gods, Receive your food, go

round the Pool of Copper. We come to "Him who is in his Box." The Gods proceed from him. He has made Intelligences. Give ye to him glory. Ascribe ye it to him.—Oh! [said] by Nu[pe], the mother of the Gods, proceeding, he has found the way. He has been taken captive by the Gods. He has been received [by] Nu, Seb stands, and the Great Gods are victors towing [him]; Athor and the Gods tow him exhausted, justifying the Sun against the Apophis four times.

XL. The chapter of Stopping the Eater of the Ass.

[Vignette.—Deceased piercing a Snake on the Back of an Ass.]

FACE to thy face, do [not] eat me for I am pure. I am Time, or Renewal, coming of himself. Do not thou go to me. I come unasked, or I am destroying thee, I am Lord of thy mouth, thy essence [?] returns. Oh Haas! I am one made by the renewal of his being. Thou art [hast been] tormented betwixt hatred and love of the Gods in the Land of Tap Tu; I come forth as his child, from his sword, having been stopped and accompanied by the "Eye of Horus." I have been fashioned by the breath of my mouth. Oh Ra-Tams, he who eats the wicked! oh Taker by stealth! oh Stopper, or annihilater of his faults! Ra-Tams, annihilater of his faults in the great assembly! the breath of thy mouth has been spared. Oh he who eats his faults, taking with subtlety, Rau-Tames! he finds no fault in me, he does not steal me. Rau-Tamesa, [do] not steal me away. Opposition has not been put forth by me, or faith has not gone out of me. I let him be taken away when it is ordered, or he has been taken when he ordered the taking the Osiris for his eating. He is the Living Lord, the Chief in the horizon.

XLI. The chapter of How a Person prevents being cut, or turns back the reptile, *Shat*, in Hades.

[Vignette.— Deceased piercing a Viper on the Spine.]

[Oh] Osiris, the revealer of good, the justified, Tum who lights the two Lions. He has opened the Gates of the Heaven, his breath passes. Oh Opener of the Gate of the West, who exists and lives on the winds! divine passenger of the boat of Khepera, [speaking] words to the Gods in Asherru! I go in, I come forth, I stay, I have spoken words, nausea of the throat, I save myself, I live after I die. Oh Bringer of Food! who passes the Gate, dwelling in these figures [or writings], dividing the offerings, setting up the right hand of the great Guide, who is sent from the leaders, or the Chiefs, who flies from the Chiefs.

XLII. The chapter of Turning away all Evil [Injury], and turning back the Blows made in Hades.

The Region of the . . . the white crown of the figure, place of Osiris the revealer of good.

I am the Babe [said four times]. Oh Abaur [Great Thirst], thou hast spoken like the Sun! who preparest the block by the knowledge of thy name, for thou hast come from it for the great sinner. I am the Sun preparing the obedient. I am the Great God betwixt the tamarisks; finished (is) Ans-Ra, or the Pied, at dawn. I am the Creator of the obedient, the God embowered betwixt the tamarisks I go out, the Sun goes out in his turn.

The hair of the Osiris	is in shape of	that of Nu.
The face	" "	Ra.
The eyes	" are in shape of	those of Athor.
The ears	" " "	Apheru.
The nose	" is in shape of	that of Khentskhem.
The lips	" are in shape of	those of Anup.
The teeth	" " "	Selk.
The neck	" is in shape of	that of the Goddess Isis.

The arms of the Osiris are in shape of those of the Soul Lord of Tattu.
The elbows „ „ „ Neith Lady of Sais.
The legs „ „ „ the Lord of Khar [Mentu].
The belly and back „ „ Set or of Thoth.
The spine of the Osiris is in shape of that of Pasht.
The phallus „ „ „ Osiris.
The thigh „ „ „ the Eye of Horus.
The legs „ are in shape of those of Nu.
The feet „ „ „ Ptah.
The arms „ „ „ Her-shaft [Ram-headed.]
The fingers and nails of the Osiris are in shape of living Uræi.

There is not a limb of him without a God. Thoth is vivifying [or watching] his limbs. Not a day he has not been squeezed in his arms or clasped in his hands. Men, Gods, Spirits, the dead, mortals, beatified spirits, Illuminated, do not make any attack upon him. He it is who comes out sound, Immortal is his name. He is Yesterday [or morn], Beholder of millions of years, that is his name. He has passed along the upper roads. The Osiris has been deemed the Lord Eternal. He has been judged like Khepera. He is the Lord of the Crown. He is in the Eye and the Egg. Life has been given to him by them, or by ye. He is in the Eye, he is seated in his place. He sits in its seat. . . . He [it] is [who is] Horus who dwells in or who treads amongst millions. He has ordered his place, he rules it. He made his mouth speak at its centre. Making his shapes. The Osiris turns over from time to time what is in him. One after another he has revolved. He is belonging to the Eye; no evil thing is done to him by the Convoyers. He has not been found by the Emissary of the Gates of Heaven, ruling the throne, guiding the hateful on that day. He is the child dragging the path of Yesterday [or morn]. He is the Day for race after race of men. He is regulator of millions of years, ye [say] who are beings of the South, North, East, and West of heaven: the terror of him is in your belly. He it is who grasps with his hand, he does not die again, he is a moment in your belly, he does

it when he stops [or his shapes return to him]. The redness of their faces is unknown to him. He is his being. The time when he made the heaven, creating the earth, creating all the cursed generation, cannot be found out; they do not combine, letting all evil things pass to him, who is at rest through his words. The words of Osiris are addressed to ye. He is the light illuminating the precincts, one after another. The Sun does not want his protection [or company], passing and repassing. May the Osiris speak to thee! He is the Germ [or flowers] emanating from Nu [or the firmament]. His mother is Nu. He has made it. He is the one not trampling on the great Tie within Yesterday [or morn]. The hand is tied within his hand. The Osiris does not know. He knows him. Let him not grasp him. Oh Layer of the Egg! He is Horus who dwells amongst millions. Their countenances burn, their hearts are agonized at the Osiris. He rules his seat, he passes at the time, he is guided on his road. He has escaped from all evil things. He is the Golden Ape of the Gods without hands or feet, the wall in Ptah Ka. He goes forth, the Ape which dwells in Ptah Ka goes forth.

This said [you] a person passes in every direction or in every part.

[*Here ends the "Preservation of the Body in Hades."*]

[Protection in Hades.]

XLIII. The chapter of How a Person avoids the Decapitation in Hades.

[Vignette.—Deceased adoring three Gods.]

I AM a Chief, the son of a chief, Fire, the son of fire, whose head has been placed on him after it has been cut off. The head of Osiris has not been taken from him, my head has not been taken from me [is said] by the

Osiris, the good being, the justified. I have bound myself and adjusted myself by it. I give substance to and renew myself. I am the Osiris.

XLIV. The chapter of How a Person escapes dying a second Time in Hades.

[Vignette. — Deceased walking to an open Gate.]

OPEN is the Gate! open is the Gate! the Spirits fall into the darkness. The Eye of Horus takes me, Apheru dandles me, I am hidden by [or from] ye, oh Incorruptibles! My face [?] is that of the Sun. My face or my heart has opened. My heart is in its place, or its vessel on my mouth. I know. I am the Sun who made himself. I do not perish, nor am I taken away. Thy father, the son of Nu, has made thee live. I am thy son, very glorious, seeing thy mysteries. I am crowned as a king, I do not die again in Hades, hating him who dwells in the West, telling his name.

XLV. The chapter of Not being defiled in Hades.

[Vignette. — Mummy held up by Anubis.]

REST, rest as Osiris! Rest, rest the arms as Osiris! Do not rest them, do not defile them, or do not take, or it does not defile them, it does not corrupt or pollute, or do ye to the Osiris as he did, for he is Osiris.

If this chapter is known he is not defiled in Hades.

XLVI. The chapter of How a living Being is not destroyed in Hell, or [how] the Hour of Life is not destroyed in Hades.

[Vignette. — Deceased walking.]

OH youthful Gods! or two youths of Shu, or from his body in the Gate, prevailing by his papyrus, prevailing as those who see the light, I allow my arm to be . .

XLVII. The chapter of How a Person avoids his Chair being taken from him in Hades.

[Vignette.—Gateway, Bennu, and Soul.]

CHAIR and stool come to me, I am your Lord. Ye Gods come to me to be my servants, I am the son of your Lord: ye are mine through my father, who gave you to me. I have been among the servants of Athor, I have been washed [by thee, oh] attendant: I have been among the attendants of Athor.

Chair and seat come to me, approach to me, I am the Dead, for I have been among the servants of the Great God. I am the son of Truth, speaking lies is hateful, I am justified. (Pap. 9900.)

XLVIII. The chapter of Coming forth with Justification.

[Vignette.—Deceased.]

I COME forth with, or by, justification against my accusers. I pass from the heaven, I have passed through the earth, I have crossed the earth at the feet of the Spirits, a substitute, because I am prepared with millions of his charms. I eat with my mouth, I evacuate. I am the greatest of all the Gods of the Gate. I have done the same, firm in conduct.

XLIX. The chapter of Coming forth against the Wicked in Hades.

[Vignette.—Deceased walking with a Stick.]

OH Eater of the hand, going forth to his road! I am the Sun coming forth from the horizon against my enemies. He does [or is] not take[n by] me. I have adjusted my hand by [as] the Lord of the Crown, raising the legs as the Leg-raiser. My enemies have not made me to fall. What [he] has done to me is that he does not escape me. I have stood as Horus, I have sat in the heaven.

I am strong as Thoth, I am powerful as Tum, I go on my feet, I speak with my mouth, escaping from him. What I have done is, I have not been taken by him.

L. The chapter of Not going to the divine Block.

[Vignette. — Deceased walking from the Block.]

I HAVE tied the joint [or vertebræ] of the back of my head, [says] Set [to] the Gods [or the Gods come with it to him]. I have tied the joint of my neck from heaven to earth, [said] by the Sun. Done on the day of preparing to tie the Reposers by [their] feet. The day of cutting off heads. I have tied the joint of the back of my head, [said] by Set, a God who has power over the head, not causing any separation, making it sound, permitting my father to smite it. I am the taker of the earth, the tier of the tie [or joint], [said] by Nupe, who sees the truth the first time, not born nor made by the Gods. I am a God, substance of the Great Gods.

LI. The chapter of Not going to be overthrown in Hades.

[Vignette. — Deceased walking.]

WHAT I abominate I do not eat it. What is abominable is filth, I do not eat it. My or your being is at rest. I am not crushed by [it]. I do not touch it with my hands, I do not tread on it with my sandals.

[*Here ends "Protection in Hades."*]

[Celestial Diet.]

LII. The chapter of Not eating what is filthy in Hades.

[Vignette. — Deceased seated at Table.]

[Same as far as "at rest;" then, "fallen on my belly," then to "sandals."] Thou livest against it, by sparing

or abstaining, like those who are the Gods. Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread Horus makes. His bread is like that of Thoth. Thou hast placed, thou hast eaten rations: let him call to the Gods for them, or the Gods come with them to him. The Osiris eats under the sycomore of Athor, the ruler [of the heaven]. I have made my time of rest there. I have dug [or arranged] the fields in Tattu, I have planted in Annu [Heliopolis]. I live off loaves of white corn, my drink is of red corn. I have made [or placed] defenders for my father and mother, doorkeepers of the tanks. I have opened, I have dwelt, I have made progress, I sit wherever I wish.

LIII. The chapter of Not eating Filth or drinking Mud in Hades.

[Vignette. — Deceased eating and drinking.]

I AM a Bull sharpening the horns, traversing the heaven, Lord rising from the heaven, the Great Illuminator coming out of the light of the Lions. I have caused the light to go. Filth is abominable. I do not drink of muddy or foul water. I do not walk on my head. I am the Lord of Bread in Annu [Heliopolis]. My bread at the heaven was that of Ra, my bread on earth that of Seb. By the cabin I come into the house of the Great God of Annu [Heliopolis], who makes the double seat in the great boat [makhen]. I go to the East of the heaven. I eat as they eat, I live as they live. I have eaten bread in every place of sacrifice. What is abominable and filthy I have not eaten it.

LIV. The chapter of How a Person receives the Breath in Hades.

[Vignette. — Deceased holding a Sail.]

OH Tum! give me the delicious breath of thy nostril. I am the Egg of the Great Cackler [Seb]. I have

watched this great egg which Seb prepared for the earth. I grow, it grows in turn; I live, it lives in turn, stimulating the breath. I am he whose name is Discriminator of Purity; behind his egg, who is the Light of the Hour, Great pursuer of Sut. Oh . . . of the Region of the Earth, Eater of kuphi attached to the dance of the Sun (?), watch ye over him who is in his nest, the babe who comes forth to ye [or the earth to the very limits of space!] I have given breath to the said youth. Osiris has opened [his] mouth, and unclosed [his] eyes.

LV. Another chapter.

[Vignette.—Deceased holding a Sail.]

I AM the Jackal; I am Shu, drawing the winds before the light to the limits of heaven, to the limits of earth, to the very limits of space. I have received the air of the youth[ful type]. Osiris has opened his mouth, and his eyes have been unclosed.

LVI. The chapter of Receiving the Breath in Hades.

[Vignette.—Deceased holding a Sail.]

OH Tum! give me the sweet breath of thy nostril. I am the Great Minister who dwells in the Region of the Hour. I have watched the egg of the Great Cackler [goose]. I grow, it grows; I live, it lives; I breathe air, it breathes air, in Hades.

LVII. The chapter of The Breath, and prevailing by [or over] the Water in Hades.

[Vignette.—Deceased receiving Water and Bread of Nu.]

OH Hapi, Chief of the heaven! in thy name of Conductor of the Heaven, let the Osiris prevail over the

waters, like as the Osiris prevailed against the taking by stealth, the night of the great struggle. Let the Osiris pass by the great one who dwells in the Place of the Inundation, while they conduct that Great God they know not his name. They pass the Osiris; his nose is opened in Tattu, or the mouth of the Osiris is preserved to him; his nostril is opened in Tattu, he is at rest in Annu [Heliopolis]. Sefkhabu built his house for him. Num has set up his wall for him. When the North wind comes to the heaven [roof], he sits in the South; when the South wind comes to the heaven [roof], he sits in the North; when the West wind, he sits in the East; when the East wind, he sits in the West, the eyebrows drawn down to his nose. The Osiris passes through wherever he wishes, and sits there.

LVIII. The chapter of Breathing Air, and prevailing by [or over] the Water in Hades.

[Vignette. — Deceased holding Sail and Cup.]

When I have opened, who art thou? or whom do I see pass? I am one of ye being with you. What my eyes desire is that thou lettest him draw near [in peace], head to head, accompanying him to the birthplace of the heaven. Let me go to thy abode, Discoverer of faces; Binder of Souls is his [or its] name. The name of the ferry-boat is the Boat of plaited white Corn [barley]. The name of the paddles is Straws. There is an Associate [Maget] centred in the midst. The name of the rudder is Like a figure [?]. Let me go to the South when the North winds blow in the heaven. [I go], I dispose me as I wish. Give ye me to drink out of your vases of milk and wine, new and baked bread, liquid and flesh from the divine abode of Anup.

If this chapter be known, he goes after he comes out of Hades.

LIX. The chapter of Drinking the Water in Hades.

[Vignette.—Deceased receiving Water and Bread of Nu.]

Oh Sycomore of Nu[pe]! give me the waters which are in thee. I am the one who took the place in the midst of the hour, guarding the egg of the Great Cackler I grow, it grows again; I live, it lives again; I breathe, it breathes again.

LX. A similar chapter.

[Vignette.—Deceased holding a Sail.]

I have opened the doors of the heaven, the doors of the earth open to me. The libations from the God, from Hapi, [they] are the great heaven, or are sent in addition by the Sun. Let me prevail by the waters, as the Stone-arm [Set] prevails against its enemies the day of the battle of the world. The Chiefs, shoulder to shoulder, have let me pass when they pass that Great God, the accomplished Spirit ignoring his name. I have passed the Chief of shoulders.

LXI. Another chapter.

[Vignette.—Deceased holding a Sail.]

I am the one, it is I am emanating from the cold water; to whom it has been made as the inundation. He prevails by it like Hapi [the Nile].

LXII. Another chapter.

[Vignette.—Deceased with Sail and Cup.]

Great Opener of Annu [Heliopolis]! I am Tum, Opener of libations, Tet-Hapi, Lord of the Horizon; under his name, that of the Extent [void] of Heaven, let me prevail over the waters like Stone-arms [arms of Set]. I am the Perambulator of the heaven. I am the Lions. I am the Sun, I am Aam. I have eaten

the shoulders [or children], the thigh has been removed. I have gone round to the edge of the fields of the Aahenru. I have been made a Lord of the age, who has no limit, for I am an eternal substance. I am Tum, made for ever.

LXIII. The chapter of Drinking the Water, and of not being destroyed or dried up by the Flame.

[Vignette.—Deceased pouring Water out at a Fire.]

Oh Bull of the West! I have come to thee. I am the boat-hook of the Sun by which he leads the old or the feeble. I do not burn. Flame does not burn me [?]. I I am Aat, the eldest son of Osiris, the type of each God is in his eye in Annu [Heliopolis]. I am the first child, the great disturber, the great tranquilliser, whose name is the Root of Osiris, by which he takes [spares] thy life; or I am the boat-hook or the [water opposing] the boat of the Sun, in which he carries the elders, and is transported against the evil of Osiris. . . . . his return, he has not been scorched [or burnt]. I have crouched as a Spirit or [like] Khnum, who dwells in S'mhakhem, not cutting himself when he goes swiftly, crossing behind the road out of which he has come.

[*Here ends "Celestial Diet."*]

[The Manifestation to Light.]

LXIV. The chapter of Coming forth [as] the Day in one Chapter.

[Vignette.—Deceased walking to the Disk shedding Rays.]

I am the Yesterday, the Morning, the Light at its birth the second time; the Mystery of the Soul made by the Gods, making the food of the hidden ones of the West of the heaven; the Paddle of the East, Lord of mankind seen in all his rays, the Conductor coming forth from the darkness. Oh Hawk of hawks, over their orbits, listening to

things whispered! The thigh is twisted on the neck, the thigh is on the head of the West; the hidden ones pass rejoicing to the secret place. The Sun has hastened to it following from the space above in the midst of the box, standing at the wall of the earth. He is I, I am he. I have made the dress which Ptah has woven out of his clay. The Sun [is] worshipping thy face, delighting in thy good truth on that day, going from the Nu, coming from the East, hailing the ministers, adoring those attached to the race. I have created thy roads, I have enlarged thy paths, to traverse the earth, to dwell (in) heaven; thou givest light to my face and my Soul is produced. I am about to accompany the divine words, my ears listen in the Gate. Do not ye do any evil to my mother, save ye me, guard me with your unclosed eyelids in the night, making it as if it were not dark.

I am the Inundater; Kamur [Egypt or Great Listener] is thy [or my] name. I fill the Soul wrapped within it. When the thigh is tied on the neck and the thigh placed on the left side of the head, that Chief [or old one] is without his mystery. I have placed myself amongst those belonging to the two great ones. I find no escape from weeping, when I see the conductors on the week of Abydos. Oh keys, or bolts, the Gods of the Hall draw ye! Hold thy hands, thy face is as a dog when he smells in the chest. My legs bear me like Anepu when escaping, when this Smeller of the Earth has not come forth to Lion-Gods. I am sound, I am coming forth from the post of the door, as the one who receives his heart. I who know to the Depths is my name. I give to spiritual things. Millions and billions are the measure of the things. I am behind their spiritual things, the hours of adjusting the arm of the constellation Orion. The twenty-four are passing together one after another till the sixth. He remains in the Gate. The hour of the night of smiting the profane. I come justified. I come with justification.

So it is while passing the Gate. It is as it were self-existence. Shu causes me to shine as a living Lord, true and good, and be made the seventh when he comes forth. I make for the animation of his Spirits the blood poured forth by the Deluder to supply the embalmments. I have made Abu [Horns] unite. I return from the mysteries of creation. I am not turned back by those who go on their bellies. I have come, led by the Lords of things, to save the things of the Osiris. The Eye does not swallow its grief.

I am the [Sut] God of the House, belonging to his houses. He has come from S'Khem to Annu [Heliopolis]. He informs the Bennu of the things of the Gate. Oh strong mysteries in it, creater of forms like the Creator, emanating from the disk, the bright head! I have returned from the West of the heaven, the Spirit shines in the shrine as Light I have left or kept in the orbits, I have opened or passed on high, I have trod in its clouds, I have been adored as Chief shining [?] in its [Eye] flying to the blessed, doing as the Sun to the Wise, who treads on the ends of the earth. I hasten to escape the Shades and Spirits of Tasr. I have made good my path through the doors of the Gateway. I do it because of fatiguing him, wearying him through weeping. It saves, that is, from the concealed, for I am a God in Hades. Oh Hades! I open what is shut! Give me a good road: how have I passed by those lying in wait in the Amenti?

I am he who dwells in Rusta. I go in under his name, I come out in his name, coming forth as ordered, Lord of the millions on earth. The Conceiver augments [or throws] her burthen, giving birth to those thrown aside. The lock of that inverted precinct falls down. The Scorpions repose fallen on their backs, the Phœnix is in halves. Horus has made his eye illumine the world. His name is my name. Let me not be surpassed by the Lion-God, or Shu turn

against me. I am [not] drowned in the good water. I see the repose of the mild one [Osiris], when he makes his stay under the pools; for I have come forth.

I am the Lord of Life. I have adored Nu. I have come from the place, I have come forth from the Great Gate. Oh Osiris! aid thou my planting. I have added sycomore to sycomore. I have detected the guardian [from] the Gate. I have come, I have rejoined the Eye. Who art thou then? Lord of the Silent Body! I have come to see him who is in the serpent, face to face, eye to eye. The winds fall when he comes forth, blowing also in my face. Oh Afki! [Caps] where ye are. Give me your arms, oh ye children emanating from the mouth! who are arisen from the Eye of the Sun [Horus]. I have stood, I have prepared to fly to heaven, to alight on earth daily. I have joined the Eye of Horus to my footsteps.

I am the one born of Sefkh [Capturer], the Lord. I have transformed the powerful vipers of earth, catching me just at the time I was leading captive the quarrelsome Great-arm, bound with fetters, coming behind me. Wonderful is my growth and my substance, my spirits, and the power of my hand; whenever I delayed to open my mouth the Gods stood at my words. Oh, the Lion of the Sun who lifts his arm in the Taser [Hill]! Thou art as I, I am as thou art, and in thy shape.

I am the Inundation. Rising from the Great Water is my name. My transformations are made of Tum or Kheper. Tum has deferred to me. I have departed from the shrine. I have come out as a Spirit. I am the Osiris. I behold the forms of men for ever.

If this chapter is known, he has been justified upon earth in Hades, he does all the living do [or all the Lord of the Living]. It is the composition of a Great God. This chapter was found at Sesennu [Hermopolis], on a brick of burnt [?] clay, painted with real lapis lazuli, under the feet of that God; it was found in the days of King Ramenkar [Menkheres], the justified. The royal son Hartetaf gave

it him when he went round to make a visitation of Egypt. He was coming with it at the request of the king when prayed. He brought it in the king's sledge, when he saw what was upon it. The mystery is great. Neither drink nor eat . . . . wash often; do not go near women, nor eat flesh or fish. Then make a scarabæus of carved stone, washed with gold, placed in the heart of a person. Having made a phylactery dipped in oil, say over it magically: "My heart to my mother, my heart in all my shapes, whether the Gods stop me in perverseness, or oppose me before the keeper of the balance. Thou art the being in my belly, Chnum, keeping my limbs well. Thou comest forth to the proper place. We return it to thee, carping at the name of millions [making] men to stand, or at its time, in a good place. Listening joyfully at the judgment of words against any one, Saying what is greatly untrue is my name; where is the Great God [the Lord of the West]? Thy judgment is made, thou art [justified, or as I am]."

LXV. The chapter of Coming out of the Day, or as the Day, and of prevailing against his Enemies.

[Vignette.—Deceased walking.]

Oh Light of the rising and setting Moon! thou comest forth in thy multitudes, having revolved I rise or I betake [include] myself to those who belong to the Illuminated. The Gate opens, then I come forth on that day. I spiritualise myself, I live. My accusers have been delivered up to me obscured by the assembled Gods; the dead are at peace on it. I stand upon my feet, having my stick or my wand of gold in my hand. I cut my limbs, I live. My legs, as Sothis, grow youthful through their rest.

LXVI. A chapter of Coming forth as the Day.

[Vignette.—Deceased walking.]

I know that I was begotten [said] by Pasht, brought forth [said] by Neith. I am Horus emanating from [as] the Eye of Horus. I am Uat. I have come forth as a hawk, flying and alighting as directed, taking the Sun by his forepart; his forepart is in front of his boat in the Abime.

LXVII. The chapter of Opening the Back-doors, or of coming forth at the Back.

[Vignette. — Deceased walking.]

THOSE who belong to Nu have opened the Gate, those who belong to the Spirits have besieged [it]. Shu has opened the Gate: I have come forth with a rush. I have gone to the seat, or I have gone forth, I have gone into the cabin of the Boat of the Sun.

LXVIII. A chapter of Coming forth as or with the Day.

[Vignette. — Deceased praying to Athor in a Gate.]

THE Gates of heaven open. The Gates of earth open to me. Seb has opened the bolts, he has opened the chief or the lower abode wide. The Osiris comes. I am the one taking him [said] by him "who loves his arm" by which he shoots at the earth. The Osiris opens the turning door, he has opened the turning-door. The Osiris comes forth wherever he wishes. He prevails over his heart, he prevails over his hand, he prevails over the meals, he prevails over the waters, he prevails over the streams, he prevails over the pools, he prevails over every thing done against him in Hades, he prevails over what he has been ordered to do upon earth.

The Osiris is born like a word. He lives, then it is off the bread of Seb, what is abominable that he does not eat. He eats of red corn of the Hapi [or the Nile] in a pure place. The Osiris sits among men of the valley [or Heliopolis], making a feast for Athor to eat. He resides in his disk dwelling there, she goes forth to An [Heliopolis] having the rolls of hieroglyphics and the book of Thoth. The Osiris prevails over his heart, he prevails over his mouth, he prevails over his hand, he prevails over his feet, he prevails over the food, he prevails over the water, he prevails over the streams, he prevails over

the winds, he prevails over the rivers, he prevails over the wells, he prevails over what has been done against him in Hades, he prevails over what he has been ordered to do upon earth. When the Osiris is borne on his left side he places him on the contrary on his right side. He sits and stands, and all things follow after the tongue of the Osiris.

LXIX. Another chapter.

Osiris the revealer of good is Asb my brother; Asb, he is Osiris brother of Isis. The supporter is the son of Isis, who with his mother Isis keeps off his opponents, doing all things hateful and evil against him. He is Osiris, the eldest of the five Gods, begotten of Seb. He is Osiris, Lord of living Heads, [his] front is strong, his back is strong, his loins are strong at the confines of intelligences. Oh Osiris, the constellation! thou traversest the earth, he who conducts his disk amongst the meadows or the Gods of heaven [is said] by his mother Nu. She conceived him as the Osiris, the Good Being, the justified, her beloved: all birth is received through her. He is Anubis, the day of judgment: he is the Bull who dwells in the fields: he is Osiris who has shut up his father Seb and his mother Nu, the day of making the great battle; his father is Seb, his mother is Nu. The Osiris is the elder Horus, the rising Sun. He is Anup [Anubis], or the day of judgment. He is Osiris the elder, he goes speaking. Ab, door-keeper, has spoken to Osiris about the Osiris, that he is judged, renewed, prevailing. He has come, he has sustained his own body [mouth] in the birthplace of Osiris, he has rubbed away his faults, his defects. The Osiris prevails, renewed in the birthplace of Osiris. He has been born with him, he has been renewed when he pressed the foot of Osiris. The door of the Gods opened on account of it, he sits in the Gate of Thoth well,

having thousands of food and drink off the tables of his father Osiris, of oxen, of bulls, of red cattle [or herons], of geese, of his ducks; he has ducks from Horus, flesh and his clothes moreover from Thoth [Her-rui].

LXX. Another chapter, or the Osiris does not go obfuscated.

THE Osiris does not arrive deceived, or proud (?); Osiris has gone well and proud. Osiris, the revealer of good, the justified, has been at peace; he rules Tattu, he is in its teeth [corner]; the East wind blows on his head, the North wind rustles in [his] hair, the West wind on [his] shoulders, when he has gone round the heaven at its Southern shoulder spying that to the Osiris are given the winds of the blest, to eat and drink the food of those belonging to the Sun.

If this book is known, he has come forth as [at] the Sun, he goes above earth from the living, his name never fails.

LXXI. The chapter of Coming forth as the Day, of stopping the Robber, of how a Person is not taken in Hades, and his Soul is sound in [escapes from] Taser.

[Vignette. — A mummied Cow with Plumes and Hawk.]

OH Hawk coming forth from Nu! Lord of the Great Cow [the Flood, Meh-hur]. I am sound as thou thyself art well, I net, I enwrap, I have placed myself on the earth as I wished, [said] by the Lord doing this to me only. I am the Hawk within the bandages, passing through the earth out of the case or the doors, or the gates, [said] by Horus son of Isis [repeated]. I am the Hawk of the Southern heaven, the Ibis of the Northern heaven, pacifying destructive fire, passing truth to the Lord of Truth [said] by Thoth. — *Then*, "I am sound," &c., *to* "doing this to me only."

I am the Unbu [flower] of the region where nought

grows [Anrutf], the flower [*nabhu*] of the hidden place, [said] by Osiris. — *Then follows*, "I am sound," &c.

Oh "Burning [Fuming] with his foot!" reckoning the moment, the Viper, Lord of Souls, dwelling in his halves! I am sound, &c., *to* "doing this to me only."

Oh Sun! I am well, &c. Sebak stands on his floor, Nit stands in the fountain. I am well, &c.

Oh seven Chief Powers at the arm of the Balance! the day of judgment, cutting off heads, breaking necks taking hearts, destroying hearts, making blows in the Pool of Fire! I knew ye, I knew your name — as I have known ye, each of ye: I approach to ye, approach ye to me. I live like you, ye live as I do — impart ye me the life in your hands, the health in your fists — impart ye the life of your lips, give ye to me many years for my years of life. He gave me many days for the days of my life, many nights for the nights of my life, to be well and shine or to breathe as the types; breath to thy nostril, thy eyes see as if they were those of the horizon, the day of reckoning the transgressions.

LXXII. The chapter of Coming out from the Day, and of passing through the Gateway.

[Vignette. — Deceased adoring Osiris and another God.]

Oh ye Lords of Truth without fault, who are for ever, cycling for eternity! Let me pass to the earth. I am a Spirit in your changes, I prevail through your magic spells, I judge through your judgment; save me from the annihilation of this Region of the Two Truths. Give ye me my mouth to speak by it. Food has been given to me in your presence. Because that I know your names. I know the name of that Great God. Ye give incense to his nostril. Tekem is his name. He has passed through to the Eastern horizon of the heaven, he has passed through to the Western horizon

of the heaven. I go forth swiftly [come near] in turn to his going forth swiftly [coming near].

Rub ye out [my sin] in the Purgatory [*Meska*]. The wicked do not prevail against me. Do not turn me out of your doors. Do you shut your doors in my face? My bread is of Tu, my drink of Tep, or of Aner. My arms are bound in the divine place. My father Tum did it for me, he placed my house above the earth; there are corn and barley in it, unknown is their quantity. I made in it the Festival of passing the Soul to my body. I made in it the Festival of Tum for [is said by] my Soul, for [to] my body. Give ye to me meals of food and drink, oxen, geese, clothes, incense, wax, all good and pure things in which the life of a God consists. I establish myself for ever in my transformations that I choose. I sailed along to the fields of the Aahlu. I departed from the fields of Hept [the Pools]. I follow the two Truths. I am the Lions.

This book should be known on earth, and made in writing on the coffin. It is the chapter by which he will leave the day in all the transformations that he wishes, and goes to his abode not turned away. Food, drink, and slices of flesh will be given to him off the altars of Osiris. He goes to the fields of the Aahlu; corn and barley are given to him there, for he is flourishing as he was on earth, and he does all that he chooses, like the Gods there, in garments of truth millions of times.

LXXIII. The chapter of Passing through the West as the Sun, and of passing the Gateway.

[Vignette.—Deceased walking with a Stick.]

Oh Soul! greatest of created beings, let me come, having seen and passed, having passed the Gate to see my father Osiris. I have made way through the darkness to my father Osiris. I am his beloved. I have come to see my father Osiris. I stab the heart of Sut. I do [or make] the things of my father Osiris. I have opened every door in heaven and earth. I am

his beloved son. I have come from the dead an instructed Spirit. Oh every God and Goddess! I have come along.

LXXIV. The chapter of Opening the Legs and coming off Earth.

[Vignette. — Deceased walking after a Snake on Legs.]

THOU doest what thou hast done to Sekaris in his box; on his feet in Hades. The Osiris sets at the foot of the heaven. I come forth to the heaven, I squat in the light. I put myself down, the Osiris has gone. I put down thy name in the Hades, on the walls of their cells. The Osiris [is] Tum, Lord of Annu [Heliopolis].

[Paint the Soul of the Earth.] Pap. S. 955–56, Brit. Mus.

LXXV. The chapter of Going to Annu [Heliopolis] and of taking a Seat there.

[Vignette. — Deceased walking to the Symbol of Annu.]

I HAVE come out of the Gate. I have come from the limits of the earth, the extremity of the Pool, or I have received devices against the fascination of the Apes. I have received the road to the retired Gates. I have chased through the pure Place of those belonging to the chests. I have desolated the place of Remrem [weeping]. I have pursued in the Place of Aksesef. I have gone over to those bound and tied in the Place of Death. Thoth treads in it in giving peace, contending for me he paces to Tu, he goes to Tept.[?]

[*Here ends "The Manifestation to Light."*]

[The Metamorphoses.]

LXXVI. The chapter of Making all the Transformations he wishes.

[Vignette. — Deceased walking.]

I HAVE crossed out of the house of the king is said by the Fowler. Hail, flying to the heavens, to the light

of the stars, or to the stars. Thy son is Horus guarding the white crown; he has been with thee. Thou hast been completed for ever as a Great God, make way for me. I have crossed by it [or out of it]. . . .

[*Another version.*—I have come forth to his enemies, he says: I have visited the heaven, I have passed through the horizon, I have crossed the earth at his footsteps, I have conducted the Great Spirits, because I am he who is with millions of his spells. I have eaten with my mouth, and voided, when I adore daily the God who is Lord of the Gate. I have been received or given to the Chiefs who are placed in light.]

LXXVII. The chapter of Changing into a Hawk of Gold.

[Vignette. — Hawk and Whip.]

I HAVE raised myself as a hawk, coming out of his egg. I have flown as a hawk of four cubits long, on whose back are wings of bright green, coming out of his box in the cabin. I have brought my heart out of the hill of the East. I have alighted in the cabin. I have come bringing those who belong to the company [of the Gods] by my flattery. At their entreaty give ye glory to me. I rise and make myself entirely as a good hawk of gold, whose head is in shape of a phœnix. The Sun enters to listen to his words. He sits among the Great Gods, the eldest-born of Nu. I have laboured the peaceful field and isles before me. I have eaten of it, I lived in it, and drank in it. I received my heart. I made the corn to eat. I prevailed against those making watch for me.

LXXVIII. The chapter of Turning into a Hawk the God of Time.

[Vignette. — A Hawk.]

OH Aau [old one]! come thou to Tattu, place thou me in the roads. I have gone round my appointed course. Thou seest it, thou lengthenest it. Hast thou

not given me my fear? thou makest my terror. I have [spoken to or] terrified the Gods of the Gate; they fight, they struggle against me, or to do like as has been done to them by me. [They say to me,] Do not thou come cutting down his cap in the house, [within] the darkness, pursuing the Great Squatter who hides to do like the Gods have done to them; listening to words, the words of the types and beings in the service of Osiris. Speak not to him, oh ye Gods, the words of a God to a God. He hears, he is true or justified. Thy words are true thou speakest to him, oh Osiris! He is thine, oh Osiris! A well or flow comes out of thy mouth to him: behold, thy own form, and the form of thy Spirits.

Let me come forth and stand on my feet.

The Osiris is like the Universal Lord on his throne; he has terrified those who are in the Gate, they fight and struggle against him. Let thou the Osiris escape from it [or him] alive with the escaped, or with thee like the Gods. The Osiris is placed in his place, as the living Lord of Heaven. He has been preserved by the Goddess Isis. Their mouths water to make his annihilation. He does not go, he sees his lier in wait or his reviler. The Osiris despises his words, he comes to the revolutions of the heaven. The Osiris is defended by Seb; he prays for means from the Universal Lord, for he has terrified the Gods of the Gate; they contend, they struggle against him, they see thy attempt to get into it. I am one of the illuminated Spirits who belong to Light. I have made my shape like his shape. I tell thee things, how thou hast given terror to the Osiris, thou hast made his terror. He has terrified the Gods of the Gate; they fight and struggle against him. He is among the Spirits attached to Light, making transformations into the limbs of a God. He is one of the said Spirits attached to Light. Tum himself made his transformation into his eyelashes [?]. He transformed, he spiritualised, he grew against them

when they were with him, for he was the only one they let forth. He came forth from the horizon with them, they made him the terror of the Gods and Spirits transformed with him the only one of millions, creating all that is made. For first Osiris made the generation of Horus. Osiris figured him. How was he more dignified than those who belong to the beings of light, created with him? Osiris rose as a divine hawk. Horus embodies [incorporates] it with his soul to take away the things of Osiris at the Gate.

The two Lion-Gods say to Osiris who dwells in the [his] abode attired in his Gate; Thou goest back, nowhere in heaven is like . . . when [thou art] embodied in the transformations of a divine hawk. Thou dost not delay for the . . . what is said to thee. Thou hast made to the limits of heaven, oh Osiris! Those guarding things take the hawk of Osiris in the Gate.

It is perceived by Horus: he says to his father Osiris at times or days: Thou receivest the headdress of the two Lion-Gods; thou walkest in the roads of heaven, beheld by those attached to the limits of the horizon of heaven. Thou hast frightened the Gods of the Gate, they fight and contend against what he has done in his course to me.

All the Gods to the utmost are humiliated at the words of the Lord of the Chest. A Lord taller than [crying from] his place, who makes his head attire in it. The Lion-Gods supply his headdress.

Let me turn back the Lions. It is Kat or Han. I have made road, I know, or I have grown tall in the place. The Lion-Gods have given to me a head attire. He has given me his locks, he has placed his head and his neck with his limbs, or with his great power, upon me. The one who does not make heaven fall, whose passage is established, the perfect one, the Lord of Uræi, the one adored is I; it is I who know the roads of the Nu [firmament]. The winds are in my

belly. The raging Bulls have not been stopped. I pass by them, for I lie down. I go to him who dwells in the fields, traversing the darkness, avoiding the Spirits of the West, of Osiris. I have come like the Sun from the house of the Lions. I come out of it to the house of the Goddess Isis. I have seen the mysterious Retainers. I pass the hidden Retainers, as does the Divine-born, the very great Horus; he incorporates me with his soul. I have seen that which is in it. For I tell the great whole of Shu [?], they stop a moment for me. Horus takes the things of Osiris to the Gate. I it is I who am Horus in the light prevailing by the fillet. I prevail in his orb, I walk, I come to the revolutions of the heaven. Horus is upon the throne of his father, Horus is on his throne. My face is in the shape of the divine hawk, my hind quarters are in the shape of a hawk. I am the prepared by his Lord, I go forth to the Gate or to Tattu. I have seen Osiris, I am wrapped up by his hands. My wrap is the heaven. They see me, the Gods see me, the Eye of Horus beholds me for ever, or they told them who dwell in S'Khem to let their hands approach me. I stop, I turn back the Oppressors, they open to me the secret roads, they see my shapes, they hear my words.

[Fall] on your faces, oh ye Gods of the Gate! Cease from stopping my rowers, towing the Gods never at rest. I have passed the secret roads, I see the face of the Sun. Spirits, the greatest objects of his creation, lift ye your faces, I have shamed ye. I have risen as a divine hawk. I have incorporated Horus with his soul to take the things of Osiris to the Gate. I, or I myself, have passed the obscured. I have crossed those who guard the blocks, having my head and my hands. A road has been made to me. I go and I follow those who dwell in their houses and watch over the house of Osiris. I tell them I am ready: they know when the great leveller, or Horus, rubs his horns against Set. I let them know that he has taken the

. . . . . to Tum (?). He has passed [is said by] them to the Gods of the Orbit. I make their number to them who dwell in the Gate and keep the house of Osiris. Let me come to you. I have marshalled, I have brought together thy joyful companions and leaders, or accompanying chiefs. I have arranged the Chiefs of the Roads, who guard the paths of the horizon which looks from the heaven, preparing their halls for Osiris. I have arranged the roads by myself, I have done what has been ordered. I go to Tattu, I see Osiris, I tell him the things about this his great and beloved soul pierced to the heart by Set. I have seen my quiet Lord. I learn their knowledge of the circumstances of the Gods, whom Horus has made of the seed of his father Osiris.

Oh Sun! soul! greatest of things created [terrors], let me come, let me see, let me be as tall as [the gate], let me pass the empyreal Gate. Guardians of heaven, guardians of earth, open a path to me. Let there be no stoppage to me. I reach thy place, oh Osiris! Lend me thy strength, oh Osiris! I have tied thy head on thee, I have arranged thy limbs for thee, making a place for thy desired wish, or thy hopes, to make thy joy endure to thy millions or thy instructed. Thou art established as the Bull of the West; thy son Horus is crowned on thy throne; all life is through him, he has made millions, he has formed the Gods.

Said by Tum, the first, the one of the Gods without change, who is called Htu Abi. Horus makes a stand. I pass through the might of his father. Horus has saved his father, Horus has saved my mother, Horus he is my brother, Horus is my cousin. Horus has come to me out of my father. He has proceeded from the dirt [brains ?] of his head. He has made the Gods. He has made millions with his Eye, the only one, its Lord, the Universal Lord.

LXXIX. The chapter of Making the Change into the oldest of the Chiefs.

[Vignette. — Deceased adoring three Gods.]

I AM Tum, maker of the Heaven, creator of beings, coming forth from the world, making all the generations of existences, giving birth to the Gods, creating himself, Lord of Life supplying the Gods. Oh ye supporters, Lords of Things, pure, hiding your places! Oh ye avengers, Lords of Eternity, hiding the secret shapes of the shrine, not knowing wherefore they are! Oh ye avengers, Lords of the place of the Gods, turning the libations of the inundations in the West in the midst of the Firmament! Let me come to ye. I am pure, I am divine, I am spiritualised, I am strong, I am become a soul, I prevail. I bring to you frankincense, balls of natron. I have rubbed the venom from your mouth. I have come, I have rubbed all the evil out of your heart. I have caught the sins which ye keep. I have brought good things to ye, I have touched truth. I know ye, I know your name, I know your shapes. Those who wish me no good, he knows them. I am created as ye [have been]. I rise as a God from men. The Gods live, they see it. I prevail as ye do with that God taller than his box [place]. He has come; the Gods rejoice; the Goddess-wives rejoice at him [when] they see him. I have come to ye. I have risen from your place, I have sat in my place in the horizon. I have received food off the table, and drunk libations at the eventide. I have come to those who are in the horizon with joy; glory has been given to me by those who are in the Gate in this mortal body. I rejoice at that Great God, Lord of the Palace; the Gods rejoice when they see him at his good coming forth from the belly, born of his mother the Firmament.

LXXX. The chapter of Making the Transmigration into a God, or of placing Light, or at the Paths of Darkness.

[Vignette. — Deceased adoring Disk of Light and Osiris.]

I WEAVE the woof of the Firmament, giving light to the orb [hour], guarding the forepart of the orb [hour] at the paths of total darkness, for the Gods of Dawn or Lions are in my belly by my great incantations. I kiss, I embrace him, I come to him, I have fallen down with him in the [Eastern] Valley of Abydos. I have given welcome. I am the Tongue or the writer. I have taken the Perceptions in the land, where I found them. I have deprived the darkness of its power. I am the Woman, the orb [hour] of darkness. I have brought my orb to the darkness; it is changed to light.

I have made the Eye of Horus when it was not coming on the festival of the 15th day. I am the Woman, an orb of light in the darkness. I have brought my orb to darkness; it is changed into light.

I have united Sut in the upper houses, through the old man with him. I am the Woman, the orb in the darkness. I have brought my orb to the darkness; it is changed into light.

I have prepared Thoth at the gate of the Moon. I have taken the crown. I am the Woman, the orb in the darkness; it is changed into light.

Its fields are blue at its festival. I am the Woman, &c.; it is to give light to him.

Its feathers are on my body; they are as copper and lead at his months. I am the Woman, &c.

I overthrow the Extinguishers of Flame; I adore those who are in the darkness. I have stood, the fiends (?) have hidden their faces. Behold, ye seats [?]. Have I not made ye listen there?

LXXXI. The chapter of Changing into a Lily.

[Vignette. — Head of Osiris in a Lily.]

I AM the pure Lily coming forth from the luminous one. I guard the nostril of the Sun, and the nose of Athor. I give messages. Horus follows them. I am the pure Lily which comes out of the fields of the Sun.

LXXXII. The chapter of Making Transformations into the God Ptah, of eating the Food and drinking the Draughts. . . . .

[Vignette. — Ptah.]

I HAVE flown as a hawk, I have cackled like a goose, I have alighted on the road of the West of the horizon as Heb-ur [the great festival]. What is abominable, what is abominable, I do not eat it; the abomination of my existence, it does not enter my belly. What I live off is the food of the Gods and Spirits. I live I prevail against the food . . . I eat of it off their spiritual food. I prevail, and I eat it. I rub the curled locks of the trees of Athor for my food. I make feasts; I make the bread and drink in Tattu [This]; I take drink in Annu [Heliopolis]. I strap the clothes bound on me. I sit wherever I wish. My head is like that of the Sun united by [to] Atum; four cubits, as that of the Sun. . . . . My mouth has come out like Ptah's, my throat like Athor's. Written are the words of my father Tum in my mouth. He throws down the concubine and the wife of Seb. Heads bow to him, tremble at him. The Returners perceive it; all the children of Seb or of the earth have been judged. He gives to me his crowns; I have placed them on the heads of those who belong to Annu [Heliopolis]. I am their Lord, I am their Bull. I am stronger than the Lord of many Years. I pollute, I prevail against millions.

LXXXIII. The chapter of Turning into a Bennu.

[Vignette.—A Bennu.]

I FLY or in the company of the Gods. I am made as the Creator. I grow as the plants. I have been secret as the secret, or the . . . tortoise of the God, knowing what they have in their bellies. I am the yesterday, the four quarters, the foot of the seven uræi in their transformations in the West. The great one shining with his body as a God is Set, for Thoth faces those who are among them in that band. Oh dweller in Khem [Horus] with the Spirits of Annu, diffused among them! I have come upon that day. I rise. I return with the Gods. I am Khons, the piercer of all the proud.

LXXXIV. The chapter of Transforming into a Nycticorax.

[Vignette.—A Heron]

BEINGS prevailing by the hardness (?) which belongs to their head, the hair which is in their hands, Chiefs, Spirits preparing moments, I am of heaven, I strike on earth again by my power. I have been made powerful, making the heaven to rejoice. I have worked and made the hall of the earth at my footsteps for the ground below me where I go. I detach myself from the evil. I leave the Gods in their seats, I have embraced the earth or the sycomores in their gardens. The Nu does not recognise me, the Tan does not know me. I have not known the red ones. I have drawn their horn. The thoughts of him who listens to words do not know when I am the red calf in the paintings. Said to the Gods when they send the morning to men. He has come to me, there is an emanation of light in your essence, there is time in my body. I never say evil in the tribunal of Truth. I am like the Sun hidden in its truth, giving life to the clasper of the brow of night, sailing to make festive, laying to rest the old clasper, giving the morning to the earth.

If this chapter be known, he is a wise Spirit in the Hades; no evil injures him.

LXXXV. The chapter of Making the Transformation into the Soul, of not going to the Block, and of not being destroyed though knowing it.

[Vignette. — The Soul.]

I AM the Sun who proceeds from Nu. My Soul is the God. I am the creator of perception; hateful is idleness, I do not look at it. I am the Lord of Truth, living in it [daily]. I am Perception, who never perishes under the name of the Soul. I made myself with the Nu over the Gate, under my name of transformations I am created in it daily. I am the orb, what I hate is repose. I do not go to the block. I do not do anything of a nature hateful to the Gods, because I am the ruling spirit of Osiris, welcoming the heart of the Lords of Things, who love me, who give me my shape [terror], who make my shape [fear] in their society, I hail and address in my place, in this my seat. I am the Nu; no doers of evil break me. I am the oldest of the Daimons, the Souls of the Gods, the Souls of eternity. I am the creator of darkness, making his place above everywhere. The Great Soul has come along the noble road, making his path above as I have wished. I have made the darkness everywhere above as I wished. I have pursued on their road. I walk on my feet. I show my place. I pass through Substances, making them full. I pierce the darkness. Hidden Reptile is my name. I have cleared the paths for all, the Lord of Joy. The Soul of my body is a uræus. I am created for ever, Lord of Years, Eternal ruler. I am Kau, Rebu, or Tebu, Lord of the Earth. I have been young in the earth, young in the fields, in my name which is Incorruptible. I am the Soul making Nu; taking its place in Hades. Invisible is my nest, never has my egg been touched. I am the Lord of the Floor [or steps]. I make my nest in the upper regions. I stand at the earth as Seb. I probe my sins as Lord of the Evening: the Osiris breathes, his body is in Annu [Heliopolis]. I return as the Ibis among the Spirits to the Western place.

LXXXVI. The chapter of Transforming into a Swallow.

[Vignette. — A Swallow.]

I AM the Swallow. I am the Swallow. I am the Scorpion, the daughter of the Sun. Oh Gods! delicious is the smell of your fire which comes out of the horizon. Oh [thou who art] in the place! Guardian of the corner, lead me. Give me thy arm. I keep a watch in the Pool of Fire. I come by [my] efforts. I have come, having the writing. I open; what do I say I have seen? It is Horus steering the bark, giving place to his father. It is Seth, the son of Nu, undoing all he has done. I have examined that which is in the sealed place. I have laid my arm on [shook hands with] Osiris. I go by my efforts. I have come speaking. Let me open the writing. I am the reckoning which goes in [or I go in judged] and the account which goes [or how do I go] out of the Gate of the Universal Lord. I am washed on my leg. Oh Great One! I have dissipated my sins. I have destroyed my failings, for I have got rid of the sins which detained me on earth. Oh Door-keepers! I have made roads. It is then I am like you. I have come out of the day. I have walked on my feet, I prevail with my steps. I have known the secret roads in the Gates of the fields of the Aahlu. Let me overthrow my oppressors. On earth my body is embalmed.

If this book is known he will come out from the day from the Hades. He goes in and he comes out. Without this chapter he does not go in nor come out, he does not come out of the day [light].

LXXXVII. The chapter of Transmigrating into [the Serpent], the Soul of the Earth.

[Vignette. — A human-headed Snake.]

I AM the Serpent [Ba-ta], Soul of the earth, whose length is years, laid out and born daily. I am the Soul of the earth in the parts of the earth. I am laid out and born, decay and become young daily.

LXXXVIII. The chapter of Making the Transformation into a Crocodile.

[Vignette.—A Crocodile-headed Snake.]

I AM the Crocodile who dwells in victories. I am the Crocodile whose soul comes from men. I am the Crocodile whose soul comes from men, I am the Crocodile leading away by stealth. I am the great fish of Horus, the great one in Kam-ur. I am the person dancing in S'Khem [or Kam, the shrine].

LXXXIX. The chapter of the Visit of the Soul to the Body in Hades.

[Vignette.—A Soul flying to the Body.]

OH Bringer! oh Runner in his hall! Great God, let my Soul go wherever it wishes, for by bringing to me my Soul wherever it is, thou findest the Eye of Horus. It has stood thee for a watchful breath; not laid out [asleep] in Annu, the land with a million of fortresses in it. My Soul, or Spirit, has been taken by me in all the places in which it is. Thou mayest lead those guarding the heaven to my Soul . . . . Thou hast let my Soul see my body. Thou findest the Eye of Horus. It has stood to thee like breath. Oh Conductors of the bark of millions of years! led through the Gateway, clearing the paths of heaven and earth! accompany ye the Souls to the mummies. Your hands are full, bearing your ropes; your fists holding your coils! Ye bruise the accusers, the boat rejoices, forth comes the good God in peace; then ye make my Soul, at your thigh, in the East of the heaven. Let the Soul follow under it, the morrow of setting in peace, to the West. He sees his body, he is at peace in his mummy, he is not molested, his body is not strangled for ever.

If this chapter is known, his body is not injured, his Soul does not enter into his body for millions of years. If this chapter is known, his body has not decayed, his Soul is not thrust into his body for ever [millions of times].

[*Here ends "The Transformations."*]

XC. The chapter of Giving Writing [or a Tongue] to a Person.

[Vignette. — Deceased adoring Thoth.]

Oh Cutters off of heads, Choppers off of hands, giving writing [speech] in the mouth of the Spirits by the magic which is in their bellies! Do not see the Osiris with thy eyes, do not find him with thy feet, [when he] approaches thee either before or behind. The Punishers of Shu, who come behind thee to cut off thy head, to chop off thy hand, do not see thee, performing the robbery of his Lord. — Also say, Thou makest the speech to be written in my mouth, by means of the charms in my mouth, in my belly. For thou makest me as the Spirits with the charms in their bellies, settling [their] type. — Secondly, say to Isis, Thou comest to inscribe the writing in the mouth of Osiris, thou pacifiest Sut and his accusers by what thy children tell to thee. The face is not seen. Fire flashes from the Eye of Horus to thee, from within the Eye of Tum, circumscribing the night of devouring. Osiris turns away, what thou hatest is in him. In turn thou turnest away from me. What thou hatest is in me also. Come to me, do not come to me. I listen, speak thou; the Punishers of Shu have turned away.

Protection of the Soul.

XCI. The chapter of Not allowing a Person's Soul to be sniffed out of him in Hades.

[Vignette. — Deceased and his Soul.]

Oh elevated, adored, Chief of Spirits! Soul, greatest of created [terrible] beings, giving victory to the Gods, crowned on his great throne, giving the Eye of Horus to the shade and Soul in me. I prepare myself. I am the prepared Spirit. I have made a road to wherever the Sun, Tum, Kheper, and Hathor are.

Knowing this chapter, he is transformed into a prepared Spirit in Hades.

XCII. The chapter of Opening the Chamber of the Soul to its Body, that it may depart from the Day and stand on its Feet.

[Vignette.— Deceased opening a Door in which is the Soul.]

OPEN is the opened, shut is the shut embalmment. I open the opened to my Soul there; the Eye of Horus has been made Osiris, the revealer of good things, the justified; established are his decorations as the horns of the Sun. Stretching the legs, raising the soles of the feet, I have made the great paths; my limbs grow. I am Horus the avenger of his father, bringing the crown at his word, or to his face. Open the path to my Soul, I stand on my feet, I see the God within the Boat of the Sun, the day of reckoning Souls. My Soul is from the beginning, from the reckoning of years. The Eye of Horus made for me my Soul, preparing its substance [its embellishments]. The darkness is before them, the arms of Osiris have [them]; do not take my Soul, do not detain ye my Shade; open the path to my Soul and my Shade, and my Spirit, to see the Great God within his box the day of reckoning Souls. I have repeated my words to Osiris, the secrets of the place; oh! guarding the arms, guard ye the quick Souls; shut ye [out] from me the dead doing evil, so that they shall do no evil against me. Conducted along the distance, thy mind [he] has come with thy Soul, living, prepared for their passage [or in their shape]. I sit with [as] Khentur and the dweller in the places. Thou art not perceived [said] by the hand-takers of Osiris, the guardians of the shut up Souls, and dead Shades. For thou art embalmed [is said] by the Heaven.

If this chapter is known, he goes out as the day. His Soul is not detained in Hades.

XCIII. The chapter of Not causing a Person to go to the East from the Hades.

[Vignette. — Deceased adoring a Boat going to the East.]

Oh loins of the Sun! let him escape, he injures . . . . from the . . . . doing . . . . things for millions of years as Baba. I am strong, he will be strong. I prevail, he will prevail. I should go, or I should pass, to the East, for all the evil things in the festivals of the wicked are known to me, if Khepera should twist the horns, or wish to take and eat the phallus of the Sun or the head of Osiris. I hasten, I come, I traverse the fields. They respond to me. Or that he should cut or take the horn of Khepera, that he should make a drop from the hand of Tum, strangling while I act, while I pass to the East, while the festival of the wicked takes place by me, while evil blows are made against me, or while evil things are done to me in the festivals of the wicked. Khepera twists the horns. Let him not eat the phallus of the Sun, the head of Osiris. Having been called I come to my fields the Gods cut. They answer me; let him not hurt the horns of Khepera. Let him not take a drop out of the Eye of Tum. Let him not strangle or waylay me, nor make me go to the East to do the festival of the impious. What is wicked does not cut at me, what is wicked does not come from the East to me.

XCIV. The chapter of Praying with a Palette and Paint-pot to Thoth.

[Vignette. — Deceased holding a Palette and Paint-pot to Thoth.]

Oh great Beholder of his father, Guardian of the books of Thoth! Let me come, spiritualise myself, make myself a soul, prevail and prepare myself by the writings of Thoth. The Viper [Akar] of Set returns. I have come

with a palette. I have brought a paint-pot. My hands hold the writing of Thoth, the papers [mysteries] of the Gods. I make myself a scribe of the writings. I have brought the filth of Osiris. The writing I have made Thoth has daily declared to be a good book. I am good through my goodness. The Sun, the Lord of the two worlds, has ordered me to do truth, passing it to the Sun daily.

XCV. The chapter of Opening where Thoth is.

[Vignette. — Deceased adoring Thoth.]

I AM the victorious lord against the rebels, being as it were the guardian of the crown against the rebels. I have struck at the hardness of Aash [?], making libations to Aash. I have made Isis greater than her enemies. I have made the [sword] in the hand of Khepera hard against the rebels. [The image standing on its legs, going to its body on earth, among the chief guardians of Osiris.]

XCVI. The chapter of Opening where Thoth is, and Placing the Spirit in Hades.

I AM he who is in the midst of the Eye. I have come and given truth to the Sun. I have welcomed Thoth, or the king, with blood? taking the gore from the blessed of Seb.

XCVII. Said in the Cabin to the Sceptre of Anup.

I HAVE welcomed the chief Spirits who belong to the servants of the Lord of Things. I am the Field, I am the Father, inundating when there is thirst, guarding the water. Behold me at it, oh ye Great Gods

and chiefs attached to the Spirits of Annu [Heliopolis], where I am! I am taller than your heads. I am created in your heart. I make myself by far the eldest. I have not given to the profane; I come to you. The well has come through me. I wash in the Pool of Peace. I draw waters from the divine Pool under the two Sycomores of heaven and earth. Your divine offerings are of the heaven. Then all justification is redoubled on my behalf. I approach being true the God tried on earth. I am the couch, or the steps, or his throne, or the prevailer [image] of the only Lord, the Sun, the great one living by truth. Do not thou attack me; cramming my mouth with the taste of all things.

XCVIII. The chapter of Leading the Boat from Hades.

[Vignette.—Deceased adoring a God in a Boat.]

HAIL, thou defender, the Foot in the Northern heaven in the great Pool, beholding him who never slept standing over me, who rises as a God. I see I have not lain down, I stand, I live, I rise as a God. I have cackled as a goose, I have flown as a hawk, out of the net of the Great Destroyer. I pass from earth to heaven. I stand as Shu, I grow as Akhekhu. My arms pull the paddle. I go along to the never tranquil Gods when they go to cut [the Apophis]. I have brought the ropes, stopping the wicked as I go along in the boat of Ptah. I have come from the scalding Pools, from the flaming fields alive from that great Pool. Oh Receiver! who bringest the ropes [or forms] of those who are in the boats by the . . . of . . . I stand in the boat. I pass the waters. I stand in the boat. I pass the God. I stand and come forth from the mud, towed along. The Gates of S'Khem have opened to me. I have attended to the fields at the [proper] Hour. I have made food, or cakes to the born [of Seb].

XCIX. The chapter of Leading the Boat in or out of Hades.

Oh Bringer of the Bark [Makhen] in this dreadful shore! I bring the Bark. I have weighed anchor [unwound its rope] in peace. Come—come—near—near. I have come to see my father Osiris. Oh Lord of Clothes, prevailing by his courage, or turning back hearts! Oh Lord, destroying a man in the passage! Oh Passage out of this border of the Apepi [Apophis]! Oh Binding up the Heads! setting the limbs when they come from the Assaulters? Oh Guardian of the secret Boat, guarding the Apepi! I have brought the Boat, I have loosed the rope [I have weighed anchor], so that I have come out in it from this wretched place. The Gods fell down flat on their faces. They find, they transport [it], making it to return and go along in the flame of the Sun . . . passing this country where Kabu [Seb] stays. They paddle the oar of the heaven when the disk is red. I brought the Boat, at the coming of this Spirit. Go thou to the place, live there, it carries thee to the place thou knowest where.

[Then each part speaks thus :]

1. *Anchor* [*Bark*].—Tell me my name.
   Answer.—Lord of the Earth in a Box is thy name.
2. *Rudder.*—Tell me my name.
   Answer.—Trampler on Hapi is thy name.
3. *Rope.*—Tell me my name.
   Answer.—The hair which Anepu brings for his work [his work] of Embalmment is thy name.
4. *Poop.*—Tell me my name.
   Answer.—The Great one of the Paths of Hades.
5. *Hold.*—Tell me my name.
   Answer.—Darkness is thy name.
6. *Mast.*—Tell me my name.
   Answer.—Great Bringer and Taker away is thy name.

7. *Halyard.*—Tell me my name.
Answer.—The Spine of Apheru is thy name.
8. *Block.*—Tell me my name.
Answer.—The Throat of Mesta is thy name.
9. *Sail.*—Tell me my name.
Answer.—The Firmament [Nupe] is thy name.
10. *Stay Ropes.*—Tell us our name.
Answer.—Ye who are made of the hide of the great Bull (Kamul) or the fingers of the Set, is thy name.
11. *Paddles.*—Tell us our name.
Answer.—Fingers of the Elder Horus is your name.
12. *Oar-blade.*—Tell me my name.
Answer.—The Hand of Isis sprinkling blood out of the Eye of Horus, or rubbing the Filth out of the Eye of Horus, is thy name.
14. *Planks in its body.*—Tell us our names.
Answer.—Amset, Hapi, Tuautmutf, Kabhsenuf, Hak, Tiemua, Mantefef, Arnafgesf, is your name.
15. *Its hull* [*seat.*]—Tell me my name.
Answer.—Dwelling in Space is thy name.
16. *Rope.*—Tell me my name.
Answer.—Attached is thy name.
17. *Paddle.*—Tell me my name.
Answer.—Fingers is thy name; Shining in the Waters; [the Hidden Seat is thy name.]
18. *Keel.*—Tell me my name.
Answer.—The Foot of Athor, which the Sun cuts, when he puts forth his arm to bring her to him in the cabin.
19. *Sailor.*—Tell me my name.
Answer.—Course is thy name.
20. *The Wind by which thou goest.*—Tell me my name.
Answer.—The North wind proceeding from Atum to the Nostril of him who dwells in the West is thy name.
21. *The River while thou passest.*—Tell me my name.
Answer.—The Visible is thy name.

22. *The Bank* (?). — Tell me my name.
Answer. — Strangling the Arm in the Waters is thy name.
23. *The Floor.*—Before thou treadest on me tell me my name.
Answer. — Dwelling in the Heaven, emanating from the Fields of the Aahlu, coming rejoicing out of it, or rejoicing his Father, is thy name.

He says, facing them :—

Hail, ye good beings, Lords of Truth, who are living for ever! circling for ever, passing me though the waters. Give ye to me [peaceful prayers] to eat the food, let my mouth have words in it, and cooked or baked cakes [to eat], a place in the Hall of Truth before the Great God. I know this your God, ye give incense [kuphi] to his nostrils. Tekem or Rekem is his name. He passed from the East of the heaven, he has gone from the West of the heaven, Rekem is his name. He comes near, I come near. I am not annihilated in the Meska. The wicked do not eat of this my body. For my bread is from Tu, my drink is of Tap. I have a supply of corn and barley, a supply of perfume and clothes given, my food is life, my food comes from the Sun in all the requisite transformations.

If he knows this chapter, he comes out of the fields of the Aahlu; he has given to him food, and liquid, and cakes at the fields; he eats of the barley and corn of seven cubits high, which the servants of Horus reap, for him he eats of the aforesaid corn, his food being on that day; for he heals his limbs, for his limbs are like the Gods in it; he comes out of the fields of the Aahlu, in all transformations he desires, he comes out of it.

C. The chapter of Giving Peace to the Soul, of letting it go to the Boat of the Sun as those that belong to it.

[Vignette.— Deceased leading Ra and the Bennu in a Boat to Tattu and Osiris.]

I LEAD the Bennu [Phœnix] to the East, Osiris to Tattu. I have unbolted the door of the Nile, I have cleared the path of the disk, thou hast led me on its sledge, the Great Lady has sustained me in her hour. I have hailed, I have prayed to the disk, I have enrolled myself amongst its saluters. It is I who am one of them. I am made the second after Isis, the third after Nephthys. I have grown strong by their prayers, I have twined the cord, I have stopped the Apophis, I have turned back his feet. The Sun has given his hands to me, his followers do not stop me. I am strong, the Eye also is strong. Should the blessed Osiris be separated from the boat of the Sun, the egg would be separated from the fish.

Said over a scrap of linen. Paint this chapter upon it with the figure of that passenger in the paintings with the point of a graver of green felspar, dipped in yellow water. Place it to the dead on his knee or upon his flesh, do not let it be approached. Preparing that spirit, it directs him with the Gods who belong to the Sun, he has illumined the earth before them ; he has stood at the boat of the Sun in the course of every day; Thoth has clothed him in real linen millions of times.

CI. The chapter of Guiding the Boat of the Sun.

[Vignette. — Deceased adoring Osiris and the Bennu.]

WAVE (?) coming out of the stream, pressed under the prow of the boat. [Go thou forth to thy direction of light.] Repose thou on the prow of the boat. I have followed with thy servants. I am the instructed Spirit. Oh Sun! under thy name of the Sun, if thou hast crossed by the Eye of seven cubits, the pupil of which is three cubits, may I pass by it also? I am the clever

Spirit, thou art well, I am well. Oh Sun! in thy name, of the Sun, if thou crossest over the dead beings, destroying, let me stand on my legs. I am the prepared Spirit, thou art well, I am well; oh Sun! under thy name of the Sun, if thou hast opened the bolts of the court, rejoicing the heart of the Gods, give thou to me my heart. I am the prepared Spirit, thou art well, I am well; thy limbs are sound, my limbs are sound, established in the mouth.

Written in yellow lines, traced out on a slip of royal papyrus, placed on the throat of the dead on the day of burial; if there should likewise be given him [painted] the Eyes on the throat, he becomes like the Gods, he combines [sits] with the servants of Osiris. He has his star [or shade] established to him says Isis, in heaven at the place where the Goddess Sothis is. He serves Horus in Sothis. He becomes as a shade, as a God amongst men. He has engraved a palm on his knee says Menka. He is as a God for ever, reinvigorating his limbs in Hades says Thoth, making his own type that of Osiris, causing the light to shine on his body in real linen for millions of times.

CII. The chapter of Going to the Boat of the Sun.

[Vignette. — Deceased praying in the Boat of the Sun.]

GREAT One in the Boat! thou hast come in thy boat, I stay at thy steps. I have steered thee, thou art towed along by these thy keepers, who are like the never tranquil Gods. My abomination! my abomination! I do not eat it. What I hate is filth. I do not eat it. The food of my existence; I do not injure it. I do not touch it with my hand, I do not tread on it with my sandals, because my bread is of white corn [wheat], my drink of red corn [barley] of the Nile, say the cabin and the ark. I have brought it to supply the corn and . . . . which are on the altars of the Spirits of An [Heliopolis]. Thou hast hailed Ars from the conductors of heaven, in . . . I have stopped, I come myself, that Great God sits where I am. His faults and defects are the same. I have come, I have divided the

bladebone, I have twisted the shoulder, I have approached Men. I do not fall at the towing of the Sun.

CIII. The chapter of Opening where Athor is.

[Vignette.—Deceased adoring Athor as her Ank.]

I AM the Opener of the Great Sanctuary. I guard Thoth. Oh assistant! oh assistant! I am among the servants of Athor.

CIV. The chapter of Being seated where the Great Gods are.

[Vignette.—Deceased seated opposite three seated Gods.]

I HAVE sat where the Great Gods are. I have come along out of the place of the ark, and passed through. I have been brought to see the Great Gods in the Hades. I am justified before them. I am pure. (*Pap. B. M.* 9900.)

I HAVE sat where the great ministers are. I have come out of the place of the ark. During the passage, Horus, son of Isis, has brought me. I carried by the guidance of the Sun supplies to the places where the Great Gods are supplied with kuphi. Rubi (or Babi) brings it them[?].

When this chapter is known, he is seated with the Great Gods.

CV. The chapter of Welcoming or supplying the existence of a Person in Hades.

[Vignette.— Deceased adoring a Stand of Food.]

HAIL, Food of my day! Let me come to thee. I rise, I animate, I prevail. I am well. I pass. I bring grains of incense. I purify thy being by them. Open thou the coil. Hailed are the wicked. I have said the

opposite of the Evil. I have done what they could not, when I was the amulet of green felspar protecting the throat of the Sun. I am given to those who are in the horizon. They supply my supply. They supply the supply of my existence. They supply the supply of my time as theirs. The kuphi of my existence is like theirs. The balance bears the true height to the nostril of the Sun on the day of my existence [food] through thee. Made are the head and arms through thee. I am the seeing eye, the listening ear. But when I am the Bull of the pasturing (?) cows, I am at the upper parts of the heaven.

CVI. The chapter of Giving a Length of Heart in Ptah kar.

[Vignette.— Deceased offering Heart to Ptah.]

Oh Great One, Lord of Food (kuphi)! oh Great One dwelling in the houses above, givers of bread to Ptah! give ye bread to me, give ye drink to me poured out of lapis lazuli from its pure water daily [?]. Oh Barge of Osiris in the fields of the Aahlunu, leading quantities of bread, guarding the waters like thy great father, passing from [as] the divine keel, coming away as the day, after being laid to rest!

CVII. The chapter of Going in and coming out of the Gate of the Western Gods as the Servants of the Sun do, and of knowing the Spirits of the West.

[Vignette.— Deceased adoring Ra, Sebrak, Ma, and a Serpent on a Hill.]

I know the Gate which is in the midst of the heaven. The Sun comes out of it. It is the Eastern Gate of the heaven. Its South is in the Pool of Kharu, its North in the waters of Ruba, where the Sun is towed along by the contending winds. I am the guardian of what is ordered in the divine keel.

CVIII. The chapter of Knowing the Spirits of the West.

[Vignette.—Deceased adoring two Sycomores, Ra, Calf, and Boat.]

THERE is the hill of the Bat, the heaven rests on it. It is in the East of the heaven, about 370 cubits long, 140 cubits broad. Sabak, lord of the Bat [cavern], in the East, is on the hill, in his temple upon its edge. There is a snake on the brow of that hill almost 30 cubits long, 10 cubits broad; 3 cubits in front of him are of stone? [hard]. I know the name of that snake on his hill. Eater of Fire is his name; and when the time comes that the Sun is inclined to him, he looks to the Sun. During [the time of the boat, should he look within the boat, he swallows one cubit of the great waters], standing on the boat as a great object of regard in its passage. His belly has the waters under it 7 cubits in depth, he has been made like Set in his construction, he has his spine of iron [earth] placed in his neck. He has his wound given him, he has eaten [his] lord.

Said in magic (secret).

Turn thou back to the food (?) prepared by my hand in thy true make; conducted in the boat, going along, close thy eyes, veil thy head. He goes along, the Osiris has turned away. He was a male in the belly of his mother. Veil thy head, refresh thy lip. I am well, thou art well. I am the Serpent, the son of Nu. I have done this ceremony to thee: the . . . walking on his belly. His hind quarter does not coil round thee. May the Osiris go by thy glory! He is bearing thy glory. I have come, I have taken the viper of the Sun, he was resting at evening. He has coiled round the heaven. Thou art in thy valley, or the order is for thee to approach before the Sun, as the Sun setting from the land of life to his horizon. I know the passage of Spirits, the

arrest of the Apophis in it I knew the Spirits of the West. They are Tum, Sebak, Lord of Bat Athor, at evening called Isis.

CIX. The chapter of Knowing the Spirits of the East.

I KNOW the Eastern hill of the heaven. Its South is in the Pool of the Sharu, its North in the Lake of the Rubu, where the Sun is towed in it by contending winds. I am watching what is ordered in the divine keel, I have led it, it has never ceased to be in the boat of the Sun. I know the sycomores of copper, the Sun comes out of them, bearing Shu [?] I have been known at every gate, out of which the Sun comes. I know the Aaluna [Elysium]. Its walls [?] are of iron [?] [earth]. Its corn rises 7 cubits, the ears of 3 cubits, the stalks of 4 cubits, for [say] its Spirits, each of them 8 cubits in length; they mow where the Spirits of the East are. I know the Spirits of the East, they are the Sun in the horizon, the Calf of that God, the divine Star [adorer] of the Sun. The deceased has been built [formed] excellent, like his God, the deceased has been made a God. [I know it, I know its name, Aahlu is its name.] . . . Thou goest forth with me; [is said] by the North wind. The weight of the scale, the bull . . . to thy . . . his being weighing thy deeds in the house of Abt to erase them from the rolls; let it be refreshed there, under the type thou wishest to be before all men (?), the divine hawk in the left Eye, his hair is on his shoulder when he proceeds to the heaven as the stars [or shades], having a coffin, that is conducted on the road. [?] The limits are not taken out of the ditches of Gods, depicted by thee, to give the length of the fields and the pool in which the corn begins and terminates by the planting of . . . . The height of its corn is 5 cubits; its stalks are 2 cubits

When thou hast mowed with the Souls where the Spirits of the East are, having walked with a stride to the closed gates, thou art acquitted, [is said] by those who belong to them, and approachest thy house after thy labours to the delight of [thy] two Souls. What thou hatest is that thou shouldst die a second time. Thy making for ever the time . . . . and placing[?] of a harvest increase the [joy or food] of the Osiris.

CX. The going in Peace, and taking the good Path to the Fields of Heth [Peace, or Food].

[Vignette.—Deceased praying.]

I AM in it like the God who is in it, filled with its waters, eating of its bread, resting in its land. I go in the sacred boat. I know the places where to plough and mow the corn, to collect the harvest in it daily.

Horus in Manu is taken by Suti to build up the fields of Hetp. Oh Horus! Set catches thee. Open this road in the heaven, this is thy place in the boat of the Goddess Hetp. I am the one who made it in the house of Shu. I rowed from its pools to its lands. I have destroyed the grievers at their contention. My mouth is supplied, my spirit is sharpened. They do not prevail against me. I know the pools and lands of the fields of Hetp. I am in it. I prevail in it, I understand in it, hoeing and ploughing in it, mowing in it, sowing in it, rowing in its pools, approaching its lands. I am from the fields of Hetp, my Soul comes following me. Food is in my hands from the Lord of the Earth. My charms are secret. It has ordered that I am not in it. I live. I have had given joy and peace to me. I am at peace through the Lord of the Winds. I have come thence. I have opened my head, and seen the Sun. I have watched the setting light of the Cow. I am from my city. I

have done truth, I have not done faults. I am he who is staying for awhile from all his earthly sports, when the earth was made by orders of the great . . .

Scene surrounded by the Celestial Nile.

Division I. Three lakes, called *Ken ken* (Many Waters;—Innumerable Waters), and the Great City of the Waters. Three mummied Gods, called "the Gods of the Horizons." An altar and a hawk, called Peace, the Great Lord of Heaven. Behind the Gods is "being in peace in the fields of Kant." The deceased offering to the Soul Baieth. Three symbols of "Lands." The deceased in his boat "navigating in Peace." The deceased offering to "the Great Gods:" three in number, cow-and serpent-headed wearing feathers. The deceased is followed by two others, and Thoth writing on a palette.

II. The deceased offering to Hapi or the Nile, and offering the Harvest. Three pools: Hetp, or Peace; *An mer ut her* (the Salt Lake of the Sea, or Bitter Lake); and another, *Uat ha* (Lengthy reeds). The deceased treading out the corn in the thrashing-floor. "The chapter of the river 1000 miles long, of unknown breadth; there are no (rami) fish, no isles, and no snakes in it." The deceased reaping the white and the red corn. The deceased sowing and ploughing.

III. Five pools: *Gef*, "Corn," *User* (Power), *Hesemenaa* (Strangler of waters), *Sma* (Smiter), *A* (Water). Two boats: one with a flight of steps, "the boat of the Sun, the Lord of the Horizons, when he goes to the fields of the Aahenru (Great food)." The throne boat. The God in it is Annefer. "The Chambers of the Waters of Heaven," a bifurcate branch of the river. Here are placed in the upper division a pool, "the God in it is the Sun." "The Place of the Spirits, their length is 7 cubits, the ears of their corn 3 cubits, for the wise dead to mow them." 2nd part above, a smaller branch of the river separating off the upper part; this is called "the Birthplace of the Gods, ... created things." The . . . . Shu, Tefnu, and Seb seated, and throne.

[Vignette. — Deceased adoring.]

Oh, great Land, I have come from thee. I have prepared, I have irrigated, I have . . . . the meadows. I am the Bull painted [drawn] blue, the Lord of the Fields; the Bull called [by] Sothis at her time. Oh Ukhauaha [Meadow], I have come from thee eating, strengthened by the thighs of bulls, and by birds, I serve the Earth [Type]. Oh Utet [Green], I have come putting on my clothes! I have put on me the woof of the Sun when within the Heaven. I serve the Gods, I follow the Sun in Heaven. Oh Usert [Sustenance], at the head of the place where Hu has been born! Oh divine Land of Corn and Barley, I have come from thee! I have stopped my arm from working at my service in thee, who art called Ruler of Purity — Pure Mistress. I have passed and anchored from thy upper waters. I have given adoration from the cabin. They salute the Osiris.

CXI. The chapter of Knowing the Spirits of Tu [An].

In text and rubric this Chapter is a repetition of Chapter CVIII.

CXII. The Chapter of Knowing the Spirits of Tu [An].

[Vignette. — Deceased adoring Horus, Amset, and Hapi.]

THE Oxyrhynchite in Oxyrhyncopolis and in An, and the chiefs spread nets for him in Tu . . . . A preparer of drink and cook of food do not come. Say ye who have known what is done in An to Horus, who is in it. I have known it; [Said] by Ra. He placed him in a chamber without [hurt in] his eye. Horus says to Ra: Let me see the same as thou seest with thy Eye. Thus he sees it. Says Ra to Horus: Look with this eye at the black Boar; he is regarding him. There stands a second without [hurt in] his eye, very hostile. Says Horus to Ra: Make my Eye as the scratch made by Anubis to my Eye when he ate his heart. Ra says to the Gods who follow after him: Hateful is the pig of Horus turning his shape [?], transforming into the abomination of a great pig. Says Horus to the Gods who follow after him: When [I placed him in his place, he went, and he has been transformed into a black pig (*Rit. Cadet*)]. Horus was in his childhood, he turned the cows of the Gods into his cattle, his goats, and his pigs. They are Amset, Hapi, Tuautmutf, and Kabhsenuf; their father is Horus, their mother is Isis. Says Horus to Ra: Give thou me my brother in Tu, my brother in An, and my race to be made with me for ever. A person supplies a censer [to] the conductors, upon its handle is placed the name of Horus. I know the Spirits of Tu. They are Horus, Amset, and Hapi. Lift up your faces, oh Gods of the Empyreal Gate, to the Osiris! Let him be as a Great God.

CXIII. The chapter of Knowing the Spirits of An.

[Vignette.—Deceased adoring Horus, Anubis, and Amset.]

I KNEW the secret of An, it is Horus, it is how his mother made him [in the water]. . . . The Crocodile-God Sebak, Lord of the Stream, he fishes it [for her], he finds [her], his mother grew at the proper place. Says Sebak, Lord of the Stream: I have inquired and sought after thy places, sticking my fingers under them, at the river's banks. I have terrified them with mighty terrors, the chasing was made terrible. Says the Sun: I have compelled the fishes to go to the place of Sebak, and his hands find out for him Horus in the region of fishes. Said by the Sun: No secret is this terror. Horus has laid his hands on it, and his face has opened on it, on the 1st of the month, on the 15th day, in the region of fishes. Then says the Sun: I have given An to Horus for the place of his arms, his hand is opened in An; the blaster of the enemies in them has been surpassed on the 1st of the month and on the 15th day of the month. Says Horus: I have let Tuautmutf and Kabhsenuf fish with me; they guard my belly when I am there, where the God of An is. Says Ra: Give it them with thy arrows, make them the prey of those who belong to the Land of An: Take their bodies with thee. [Again] Horus says: They are with thee, they are with me, listening to Set, who compels the Spirits of An. Let me know the Spirits of An. They are Horus, Tuautmutf, Kabhsenuf.

CXIV. The chapter of Knowing the Spirits of Eshmun [Hermopolis].

[Vignette.—Deceased adoring Thoth, Amset, and Tum.]

The forearm rains of the light Neith in Garu; the Eye . . . . at her discrimination. I knew it, I passed

through it. I knew its bringing from the Land of Hes [the South]. Men have not spoken it, nor Gods perceived it. I have come by the guidance of Ra, placing Truth to me when Nit lightens in Garu. She makes her eye according to her reckoning. I have come as a prevailer through knowing the Spirits of Eshmun [Hermopolis]. The love of knowledge is your love. I knew what was judged true.(?) Joy remained and flourished at the judgments. Hail, ye Spirits, Lords of Eshmun, for ye are known, Thoth, Sa, and Tum!

CXV. The chapter of Coming out to the Heaven, of passing the Court, and of knowing the Spirits of An [Heliopolis].

[Vignette.—Deceased adoring Ra, Shu, and Tefnu.]

I WAS great yesterday among the Chiefs. I transformed. I have shewn [my] face to the Eye of the Only One, opening the Form of Darkness. I am one of ye. I knew the Spirits of An [Heliopolis]. The Greatly-glorious does not pass over it, either opening or escaping the hand, unless the Gods give me the word; [Said] by the strangler of the race in Annu. I knew that eye, the hair of the man is on it, says the sun at the words of the king to him who was before him. Let him stand unchanged for a month. [Said] by the Sun to him who is before him. Receive the weapon for the issue of men. The weapon it is made; [is said] by him who is before him; the two brethren make it, they make the festival of the Sun. It is causing Ans to hear. His arm does not rest from making his transformations by it [into her], the Lady with the long hair, which is in An [Heliopolis], chasing those who belong to the race of this country. The chase made in An [Heliopolis] is after the race of his race. The greatest of its spectacles is when a chase is made by him to the Greatly glorious as [a] son does to his father, made are his properties by the glory of

An [Heliopolis]. I know the Spirits of An [Heliopolis], they are Ra, Shu, Tefnu.

Another Version.

I AM he who is in the midst of the Eye. I have come. I have given truth to the Sun, welcome to Set. By the brood of the red asps [?] by the blessing of Seb in the ark, by the sceptre of Anup, I have welcomed the chief dead in the service of the Lord of Things. I am the Lord of the Fields when they are white. I drink out of the pools to take away my thirst. I look to him, oh ye Gods! &c. [*Pap. B.M.* 9900.]

CXVI. The chapter of Knowing the Spirits of An [Heliopolis].

[Vignette.—Deceased adoring Thoth, Ka, and Tum.]

Oh Light in Maga, conducted by him who is attached to the Arm! Eaten is the eye [said] by its judge. I pass through it [is said] by the reader. Men do not speak, Gods do not perceive it, in turn. I have gone against all that opposes me. Have I not seen the secrets? Oh ye chief Gods of Sesennu [Heliopolis]! greatest on the 1st of the month, less on the 15th. They are Thoth, Shta-Sa, and Tum.

[*Here ends "Forms for various Occasions."*]

[The going into and out of the Hades.]

CXVII. The chapter of Receiving the Roads in Rusta.

[Vignette.—Deceased led by Anubis to a Doorway on a Hill.]

A ROAD for me to the Rusta! I am the Great One dressed as the Great One. I have come! I have come!

I have prepared things in Abydos, I have got ready a path in Rusta. Delicious to me are the things of Osiris. I am creating the water, discriminating the seat. I make way in the valley, in the Pool of the Great One! Make road expresses [figures] what I am.

CXVIII. The chapter of Approaching to Rusta.

I AM born in Rusta. I have made things for [say] those attached to the dead in the Sanctuary of Osiris. I receive old age in Rusta, I traverse the sepulchre of Osiris. I am the path by which they traverse out of the sepulchre of Osiris.

CXIX. The chapter of Coming out from the Rusta.

[Vignette. — Deceased walking from a Doorway.]

I AM the Chief, making his orb [hour]. I have come to thee. I am adored for my purity. I am clean against all filth. I am led by thee. I place my name in the Rusta. I prevail in Abydos. Depart, oh Osiris! Go round the heaven with the Sun; see the Spirits; thou art the only one going with the Sun; I have said to thee, oh Osiris! I am the divine ancestor, I have spoken, I have transformed, I do not stop in it [the Rusta] daily.

CXX. The chapter of Going in and coming out.

HAIL to thee, oh Sun! Make the bolts hold at the doorway: the sceptre at the front of Seb in that balance of the Sun. He places truth in it daily. May I quit [?] the Earth, let me go a Chief.

CXXI. The chapter of Entering after coming out.

Same as Chapter XIII.

CXXII. The chapter of Going in after coming out from Hades.

[Vignette,— Deceased approaching a Gate.]

I HAVE opened: it has rendered divine by me. Thou art the passer away of what thou hast made to grow. I am one of ye: who is with thee.(?) The serpent is approaching thee. Let him come head to head, entering the place of regeneration. I go to the boat of the Finder of Faces. Collector of Souls, that is the name of thy vessel. Curler of Locks is the name of the oars. Exciter is the name of the forepart. Doing them Ill is the name of the hatches (or oarblades). Twister of the Centre [or fingers] is the name of the great paddle. As it has been figured at my going so may it be for thee! I have been presented with jars of milk, cakes, liquids in the temple of Anupu [Anubis], or, thou hast been given what they have not done to Osiris. He goes in as a hawk, he comes out like a phœnix. He has made way, he goes in peace to the West behind the Pool of Osiris. The Osiris makes way, he goes, he glorifies Osiris, the Lord of Life.

CXXIII. Another chapter.

OH Tum, hail thou! I am Tet. I have judged the Lion-Gods. I have rubbed away the sins which oppose them. I have dissipated their grief. I have

made the crocodile at first to turn away. I have done to him what thou hast ordered. I have reposed afterwards within my eye. I am destitute of faults. I have come.

CXXIV. The chapter of Going to the Ministers [Chiefs] of Osiris.

[Vignette. — Deceased adoring four Genii of the Dead.]

He who dwells in Tattu, in Tu, in Uat builds my soul. I have ploughed the fields in person. I have mowed for [as] Khem. What is abominable, I do not eat it. What is filthy, I do not eat it. Heaps of food I have none of it, I do not touch it with my hand, I do not tread on it with my sandals, because my bread is of white corn, my drink is of red corn of the Nile.

Says the Ark and its cabin, I have brought them. I eat under the grapes and peaches. I knew what I did with Good-Arms, how I illuminated the white crown, how I twined round it the uræi.

Oh Keepers of the Gate of the Gods, who salute the earth, and make peace! Let me bear . . . Akheku has opened to me his arms where the Gods are, and listen to the words of the recipients of light and the Osiris, and the hearts of the Gods pass or listen. I protect myself, and prevail in heaven as those who fly.

Oh Builders for every God and Goddess! let him pass them by me. He has been judged [created] before the Sun, he has been judged [created] before the Gods of the Circle. The Spirit has concealed the heaven from the Gods. What I have by me is bread for them, the Gods. I have gone through the disk, I have come out through Tum, or through Ahu. I have spoken to his divine servants. I have spoken to the Spirits. I have vanquished those attached to darkness. I have sat within the Great Mahur [the Asp], where he dwells who belongs to the day. I have been there with Osiris. I repeat the words he has told

me. He has made me understand the words of the Gods. My wise Spirit comes. I have touched truth when I wished it. I am the Spirit more prepared than all Spirits, the image for the mummies of Annu [Heliopolis] Tattu [This], Suten-Khen [Bubastis], Abutu [Abydos], Apu [Khemmo], Senu.

The Osiris has been justified by [or as] every God and Goddess hidden in Hades.

[*Here ends "The going into and out of Hades."*]

[The Hall of the Two Truths.]

CXXV. The book of Going to the Hall of the Two Truths, and of separating a Person from his Sins when he has been made to see the Faces of the Gods.

Oh ye Lords of Truth! Oh thou Great God, Lord of Truth! I have come to thee, my Lord. I have brought myself to see thy blessings. I have known thee. I have known thy name. I have known the names of the forty-two of the Gods who are with thee in the Hall of Two Truths, living by catching the wicked, fed off their blood, the day of reckoning words, before the Good Being, the justified. Placer of Spirits, Lord of Truth, is thy name.

Oh ye Lords of Truth! let me know ye. I have brought ye truth. Rub ye away my faults. I have not privily done evil against mankind. I have not afflicted persons or men. I have not told falsehoods in the tribunal of Truth. I have had no acquaintance with evil. I have not done any wicked thing. I have not made the labouring man do more than his task daily. I have not let my name approach to the boat, nor endeavoured to make my name approach to the . . . . nor exceeded the ordered . . . . [?] I have not been idle. I have not failed. I have not ceased. I have not been weak. I have not done what is hateful to the Gods. I have not calumniated the slave to his master. I have not sacrificed. I have not

made to weep. I have not murdered. I have not given orders to smite a person privily. I have not done fraud to men. I have not changed the measures of the country. I have not injured the images of the Gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not spat against the priest of the God of my country.[?] I have not thrown down, I have not falsified measures. I have not thrown the weight out of the scale [?]; I have not cheated in the weight of the balance. I have not withheld milk from mouths of sucklings. I have not hunted wild animals in their pasturages. I have not netted sacred birds. I have not caught the fish which typify them. I have not stopped running water. I have not separated the water from its current. I have not put out a light at its [proper] hour. I have not robbed the Gods of their offered haunches. I have not turned away the cattle of the Gods. I have not stopped a God from his manifestation. I am pure! I am pure! I am pure! I am pure! I am pure! Pure is that great phœnix which is in Suten Khen [Bubastis]. Because I am the nostril of the Lord of the Winds, giving life to the good, the day of veiling the eye in Annu [Heliopolis] before the Lord of the Earth on the 30th Epiphi. I have seen the filling of the Eye in Annu [Heliopolis]. Let no evil be done to me in the land of Truths, because I know the names of the Gods who are with thee in the Hall of Truth. Save me from them!

1. Oh *Strider*, coming out of Annu [Heliopolis]! I have not been idle.

2. Oh *Gaper*, coming out of Kar! I have not waylaid.

3. Oh *Nostril*, coming out of Sesennu [Hermopolis]! I have not boasted.

4. Oh *Devourer of Shades*, coming out of the Orbits! I have not stolen.

5. Oh *Foul one*, coming out of Rusta! I have not smitten men privily.

6. Oh *Lion-Gods*, coming out of the Heaven! I have not counterfeited rings.

7. Oh *Eyes of Flames*, coming out of the Shrine [Khemmo]! I have not played the hypocrite.

8. Oh *Smoking Face*, coming out after entering Annu [Heliopolis]! I have not stolen the things of the Gods.

9. Oh *Cracker of Bones*, coming out of Suten Khen [Bubastis]! I have not told falsehoods.

10. Oh *Breath of Flame*, coming out of Ptahka! I have not spared food.

11. Oh *Land of Bubastis*, coming out of the Place of Mysteries! I have not caused to weep.

12. Oh *He whose Face is behind him*, coming out of the Iron Gate! I have not rejected.

13. Oh *Orbits*, coming out of the West! I have not been idle.

14. Oh *Glowing Feet*, coming out of the Darkness! I have not eaten the heart.

15. Oh *White Tooth*, coming from the Frontier! I have not plundered.

16. Oh *Eater of Blood*, coming from the Block! I have not killed sacred beasts.

17. Oh *Eater of Hearts*, coming out of the Abode of the Thirty! I have not made conspiracies.

18. Oh *Lord of Truth*, coming out of the Regions of Truth! I have not robbed the streams.

19. Oh *Turner away*, coming out of Bubastis! I have not been deaf.

20. Oh *Follower*, coming out of Annu [Heliopolis]! I have not let my mouth wander.

21. Oh *Doubly Evil*, coming out of Aa! I have not robbed things.

22. Oh *Ruler of the Dead*, coming out of the Cave! I have not corrupted women or men.

23. Oh *Beholder of what has been brought*, coming out of the abode of Khem! I have not polluted myself.

24. Oh *Chiefs*, coming out of the Perseas coming from Tattu [This]! I have not caused fear.

25. Oh *Lord of the Shrine*, coming out of Kuau! I have not plundered.

26. Oh *Supplier of Words*, coming out of the Great Place! I have not burnt my mouth.

27. Oh *Child*, coming out of Hekh! I have not been inattentive to the words of Truth.

28. Oh *Swallower*, coming out of Khenem! I have not blasphemed.

29. Oh *Bringer of Food* [*Peace*], coming out of Ssa [Sais]! I have not put forth my arm.

30. Oh *Stripper of Words*, coming out of Unas! I have not made delays, or dawdled.

31. Oh *Lord of Heads* [*Faces*], coming out of Gat! I have not hastened my heart.

32. Oh *Palace* [*Overthrower*], coming out of Uten! I have not clipped the skins of the sacred beasts.

33. Oh *Lord of Purity*, coming out of Ssa (Sais)! I have not multiplied words in speaking.

34. Oh *Tum nefer*, coming out of Ptahka! I have not lied or done any wicked sin.

35. Oh *Tum sap*, coming out of Tattu! I have not reviled the face of the king or of my father.

36. Oh *Eye in his Heart*, coming out of Sahu! I have not defiled the river.

37. Oh *Priestess*, coming out of the Firmament! I have not made length of [loud] words.

38. Oh *Supplier of the Good*, coming out of Ssa [Sais]! I have not blasphemed a God.

39. Oh *Yoker of Good*, coming out of Annu [Heliopolis]! I have not injured the Gods, or calumniated the slave to his master.

40. Oh *Yoker of Food*, coming out of his Gate! I have not made his things, I have not made his account, I have not ordered.

41. Oh *Shaved Head*, coming out of his Box! I have not augmented his . . . . I have not taken the clothes of the dead.

42. Oh *Arm-leader*, coming out of Ankar! I have not despised a God in my heart, or to his face, or in things.

Hail, ye Gods who are in the Hall of Truth without any deceit in your bellies, living off the dead in Annu [Heliopolis], devouring their hearts before Ḥorûs in his disk! Save ye me from the God Aa, feeding off the chief vitals the day of the great judgment. Let the Osiris go; ye know he is without fault, without evil, without sin, without crimes. Do not torture, do not anything against him. He lives off truth, he is fed off truth, he has made his delight in doing what men say, and the Gods wish. The God has welcomed him as he has wished. He has given food to [my] the hungry, drink to [my] the thirsty, clothes to [my] the naked [ness], he has made a boat for me to go by. He has made the sacred food of the Gods, the meals of the Spirits. Take ye them to him, guard ye them for him. Therefore do not accuse him before the Lord of the Mummies; because his mouth is pure, his hands are pure. Come, come in peace, say those who see them, because the Osiris has heard the great words said by the Ass and the Cat in the house of Pet, whose mouth is twisted when he looks, because his face is behind him. He has been let off. The Osiris has seen the Pool of the Perseas which is in the midst of the Rusta [Plains]. He it is who confides me to the Gods, known in their lands. He has come along to touch perversion and truth. He is pure at the placing of the balance in its place in . . . .

Oh, Taller than his box, [?] Lord of the crown Atf, to whom has been given the name of Lord of the Winds! save the Osiris from thy waylayers or thy delusion [?] which cause defilement or annihilation to the unenveloped, for the Osiris has done Truth to the Lord of Truth. He is pure, his heart is pure, his fore part is in the pure water, his hind part is in the distilled waters,

his middle is in the well of Truth. No fault has entered into him. The Osiris is pure by that well of the South of Hetp and the North of the fields of Sas'hem.

The Gods of the Pure Waters, who are there on the fourth hour of the night and the eighth hour of the day, with the representation of [to record] the hearts of the Gods after they cross from night to day, the Gods say to them, "Let him go to the Osiris." "How so?" say his opponents. "Show thy name to them." I am the Osiris. Growing under the Flowers which belong to the Palm-Tree is the name of the Osiris. — "Pass away hence," they say to him.

I have crossed by the Northern fields of the palm tree. Explain what thou hast seen there. It is the footstep and the sole. Explain thou to them what I have seen, or what thou hast seen, hailed in the Region of the Captured. Let him explain. They have placed to thee the warmth of flame [a flaming lamp] and an amulet [handle] of felspar. Explain to him what thou hast done. I have buried myself in the well of the Pool of Salt [?] at night-time. Explain what thou hast found in it. The wells of the Pool of Salt are that sceptre of stone which I or thou hast made. Say has the Osiris made it. Let him explain. The sceptre of stone — its name is Placer [Giver] of the Winds. Explain to him why thou hast made for him the warmth [lamp] of fire and the amulet [handle] of felspar after thou buriest him. The Osiris prays after he has made them. He has quenched the lamp, he has put on the amulet, he has made a mouth or a drop. You may go and enter the Hall of Truth. You have known us.

I will not let you go over me, says the Sill, unless you tell me my name. The Weight [?] in the right Place is thy name. I will not let you go by me, says the Left lintel of the Door, unless you tell me my name. The Returner of the True is thy name. I will not let you go by, says the Right lintel of the Door, unless you tell me my name.

The Returner of judged Hearts is thy name. I do not let you cross over me, says the Floor of the Door, unless you tell me my name. The Bow of Seb is thy name. I do not open to you, says the Key, unless you tell me my name. Produced or Born of Mut is thy name. I do not open to you, says the Key-hole, I do not let you pass, says the Lock of the Door, unless you tell me my name. The Life of Sebak, Lord of Ba, is thy name. I do not go back, I do not unfold, says the Door, unless you tell me my name. The Fold of Shu which he has placed beside [to protect] Osiris is thy name. We do not let you pass by us, unless you tell us our names, say the Planks of the Door. Sons of Vipers are your names.—You have known us, pass on.

You do not tread me, says the Floor of the Hall on the spot to him—I am pure, because I do not know the name of thy feet by which thou treadest on me. Tell them to me. The Passer [?] of Khem is the name of the left foot, the Opener of the Heaven for [or the hair of] Nephthys is the name of the right foot.—Tread on, for you know us.

You have not passed yet, says the Doorkeeper, unless you tell me my name. Toucher of Hearts, Searcher of Bellies, is thy name.—Let him be introduced to Ma ti in his hour.

Explain the God in the hour. Thou art called Reckoner of the Earth. Explain; the Reckoner of the Earth is Thoth. Says Thoth: Let me come to thee where the Osiris comes to be introduced, to explain them by me. Or, I am pure from all sins: I am free from the curse of those in their day. I am not as they are. Introduce him. Let me not be introduced to the ceiling of flame, the circuit of which is of living uræi; its floor is of water; its traverser is Osiris.

Go forth, you have been introduced. Thy food is from the Eye, thy drink is from the Eye, thy meals are from the Eye: the Osiris has been justified for ever.

Said by a pure person, girdled in real linen, and shod in white sandals, anointed with fragrant oil [ant], he offers food and drink, cattle and geese, and flaming incense. When thou hast made this figure, paint it on a white ground in red, throw it away on a field in which no horse has trod. If this book has been made by him, it endures to his descendants' descendants, without fail. He will satisfy the royal relatives. He will have given him bread and cakes, wine and flesh off the altars of the Great God. He will not be cut off at any gate of the West. He is led along with the kings. He is in the service of Osiris [dressed] in real linen for ever!

In the Hall of Justice. Osiris in his shrine. "Osiris the good being, living Lord, Great God, eternal ruler, dweller in the plain [Rusta] of Hades, dwelling in the West, great good Lord of Abydos, king for ever!"

Before the Devourer. "The destroyer of the accusers, the Devourer, mistress of the West." The "Place of [new] Birth." A cubit with human head. "Commencement. Dandler." Male and female figure.

Before Thoth registering. "Says Thoth, Lord of Sesennu [Esmun], Lord of divine words, Great God, resident in Heshar, he has given the Osiris his heart in its place."

The Balance, before Anepu. "The dweller in the divine Gate says: the heart goes to its place in the balance complete." "Horus" . . . . before the God Horus.

Truth; "Truth, who dwells in the West, she let his name be in his house, and accompany his Gate for ever." Truth facing the Osiris. Rejoice in Truth, thou hast come to Hades . . . thy existence is at rest.

"Says the Osiris: Place me before thee, oh Lord of Eternity! I have no sins, no perversion. I do no [evil] things to him. I have done what men say, what the Gods wish on it [earth]. Hail, dweller of the West, good being, Lord of Abydos! Let me pass the roads of darkness, let me follow thy servants in the Gate, let me come out of Rusta from the Hall of Truth, let me cross the lintel of the Gate."

[*Here ends "The Hall of the Two Truths."*]

[The Gods of the Orbit.]

CXXVI.

[Vignette. — The Basin of Purgatorial Fire with four Apes and four Jets of Fire.]

Oh great Four Apes, seated in front of the boat of the Sun, sending truth to the Universal Lord, judging my deficiency and my abundance, welcoming Gods with the fire of their mouths, giving divine offerings to the Gods, meals to the Spirits, living in truth, fed with truth, without fraud, who abominate wickedness! Extract ye all the evil out of me, obliterate ye my faults, annihilate my sins, guard ye, and give ye me to pass the Pylon to go from the plains [Rusta]. I pass through the secret Pylons of the West. Ye ought to give to me food and bread like the Spirits who are going in and coming out of the Rusta [plains]. Thou mayest go, we obliterate [pardon] all thy faults, we annihilate all thy sins. Thou hast been severed from the world [earth], we dissipate all thy sins. Thou hast severed thyself from earth, thou hast dissipated all the sin which detained thee. Come to the Rusta. Thou openest [passest] the secret doors of the West. Thou comest forth and goest in as thou wishest, like one of the Spirits hailed daily within the horizon.

CXXVII. The book of Worshipping the Gods of the Orbit; said by a Person when he approaches to them to see that God within the Gate.

[Vignette. — Deceased adoring Osiris bare-headed, Sebak, and Snake-god; and three Dæmons, two human, one cow-headed, with feathers on their heads.]

Hail, ye Gods of the Orbit, dwelling in the West! Hail, ye Lords, keepers of the Gate! Come along, appear before Osiris, get ready, worship, strangle ye the enemies of the Sun! Shine ye, dissipate ye your darkness! Behold ye your chief! live ye as he lives. Hail ye him who

is in his disk! pass ye me to your road. My Soul enters your recesses, I am one of ye. I put forth blows against the Apep [Apophis], strangle ye the wicked in the West.

Thou hast spoken truth against thy enemies, oh Great God, in his disk. Thou hast spoken truth against thy enemies, oh Osiris, Lord of the West! Thou hast spoken truth against thy enemies on heaven and earth, oh the Osiris in the South, North, West, and East. He serves Osiris who dwells in the West. He is ordered before him in the valley. He is justified before the great chiefs. He is justified in the Gate, like the shades [stars]. His Soul is as smoke against the devourer of bodies of the dead, flying over the dead, hidden from the suffocaters. Giving truth to all the created just Spirits who serve the Tasar, in all the places in which the Soul lives, adoring like the Sun, adoring like Osiris.

The deceased passes, open ye the Gates of the gateway, prepare ye his Hall when he comes. Justify ye his words against his accusers. There is given to him the food of the Gods of the Gate. There has been made for him the head attire which belongs to him, as dwelling in the hidden place, as the image of the great Waters, true Soul of a created Spirit, prevailing with his hands and arms. The Lion-Gods say to them, Very great is the deceased. They rejoice at him, they adore him, with their arms, they give to him their emblems, he has lived. The Osiris has been crowned as the living Soul of the Sun in the heaven. He has made all the appointed transformations, he has been justified before the chiefs. He has passed through the Gate on heaven and earth like the Soul of the Sun.

The deceased says: I have opened the Gate of the heaven and earth, the Soul of Osiris rests there. I cross through their Halls. They adore when they see me. I go in as I like, I come out as I choose. I go along, no defect or evil is found in me.

CXXVIII. The chapter of Adorations to Osiris.

[Vignette.—Deceased adoring Osiris, Isis, Horus, and Nephthys.]

HAIL, oh Osiris! revealer of good, justified, son of Nu, the eldest son of Seb, the great one proceeding from Nu, the King dwelling in the midst of the regions of the great winds, dwelling in the West, Lord of Abydos [East], Lord of things created, greatest of Spirits, Lord of the crown, in Suten khennu [Bubastis], Lord prevailing in the region of the great winds, Lord of the house, greatest of the Spirits in Tattu, Lord of numerous things and festivals in Tattu! Horus proclaims his father Osiris everywhere. Isis and her sister Nephthys follow. Thoth speaks by the great intelligence which is in his belly and comes out of his mouth, welcomed is Horus by the Gods. Lead on Horus, son of Isis, support thou thy father Osiris.

Oh Osiris! I have come to thee. I am Horus, I have avenged, I have lived this day off meals of food and drink, oxen and geese, and all the good things of Osiris. Mayest thou be led along! Oh Osiris! I have smitten for thee thy enemies. I have been avenged upon them. I am Horus, upon that good day, on a good festival, with thy Spirits. He has been proclaimed by him on that day to thy followers [thy companions].

Hail, Osiris! thou hast come, thy genius with thee. Thou art at peace in the name of Ka and Hetp. He is (the genius) spiritualised under the name of Akhu, he is adored under the name of Kfa. He has got ready thy path under the name of Apheru. Oh Osiris! I have come to thee. I place all thy enemies under thee everywhere, thou art justified before the Associate Gods!

Oh Osiris! seize thy mace, place thy steps under thee—pass the food of the Gods,—pass the food of those who are in their resting-places. Give thou thy greatness to Gods, thou hast been made the Great God,

thou art with them as their mummy, thou wilt prevail over the Gods, thou hast listened to Truth on that day.

Said offering to that God on the Uka festival.

CXXIX. The Book of Instructing a Person how that he can stand at the Boat of the Sun Ra, with those that belong to him.

[Vignette. — Deceased rowing the Nycticorax Heron to Osiris, having a *tat* placed behind him.]

THE Osiris conducts the heron Bennu to the East, Osiris to Tattu, he has opened the gate of the Nile, he has cleared the path of the Solar orb. He has led Socharis on his sledge, he has strengthened the crown in a moment? He has served, he has adored the disk of the Sun, he has associated with the adoring Apes, he is one of them, he has made the second after Isis, the third after Nephthys, he has strengthened their spirit, he has bent his fingers, he has stopped the [wicked] accuser, he has turned back his feet. He has given to the Sun his arms, his subjects have not stopped him. The deceased prevails, the Eye prevails also. [Should it be divided in two he is (as) the egg divided from the Silurus].

Said over the figure painted in the picture on a slip of clean papyrus, by the point of a felspar polisher, on a yellow ground [scented water], and placed on a person's knees: "He is not detained, he goes to the boat of the Sun at sunset daily. Thoth clothes him when he comes out in fine linen." Paint him in good style in the boat of the Sun, also by the point of a felspar polisher, tell him to wrap up the slip having sealed the book in it.[?] "The Osiris having set up the tat and prepared the buckle, proceeds wherever he likes. The mouth is welcome, says Thoth to the Sun, the . . . has been welcome to its master Ra. Replies Thoth: "Clothed is his soul when it comes forth, going to the boat of the Sun. The body is to remain in its place." [This chapter is a repetition of Chapter C.]

The linen bandage of Tani, a female, belonging to Sir C. Nicholson, Sydney, Australia, had the following: — The boat had Isis, Thoth, Kheper, Shui, and Tani. It was preceded by, "Say the Gods who

belong to the Sun: 'We make the Osiris Tani, the justified, to stand at the boat of the Sun, coming forth justified before Horus in his disk; she is declared true against her accusers.'"

[*Here ends "The Gods of the Orbit."*]

[The Passage to the Sun.]

CXXX. The book of Vivifying the Soul for ever, of letting it go to the Boat of the Sun to pass the Crowds at the Gate. Done on the Day of the Birth of Osiris.

[Vignette.—Boat of Ra, two Gods and a Pilot.]

THE heaven is open, the earth opens, the South opens, the North opens, the West opens, the East opens, the Southern zenith opens, the Northern nadir opens, the valves of the door open, the gateway of the Sun opens. He proceeds from the horizon. He has unclosed the doors of the ark. He has opened the doors of the cabin. Shu has given him breath, Tefnu.t created him; they serve in his service.

The Osiris serves the Sun. He has received his due reward at the shrine; like Horus, he goes to the recesses of his place, to the sanctuary of his chest. The God leads him where he has wished. The Osiris has acted truly, he has gone through its course. The Osiris has made this justification. He has prepared the chest. He hates the opposition of Abs or Khabs or the Beast. There are no shades where he is. He has not been turned back by the Sun, or by Osiris; he has not been turned away for what he has done with his hands. The Osiris does not walk in the Valley of Darkness, he does not go in the Pool of the Damned. He is not in the fissure [trap] a moment. He knows no terror in the place in which he is, for he can take his head behind the block of Setp.

Hail to ye, Feet! The God has grown hard with the mysteries of his hand, the God dissipates the extremities [?] of Seb by light. Let him be delighted, for

the old and young pass to him when they see Thoth is in the mysteries. He gives delight to millions, he passes through matter, he chases injury from the form of the Osiris in his place. He has carved his stick, he has taken his wig where the Sun is. He is the great Passer, the chief shining out of the place which the Gods have made him. When he turns back from his place they correct his faults and omissions. The Osiris corrects his faults, he delights the Sun and Osiris, he has passed the horizon of the Sun. He has made his boat, he has gone forth, he has shone through means of Thoth. He has adored the Sun, Lord of the Hill, he goes and has smitten his wicked enemies. The Osiris does not deceive [reject] the dead [mummies] with his mouth. He has said to him: The Osiris has not been turned away from the horizon, or from the Sun. He is Osiris. He has not been rejected from his great boat. He rests on his legs while his name is in the mouth of the Sun, in the belly of the Osiris, listening to his words.

Glory to the Sun, Lord of the Horizon! Osiris, Lord of the West! Hail, thou who purifiest mankind, who soundest the heaven at the great place, making the boatmen to go along! Make thou the Osiris come, —he has arranged truth while there is . . . from the West. He has been at enmity with the Apophis. He, the Osiris, is the Lion-Gods. He has prepared defence for his followers at the great Place. Listen thou to him.

The Osiris goes in company. He has overthrown the Apep for the Sun daily. He has not escaped his vigilance. The Osiris has worked, he has received peace offerings. Thoth provides him with what he has made. He has made truth approach him at the head of the great boat, having justification like the assembled Gods. He has prepared millions, he has passed his billions. They have allowed the Osiris to go. The circle of the ministers of the Sun is before him, his blessings are after him. Come. Truth exclaims, she approaches her Lord; glory

is given to the Universal Lord. The Osiris has taken a stick, he has struck Nuher [Firmament] with it. It has given glorious light, as if he had never been at rest. He has announced to the Sun what he has done; he has dissipated the injury; he has seen his blessings, he has set in order his boatmen, he has gone round, he has gone forth to the boat in the heaven. He has risen from An tu. The Osiris his eye reposes, his legs sit in the great boat of Kheperu, he is made; his words are made. He then goes round the heaven to the West. The Shades [stars] stand without joy for him. They receive the tow-line of the Sun from his ministers. The Sun goes round, he has seen Osiris, he has ordered Osiris in peace, he is neither stopped nor turned away, he has not been taken; [is said] by the fire of thy orb. Nothing comes out of thy mouth to him by which he has been turned away. The Osiris does not walk among the crocodiles, what he hates is the fishers. They have not pursued him. The Osiris comes to thy boat, he takes thy seat. He has taken thy body. He goes along the path of the Sun. He prays to stop that noose coming out of the fire to thy boat. That great leg, the Osiris knows it; it does not follow thy boat when the Osiris is in it. He has made the divine food of the Gods, the meals of the Spirits.

Said over the figure of the wise dead placed in that boat. When thou hast made an ark in it on its left hand and a cabin on its right, present to them food and drink, cattle and geese, burning incense, and all good things on the birthday of the Osiris. When all this is done his soul lives for ever, it does not die again, owing to the shut gate, entering the recesses in Hades, finding the palace of the great house of the king Hept-makheru, found in the region of the Hill, which Horus made for his father Osiris, the revealer of good, the justified. While the Sun looks at that Spirit in his own limbs he has seen him made divine. Great is his terror, great is the fear of him in the heart of Gods, Spirits, and the dead. For his soul lives for ever, he does not die again in Hades, he is not annihilated the day of weighing words. His word is true against his enemies. His food is off the altar of the Sun to the end of every day.

CXXXI. The chapter of Going forth to the Heaven where the Sun is.

THE Sun is shining on that night. Every one of his servants is living [among] the servants of Thoth. He gives a crown to Horus on that night. The Osiris delights while he is one of the same. His enemies have been corrected with the arrows of the Osiris, the servant of the Sun, receiving his sustenance. He has come to thee, his father, oh Sun! He has followed Shu, he has saluted the crown, he has taken the place of the Hu, enveloped in the plait which belongs to the road of the Sun, when [in] his splendour. He has chased that chief everywhere in the horizon. The Crowns stop him. Thy soul, oh the Osiris, is carried after thee: thy soul is supported by . . . thy victory and thy terrors.

The Sun has issued his commands in heaven. Oh thou Great God in the East of the heaven! thou proceedest to the bark of the Sun as a divine hawk of time. He has issued his commands, he strikes with his sceptre in his boat or bark. The Osiris goes to thy boat. He is towed in peace to the happy West. Tum speaks to him.

Say thou who hast gone, oh Serpent of millions of years! — millions of years in length, in the quarter of the region of the great winds, the pool of millions of years. All the other Gods return to all places — stretching to where is the road belonging to him — millions of years are following to him. The road is of fire, they whirl in fire behind him.

CXXXII. The chapter of Making a Person approach to see his House in Hades.

[Vignette. — Deceased approaching a Gate.]

I AM the Lion-God coming forth with a bow. What I have shot at is the Eye of Horus. It is at the time when the Osiris sought the well, going in peace.

CXXXIII. The book of Instructing the Dead to be in the Heart of the Sun, made on a Day of the Month.

[Vignette. — Deceased paddling the Sun in the Ark of his Boat.]

THE Sun rises from his horizon, his Gods are behind him. When he comes forth from the Amenti, the despisers [?] fall down in the eastern horizon of the heaven at the words of Isis. She has prepared the path of the Sun, the great chief.

Thou mayest approach, borne, oh Sun! in his chest. Thou snuffest the winds, thou swallowest the North wind, thou eatest the heart, thou exhalest thy heart, the day when thou inhalest that truth. Thou stretchest thy servants who bring the boat in heaven — perceiving as the perceivers of thy word. Thou preparest thy bones, foldest thy hands, thou placest thy face to the happy West, coming there [thou art] seen daily. Thy figure then is a figure of gold, having the circle of a disk in heaven, having the form of a circle, [?] seen daily.

Oh rejoicing in the horizon, hailing from thy ropes; oh Gods in the heaven, beholding the Osiris! give ye glory to him as to the Sun. He is the chief, requiring the crown the day of making its prayers [or wreaths]. He is the Osiris, the only one ever coming from the body, the head of those who belong to the race of the Sun.

The Osiris is as well spoken [?] on earth as in Hades, the Osiris goeth forth, like the Sun, lord of the paddle. The Osiris has never been set to rest in this land for ever. Beautiful is what he sees with his eyes and hears with his ears. True, true is the Osiris . . . in Annu [Heliopolis]. He is like the Sun, distributing the boatmen to serve Nuher. He has not been spoken of, seen, perceived, or heard in the mystical house of Cross-head [or Fire-face]. The adorations of the Osiris, hail, divine limbs of the Sun, traversing the firmament in thy boat, when that God has assumed the type he likes [?] the hawk, greatest of transformations.

Said of a boat four cubits long, painted in green, with its accompaniments. Make the heaven below it with stars, wash and steep it in natron and incense. When thou hast made the figure of the Sun on a piece of papyrus painted in yellow, place it in the boat. When thou hast made that deceased where thou wishest in that boat, he is towed in the boat of the Sun. The Sun himself sees him in it. Do not let any one see it except thyself; or thy father or thy son. Having kept it well, prepare the dead, the delight of the Sun. It makes him prevail as the Gods, for the Gods look upon him as one of themselves, the dead fall on their faces when they see him. He is seen in Hades as the boatman of the Sun.

CXXXIV. The Adoration to the Sun; the Day of the Month of going in the Bark.

[Vignette.—Deceased adoring the Boat of the Sun, in which are the Hawk of Haroeris, Tum, Shu, Tefnu, Au, Khons, Osiris, Horus, Isis, and Nephthys.]

Hail, oh thou Sun in his ark shining with his light, gleaming with his gleam! detaining millions at his wish, placed in the face of those who see; the Creator in the midst of his boat, who smiteth the Apophis daily, say for the children of Seb, who smiteth the enemies of Osiris, they are crushed by the boat. Horus smites off their heads to the heaven (as) for the fowls, their thighs to the earth for wild beasts, to the waters for the fishes. The Osiris crushes all evil Spirits, male or female, whether they go from heaven or earth, come out of the waters or cross from the tips of the stars. Thoth cuts them up, — a stone out of the buildings of those who possess the ark of Osiris [?]. The Sun is that Great God, the greatest of smiters, the most powerful of terrifiers, he washes in your blood, he dips in your gore. For the Osiris crushes them in the boat of his father the Sun. Horus is the Osiris. His mother Isis produced him, Nephthys nursed him, likewise they made the conspirators of Set to turn back for Horus. When they see the crown placed before him they fall down on their faces. Osiris Onnophris has made his justification against his enemies in heaven, on earth, amongst the chief of the Gods and Goddesses.

Said over a hawk in the boat with a crown on its head, and the figures of Tum, Mau, Tefnu, Seb, Nupe, Osiris and Horus, Isis and Nephthys, painted yellow upon a piece of papyrus. Placed in this boat is the figure of the deceased, his body of cedar; wax the limbs of the God with wax; bring unguents. Place behind it these gods; offer to them burning incense, fowls and food. Adoring the Sun he is true, in real linen, millions of times.

CXXXV. Another Chapter, said when the Moon is young in the Month.

THE Osiris has bandaged or opened the wound (in) the body of the heaven. It is bandaged, the good Horus cures it daily, the greatest of created types, offering at the time, dissipating the injury from the face of the Osiris, making it go. He is the Sun as he is conducted along. He is the Four superior Gods of the Upper place. The Osiris has approached in his day, coming by his rope to the Beings.

If this chapter is known, he is a wise Spirit in Hades; he does not die a second time in Hades. He has eaten where Osiris is. If he knows it when on earth, he has been adored like Thoth; [is said] by the living. He does not fall down a moment to the king [Sut] or the heat of Pasht. He goes out to the great and good chief.

CXXXVI. Another chapter, made on the sixth Day of the Month, the Day of being conducted in the Boat of the Sun.

[Vignette. — Deceased paddling the Sun.]

THE Shades in Annu [Heliopolis], the beings of light in Kar protect him. Mesta weaves his clothes, she fashions the blade [?]. The Osiris disputes with them at the recesses which are in the halls of the Gods. The Osiris penetrates in the boat, he has . . . his chiefs when he came out of it to the heaven. They tow him along with the Sun; the Osiris is towed in it by the ropemen, stopping the dissolution of the leg of the Firmament at the growth of the weak. (?) Seb and Nu are delighted in their hearts, repeating the name; Growing

light, the beauty of the Sun in its light, is, in its being an image, as it is said, for the Great Inundater, the father of the Gods, the suppliers of delicious taste in the heart. He is unbroken, a Lord crying out when the Gods raise the paddle, adored, praised, prepared against [for] the Gods. Save thou the Osiris from the attack made against him at that crossing. His heart fails. Give thou the Osiris support against Gods, Spirits, and the dead. The Osiris prevails as Lord of the powerful. He is the Lord of Truth, he has done what has been ordered. His actions are the actions of the Sun in Heaven. Let him cross in thy boat, oh Sun! in peace. He makes way, he tows thy boat, his actions are thy actions. He it is who stops the annihilator of the Sun daily. He has come like Horus, preserver of the horizon. He has put aside the Sun in the corner halls of the horizon. He has rejoiced the Gods by his stopping. Great are Thoth and the Osiris. Snares have not taken him; those who guard their halls have not smashed him. The Osiris is a hidden face within the hall and over the shrine. The Osiris passing words to the Sun, he has come, he has been introduced, thou hast prepared his terror. He is making this heart prevail, constantly offering and making peace.

Said of a person in the form of a Spirit placed in that boat. Then, having washed and steeped it, place burning incense before the Sun, bread and drink, flesh and geese; that passage takes place in the boat of the Sun. If the Spirit has been thus treated, he will be among the living, he does not decay for ever, he is as an immortal God, no evil thing injures him. He is as a Spirit created in the West. He never dies again. He has eaten and drunk with Osiris daily. He has been towed with (or by) the kings, he has drunk out of the streams of the river, he makes it his delight that he comes out at the day like Horus. He has lived and is like a God, he has been adored, [said] by the living like the Sun, he has contended for thee much. Do not let any one see it except thyself.

CXXXVII. The chapter of Lighting a Spark.

[Vignette. — Deceased seated amidst four Lamps.]

I HAVE come to the Sun, the Sun has come. I am the Eye of the Sun, Horus, Osiris, hastening to prepare thy protection, they impart their protection to thy face, Oh Osiris, eternal ruler, illuminating the night after the day! Oh the Osiris, the Horus! thy hand is as the hand of Osiris dwelling in the West, the Eye of Horus is on them. Oh the Osiris, overthrown are all thy enemies! Oh Osiris, who dwells in the West! (oh) the Osiris!

CXXXVII. (*bis.*) The chapter of Lighting a Candle.

[The Vignette represents the Goddess holding a Torch or Candle to a Flame in a Lamp.]

THE Eye of Horus comes (bearing) light, the Eye of Horus comes bright. It comes in peace. It shines like the setting Sun from the horizon. It bruises the conspirators of Set at the feet of him who brings it. It takes its light to him. It brings its spark to the one when it goes. It comes to the feet of the heaven after the Sun in the hands of thy brethren, oh Ra! The Eye of Horus lives in the great house. The Eye of Horus lives. It is Anmutf. [*Papyrus, B. M.* 9900.]

CXXXVIII. The chapter of Going to Abydos.

[Vignette. — Deceased adoring the Standard of Osiris, a Pole and Sun.]

OH chief Gods belonging to Abydos! the companions assembled, and all alike. We (ye) come with joy, stopping me. I have seen my father Osiris. I have been made and emanated from his nostril. I am the Horus of Kam.ka, issue of the red one [Desert]; taking like him who is invincible: his hand is strong against his enemies, supporter of his father, snatched from the waters of his mother, striking his enemies, correcting the aggressors in silence. [?] Oh Catcher with the

snare, Ruler of millions, Chief of the earth, taking the house of his father by [in] his arms! that is the Osiris.

CXXXIX. The Adoration of Tum.

HAIL, Tum! hail, Khepera! I am Thoth, I have weighed the Lion-Gods, I have corrected evil, I have dissipated their grief, I have made the crocodile (*at*) first to turn aside, as thou hast ordered him. I have reposed in the middle of my Eye. I am free from faults. I have come.

CXL. The Book made on the 30th of Epiphi, when the Eye is full on the 30th of Epiphi.

[Vignette — Deceased adoring the Jackal of Anubis on a Doorway, the Eye, and Ra.]

THE Paddle of the Light of the Horizon rises. Tum rises from the stench [?] of the river, a Spirit shining in heaven, an abode capped with joy. Among them is an image like their form, a joyful speech from the chest, addressing the (one) coming from the gateway, flattering from the mouth of Tum, the Lord of the Horizon. He orders in person the Gods, the servants of his person, his person shows thee his face! or he causes the Eye to be taken (or called). Grant me my limbs, he has placed victory in all my arms; supplying to them his Coming out, his mouth, and his person. His Eye [his Spirit] is at peace in its place on (or over) his person at the hour of the night, full, the fourth hour of the earth, complete on the 30 Epiphi. The person of the Eye is then before the Gods. The person shines as he did at first. Ra and Tum, Uga [the Eye], Shu, Seb, Osiris, Seti, Horus, Mentu, Bah [the Inundation], Ra, Aions, Thoth, Na.au [Air], Geta, Nuhar, Isis, Nephthys, Athor, Nukht, Mera, Ma, Anepu [Anubis], the Land of eternal birth, the Soul of the body of the Sun, have come out of his head.

The eye having been veiled before the Lord of that

Land, it has been made full and at peace [sets]. As for Gods ye rejoice on that day. Their hands they hold [it]. When the festival of each God is made they say: Hail to the discourse with the Sun. The boatmen tow the boat, and overthrow the Apophis! Hail to the discourse of the Sun! Kheper makes his transformations. Hail to the discourse from the Sun in which he rejoices to bruise his enemies! Hail to the discourse of the Sun, to bruise the heads of those born evil. Adoration of [Come to] the discourse of the Osiris.

Said over or on an eye of real or false lapis lazuli: the mouth is washed with gold, offer all good and pure things before it, when the Sun, places it on the 30th Epiphi, make also a second eye of red jasper. A person then places himself in whatever direction he has wished. This chapter being said in the boat of the Sun, the person is towed with the Gods as if he were one of them: he is borne along out of Hades. Besides saying this chapter likewise there are the offerings at the filling of the (two) eyes; four altars to the Sun and Tum, four altars to the Eye, four altars to the said Gods; there being on each of them of bread five loaves, of conserve five loaves, five bits of meat, one ounce of frankincense, one ounce of flour, and one slice of flesh.

[*Here ends "The Adorations to the Sun."*]

[Festival of the Names of the Gods.]

CXLI. The book of Preparing the Spirits to know the Names of the Gods of the Southern and Northern Heaven, the Gods in the two Orbits, the Gods who traverse the Gate. It has been made to a Person for his Father and Mother. It is the chapter of the Festivals of the West when he is instructed, he is the Delight of the Sun, the Delight of the Gods, he is with them. Said on the Day of the Ninth Festival by the Osiris. An Offering of Food, Drink, Oxen and Geese Slices, and burning Incense is offered to Osiris in all his Names by the Osiris.

To Osiris who dwells in the West, Lord of Abydos [East] (four times).

To the Lord of the Orbits.

To Nuhar, father of the Gods.

To Ma [Truth], the daughter of the Sun.

To the Boat of the Sun.

To Tum, the creator.
To the Great Gods.
To the Little Gods.
To Horus, Lord of the Crown.
To Shu and Tefnu [Gemini].
To Seb and Nu.
To Osiris, Isis, and Nephthys.
To Hat ka, the Universal Lord [Mystical Cow].
To the Sister of the Heaven, the divine [Mystical Cow].
To Hebi, the Saah (Mummy) [Mystical Cow].
To Amenti who dwells in her house [Mystical Cow].
To the Greatly beloved, red-haired [Mystical Cow].
To the Giver of Life to her Skin [Mystical Cow].
To the Name strong by work [Mystical Cow].
To the Bull of the Cows.
To the Good Paddle, opener of the Disk.
To the Good Paddle of the Northern Heaven.
To the Whirler, traverser of the Earth.
To the Good Paddle of the Western Heaven.
To the Spirit in the House of Eagles.
To the Good Paddle of the Eastern Heaven.
To Khenti dwelling in the Red House.
To the Good Paddle in the Southern Heaven.
To Amset, Hapi, Tuautmutf, and Kabhsenuf.
To the Southern Passage [or Place].
To the Northern Passage [or Place].
To the Ark and Cabin.
To Athor.
To Thoth, the husband of Truth or Bull of the West.
To Thoth, weigher of the words of the Gods.
To Thoth, traverser of the Gods.
To the Gods of the South and North.
To the Gods of the West and East.
To the Gods. . . . .
To the Gods of the Great House, to the Gods of the abode of Flame.

To the Gods of the Place, the Gods of the Horizon.
To the Gods of the Field, the Gods of the Orbits.
To the Roads of the West, the Roads of the East.
To the Passers through the Gates of the Doorway.
To the Doorkeepers of the Gateway, the Doors of the Gateway.
To the secret Doors of the Gateway.
To the secret Faces, the Guardians of the Gate.
To the Doorkeepers of the same Givers of Reproaches.
To the Keepers of the Places prepared for the Good, or making good.
To the Braziers giving fire to the Altars.
To the Openers, the extinguishers of Flame.
To the Flame in the West.
To the Givers of justification to the Spirit.
To the Preparation in the West.
To the East and its type.
By the Gifts of the Osiris, the justified.

CXLII. The book of Preparing the Dead, that he may go, walk, and come out as the Day in all the Transformations he wishes; knowing the Name of Osiris in all the Places where he wishes to be.

OSIRIS, the good being.
Osiris, the living. Osiris the living Lord.
Osiris, Universal Lord.
Osiris, preparer of the spine of the Earth. [?]
Osiris dwelling in existence.
Osiris-dwelling in grain.
Osiris, the Constellation [Orion].
Osiris the Great progenitor (?) of the Spirits of Heliopolis.
Osiris dwelling in Bounds (Tennt).
Osiris in the South.
Osiris in the North.
Osiris, Lord of millions.
Osiris, son of the leaders.

Osiris-Ptah, Lord of Life.
Osiris who dwells in Rusta.
Osiris, ruler of . . . . places, dwelling in Tattu.
Osiris who dwells in the midst of foreign lands.
Osiris, the great Soul in Tattu.
Osiris in Aah.
Osiris in Hes or the divine abode.
Osiris, Lord of the Land of Life.
Osiris in Ssa [Sais].
Osiris in Nĕgt.
Osiris in the South, or in Company.
Osiris in Tu.
Osiris in Tap.
Osiris in Neter (or as a God).
Osiris in Lower Ssa [Sais].
Osiris in Upper Ssa [Sais].
Osiris in Anrutf.
Osiris as the two Hawks.
Osiris in Sannu.
Osiris in the Gate of the House.
Osiris in Aper.
Osiris in Kafnu.
Osiris in Sekeri.
Osiris in Pet.
Osiris in his house in the Rusta.
Osiris in Taur.
Osiris in Neti.
Osiris in his city.
Osiris . . . [two crocodiles].
Osiris in Pekas.
Osiris in his house in the Land of the South.
Osiris in his house in the Land of the North.
Osiris in Heaven.
Osiris on Earth.
Osiris behind the throne.
Osiris in Atf-ur.
Osiris Socharis in the secret place.
Osiris, eternal ruler in Annu [Heliopolis].

Osiris, the issue.
Osiris in the Ark.
Osiris in Reru-tu.
Osiris, eternal ruler.
Osiris, Lord of the Age.
Osiris in Tesher.
Osiris in Sesh.
Osiris (of) the Southern Ut.
Osiris (of) the Northern Ut.
Osiris in Aa-ur.
Osiris in Aaper.
Osiris in Shennu.
Osiris in Heknu or in Heser.
Osiris in Sekar.
Osiris in Shau.
Osiris, bearer of Horus.
Osiris at the edge of the Gap (Peka).
Osiris as Truth.
Osiris in Mna [or] daily.
Osiris, the souls of his father.
Osiris, Lord of . . . places, King of the Gods.
Osiris in Benru.
Osiris, the Threshold (Tai).
Osiris over his food.
Osiris who dwells in the residence of his Cows.
Osiris in Sa.
Osiris in Sati.
Osiris in Ashru.
Osiris in all lands.
Osiris resident in the Pool of the great House.
Osiris in the roofed House.
Osiris in Annu [Heliopolis].
Osiris, second chief in Annu.
Osiris in Hemka.
Osiris in Aksh.
Osiris in the region of Nu.
Osiris in the Great House.

Osiris, living Lord in Abydos.
Osiris, Lord of Tattu.
Osiris dwelling in the thrones.
Osiris, chief, dweller of Abydos.
Osiris, chief dwelling in secret.
Osiris while living in Ptahka.
Osiris, capturing Lord, trampling the wicked.
Osiris, the Bull, resident in Kam.
Osiris, the throat.
Osiris, the parlour.
Osiris, the Sun, Lord of the Horizons.
Tum, the bull of the other Great Gods.
Ap-hern, Southern Paddle of the Earth.
Ap-heru, Northern Paddle of the Heaven.
Ptah, the great Tatt, the throne of the Sun.
Sole type (?) in the roofed House.
Seb, leader of the Gods.
Horus the elder.
Horus who dwells in Skhem.
Horus, son of Isis.
Skem, the king, the powerful Horus.
Anmutf, the pure place of the Great House.
Khnum, Horus the peaceful.
Horus Skhai.
Horus dwelling in Khati.
Horus-Thoth.
Han-har.
Anepu who dwells in the divine parlour.
Nu-har.
The Goddess Isis in all her names.
Ru-Skhai.
Shenti.
Hekti.
The Barge of the Eternal Lord.
Neith and Selcis.
Truth.
The Cow [Athor].

The Four Places of New Birth in Abydos.
The great Place of Birth.
The Typical Place of New Birth.
The creative Place of New Birth.
The good Place of New Birth.
Amset, Hapi, Tuautmutf, Khabhsenuf.
The Uræi in the divine Abode.
The Gods, traversers of the Gate.
The Gods of the Orbit.
The Gods and Goddesses in Abydos.
The Southern and Northern Passage.
The blessed of Osiris.
Osiris who dwells in the West.
Osiris in all places.
Osiris in his place in the Land of the South.
Osiris in his place in the Land of the North.
Osiris in all the places in which his person wishes to be.
Osiris in all Halls or festivals.
Osiris in all his creation.
Osiris in all his names.
Osiris in all his disguises.
Osiris in all his crowns.
Osiris in all his decorations.
Osiris in all places.

Horus, the sustainer of his father under all his names.

Anepu who dwells in the divine Hall in all his names.

Anup, attached to the embalming and the Gods and Goddesses.

Given by the Osiris.

CXLIII.

[The Vignettes of this chapter represent a female figure, a hawk standard in a boat, a disk in a boat adoring a disk, a bark with two hawks, and a man adoring.]

[*Here ends "Festival of the Names of the Gods."*]

[The House of Osiris.]

CXLIV. The Knowing the Names of the Seven Halls.

[Vignette. — A Deity seated in a Hall with two Swords, a human- and Hawk-headed God.]

THE guardian of the First Hall of the Overthrower of numerous Forms. The name of its guardian is Sut. The name written on it is Babble.

[Vignette.—Crocodile-headed God squatting with two Swords in the Hall; behind, Ram- and Cow-headed Gods.]

The Second Hall is of the Leaper to the Front [?] The name of its guardian is Fire-face. The name written on it is Destruction.

[Vignette. — Tortoise-headed God in the Hall; behind, Ram-headed and human Deity.]

The Third Hall of the Eater of Dirt. The name of its guardian is Vigilant. The name written on it is Usaau.

[Vignette. — Ape-headed God in the Hall; behind, Ram-headed and human Deity.]

The guardian of the Fourth Hall, of the Stopper of many Words. The name of its guardian is Vigilant. The name written on it is the Great Stopper of the Vain.

[Vignette.— . . . . -headed Deity in Hall; behind, Ram-headed and Cow-headed Deity.]

The Fifth Hall is of Living off Worms. The name of its guardian is Consumer. The name written on it is Flame-face, Tosser in a moment.

[Vignette. — Ape-headed God in the Hall; behind, Ram-headed and Snake-headed Deity.]

The guardian of the Sixth Hall of . . . (Ank-ta) refuting words. The name of its guardian is Bring-face. The name written on it is Stone-face guarding the Heaven.

[Vignette.—Snake-headed God in the Hall; behind, two Ram-headed Deities, one holding two Swords.]

The guardian of the Seventh Hall . . . of those who are hard. The name of its guardian is Magnifier of Words. The name written on it is Stopper of the Broken [Rejected].

CXLV. Things to be done on the Daylight of a Festival.

HAIL, keepers of the Seven chief Staircases! made the staircases of Osiris, guarding their Halls. Oh! keeping the things which belong to the doors of Osiris daily. The Osiris knows you, he knows your names, born in Rusta, when the Gods passed, making adoration to the Lord of the Horizon, with the body of the Osiris, in the region of Tu. The Osiris received the takers in Rusta when the Gods passed through the horizon in crowds; the Osiris follows one of their passages. The Osiris adores the Lord of Light, he adores what I do. The Osiris it is. He is the Osiris made on the month, perfected on the half month: Oh orb [?] of the Osiris, Eye of Horus! Horus placed (it), Thoth placed (it) on the night he crosses the heaven justified and at peace, he traverses in the boat. May that Osiris be made greater and greater through Truth! The Osiris hates the place. The Osiris takes care. Horus, the eldest of the Sun, takes care. He has his heart made over to him. The Osiris labours that he should not be detained in the Halls. The Lion-Gods equip the Osiris among the servants of him who dwells in the West at the end of every day daily. His fields are in the fields of Hetp.

May the wise know where the things of the Osiris are made. Thoth hath written the directions for the making of the food. Anup has ordered those who belong to the food of the Osiris to [attend to] him. Do not take it from him [is said] by those who watch to capture. The Osiris is sound, like the rock of the horizon of the heaven. The Osiris is placed in the Halls of the horizon. The Gods holloa to him to stop the Osiris. The God threw dirt at him, the snare does not catch him, the Guardians of the Halls do not injure him for he is Hidden-face, within the palace and in the midst of the shrine of the God who is Lord of the Gate, at [as] the place of the gates. The Osiris is not caught by him

nor Athor. The Osiris makes way, he sends Truth to the Sun, he corrects the Apophis. The Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the Sun. The Osiris sends peace to the place which holds him. The Osiris has made a good passage in the boat. A good passage is given to the Osiris for him to come out. The face of the Osiris is rendered great by his crown. Lord of the Oar, the Osiris places himself knowing the address from the horizon to the chief. Raise your heads, pay ye attention, make way for your Lord.

Said over the passenger, who is in these pictures painted in yellow [?] and over the company of the boat of the Sun. Offer ye food and drink, and a great quantity of burning incense before them, it makes that Spirit alive. Placed before them, it lets him approach to every gate as these Gods.

Said at the gate of each Hall. Make an offering to each of them, of thighs and of the head of a red cow. Give meat to them, seven baskets full, and of the blood squeezed from the heart 100 drops, also sixteen pyramids of bread, eight biscuits, eight . . . shens, and eight . . . shenf; also eight pints of beer and eight quarts of flour, and a basin of . . . filled with the milk of a white cow, green herbs, green dates and grains of burning incense.

Said awhile after what is to be done for that passage of the boat at the fourth hour of coming out from the day; observe very carefully that time in the heaven. When thou hast made this roll let no eye see it. Then the Spirit extends his journey from the heaven and earth from the Hades. While the Spirit has attended to what he has to do, they are retaining it for him till he waits for that day in real linen for ever. [?]

CXLVI. The Beginning of the Gates of the Aahlu [Elysium], or the Abode of Osiris.

First Gate.

[Vignette. — The Deceased adoring a Hawk-headed Deity, holding in his Hands a Sword.]

Hail, says Horus, to the First Gate of the Meek-hearted! I have made a path, I know thee, I know thy name, I know the name of thy guardian God. Terrible

Mistress, high wall, crushing mistress, sparing of words, stopping the opposers, taking by stealth the Spirit of him who comes from a distance, is thy name. Vulture [Victory] is the name of the God who guards thee. I wash myself in the waters in which the Sun washes, when he has been taken from the East of the heaven. I have oiled myself with essence of cedar. I have wrapped myself in cloth of linen. I hold a stick of wood.—Thou mayest go [says the God], thou art purified.

Second Gate.

[Vignette.— Deceased adoring a Ram-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Second Gate of the Meek-hearted! I have made a path, I know thee. I know thy name, I know the name of the God who guards thee. Mistress of the Heaven, regent of the world, vanquishing the world by thy body, is thy name. The name of thy guardian is Born of Ptah. I have washed myself in the water in which Osiris washes. He made the ark and its barge in his coming forth out of the quarter, the Bull coming out of the Gates. I have anointed myself with perfume. I have wrapped myself in fine linen. I hold a stick of palm wood. — Thou mayest go, thou art purified.

Third Gate.

[Vignette.— Deceased adoring a Ram-headed Deity holding two Swords at the Gate.]

Hail, says Horus, to the Third Gate! I have made way. I know thee. I know thy name. I know the name of the God who guards thee. Mistress of Altars, great one of sacrifices, mistress of what is given to the Gods, letting the offerings pass, rejoicing the Gods the day the funeral boat departs to Abydos, is thy name. The Palm tree is the name of the God who guards thee. I have washed myself in the water in which Ptah washes when he returns to bed, turning back, the day of

showing the face.[?] I am anointed in essence of the extract of . . . I am clad in linen. I hold a stick to handle.—Thou mayest go, thou art justified.

Fourth Gate.

[Vignette.—Deceased adoring a Ram-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Fourth Gate of the Meek-hearted! I have made way, I know thee, I myself know the name of the God who guards thee. He whose sword prevails, who stops the enemies of the meek-hearted, who binds those who fail through sin, is thy name. Smiter of Bulls is the name of the God guarding thee. I am washed with the same water in which Onnophris washes when he disputes with Seth, that justification should be made to Onnophris the justified. I have anointed myself with liquid san. I have clad myself with . . . linen. I hold a stick of wood (Ta tutu). —Thou mayest go, thou art purified.

Fifth Gate.

[Vignette. —Deceased adoring a Baal-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Fifth Gate of the Meek-hearted! I have made way. I know thee. I know thy name. I know the name of the God who guards thee Lord of Fire, Lord of loud speech, universal Lord, the prayer which a person makes when he is upon earth that he should not enter thee, is thy name. Turner back of the Culpable is the name of the God who guards thee. I have washed in the water in which Horus washes, when he makes himself the undertaker [minister], the beloved son of his father Osiris. I have anointed myself with the unguent [?] of the Gods, daubing my face with the fat of a bull [?]. I hold the stick of a smiter of cowards [?].—Thou mayest go thou art purified.

Sixth Gate.

[Vignette. — Deceased adoring a Hawk-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Sixth Gate of the Meek-hearted! I have made a path. I know thee. I myself know thy name. I know the name of the God guarding thee. Capturer, greatest of roarers, is thy name. Whose length [or height] is unknown, whose breadth is unknown, whose first building is inconceivable, unknown is the number of their snakes, the Image of Night brought forth out of it, produced before the Meek-hearted, is its name. Conspirator is the name of its guardian. I have washed in the water in which Thoth washes when he makes the form [?] of Horus. I have anointed me with suet. I clothe myself in a tunic. I arm myself with a stick of wood.—Thou mayest go, thou art purified.

Seventh Gate.

[Vignette. — Deceased adoring a Jackal-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Seventh Gate of the Meek-hearted! I have made way. I know thee. I myself know thy name. I know the name of the God who guards thee. Injuring the clothed and naked, lamenting her beloved, hidden belly, is thy name. Belonging to Neith is the name of the God who guards thee. I am washed in the water in which Isis and Nephthys wash when they pass his opposition at the door of the pure place [of embalmment]. I have anointed myself with unguents. I am clad with clothes. I arm myself with a javelin. — Thou mayest go, thou art purified.

Eighth Gate.

[Vignette. — Deceased adoring a double Snake-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Eighth Gate of the Meek-hearted! I have made way. I know thee. I myself

know thy name. I know the name of the God who guards thee. Attached to its Lord, having power to do all it wishes, giving birth to the type of its Lord, or who crosses the land, millions of cubits in depth and in length, is thy name. Little One is the name of thy guardian. I am washed in the water in which Anup, or the funeral priest of Osiris, washes when he makes the preparation of Osiris. I anoint myself with cedar oil. I dress myself in a mat. I take in the hand a . . . . or the skin of a cat. — Thou mayest go, thou art purified.

Ninth Gate.

[Vignette. — Deceased adoring a Jackal-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Ninth Gate of the Meek-hearted! I have made road. I have known thy name. I myself know the name of the God guarding thee. The Fire which burns inextinguishably, melting its reservoir [?], the heat which prepares annihilation, running to kill; no salvation, no passing over from its binding, is thy name. The Terror of the greatness of his roaring, he who destroys? the body [mouth], is the name of the God guarding thee. I have washed myself in the water in which the Spirit of Tattu washes when he dips his hands in it. I have anointed myself with the ambrosia of life of the divine limbs. I have wrapped myself in a good white tunic. I hold a stick of a palm tree. — Thou mayest go, thou art purified.

Tenth Gate.

[Vignette.—Deceased adoring an Ape-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Tenth Gate of the Meek-hearted! I have come along. I know thee. I know thy name. I know the name of the God who guards thee. Tall Gates, exciter of spasms of terror to whoever has approached to it, is thy name. Scorning lofty

words, vanquishing the accusers, not making an opening within it, is thy name. Great Clasper is the name of the God guarding thee. I have washed in the water in which Astes washes when he goes to defend Set in thee within the place of the Amenti. I have anointed myself with red wax. I have provided myself with the leg-bone of a red bird, and a dog's head.—Thou mayest go, thou art purified.

Eleventh Gate.

[Vignette. — Deceased adoring an Ape-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Eleventh Gate of the Meek-hearted! I have made way. I know thee. I know thy name. I know the name which is within thee. Doubly sharp, melting the scorners, terror of every gate, repeller, the day of listening to lies, is thy name. Thou art under [holding] the judgment of the clothed and naked. [?]—Thou mayest go, thou art purified.

Twelfth Gate.

[Vignette. — Deceased adoring a Cat-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Twelfth Gate of the Meek-hearted! I have come along, I knew thee, I knew the name which is within thee. She who ravages the world, destroyer of those going in . . . . time, the Lord of Light, listening to the word of its Lord daily, is thy name. Thou art having the judgment of the clothed and naked.—Thou mayest go, thou art purified.

Thirteenth Gate.

[Vignette. — Deceased adoring a Hare-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Thirteenth Gate of the Meek-hearted! I have made a road. I have known thee through my knowledge of thy name. I know the name which is in the midst of thee. Conducting the

Gods, raising up the arm to them in glorifying their face, illuminating the waters to them who belong to thee, is thy name.—Thou art holding the judgment of the clothed and the naked.—Thou mayest go, thou art justified.

Fourteenth Gate.

[Vignette.—Deceased adoring a Lion-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Fourteenth Gate of the Meek-hearted! I have made a road. I know thee through knowing thy name. I know the name which is within thee. Greatest of Spirits, red-haired, monster, coming from the night, correcting the wicked by creation of reptiles, giving her arms to the Meek-hearted at the moment of coming and going, is thy name. Thou art holding the judgment of the clothed and naked.—Thou mayest go, thou art purified.

Fifteenth Gate.

[Vignette.—Deceased adoring a Crocodile-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Fifteenth Gate of the Meek-hearted! I have made a path. I have known thee by my knowledge of thy name. I know the name which is within thee. Lord of Pride, trampling in gore, making . . . to be extinguished the day of listening to lies. Thou art holding judgment of the clothed and naked.—Thou mayest go, thou art purified.

Sixteenth Gate.

[Vignette.—Deceased adoring an Ape-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Sixteenth Gate of the Meek-hearted! I have made a path. I have known thee through knowing thy name. I know the name which is within thee. Victorious Lord, the Arm pursuing the profane, melting with flame when it comes forth

making the mysteries of the earth, is thy name. Thou art holding a judgment of the clothed and naked.—Thou mayest go, thou art purified.

Seventeenth Gate.

[Vignette.—Deceased adoring a God holding two Swords at the Gate.]

Hail, says Horus, to the Seventeenth Gate of the Meek-hearted! I have made a road. I know thee by knowing thy name. I know the name which is within thee. Greatest in the Horizon, Lord of gore, trampling in blood, monster, prevailer, mistress of dissolution. Thou art holding a judgment of the clothed and naked.—Thou mayest go, thou art purified.

Eighteenth Gate.

[Vignette.—Deceased adoring a Dog-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Eighteenth Gate of the Meek-hearted! I have made a path. I know thee through knowing thy name. I know the name which is within thee. Loving to destroy the pure, monster hearing what it has desired, cutting off the heads of the blessed, mistress of the place, or chopping up the profane at evening, is thy name. Thou art holding a judgment over the clothed and naked.—Thou mayest go, thou art justified.

Nineteenth Gate.

[Vignette.—Deceased adoring an Ibis-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Nineteenth Gate of the Meek-hearted! I have made a road. I know thee through knowing thy name. I know the name which is within thee. Preparing Lamentations, or Fire, abode of burning crowns, lord of power, the form written by Thoth himself, is thy name. Thou art holding judgment of the clothed and naked.—Thou mayest go, thou art justified.

Twentieth Gate.

[Vignette.—Deceased adoring a Baal- or Typhon-headed Deity holding two Swords at the Gate.]

Hail, says Horus, to the Twentieth Gate of the Meek-hearted! I have made a path. I have known thee through knowing thy name. I know the name which is within thee. The stone [?] of its Lord, the field, the concealed hider who has created the taker of hearts, the opener of herself. Thou art having the judgment of the clothed and naked. — Thou mayest go, thou art justified.

Twenty-first Gate.

[Vignette. — Deceased adoring a Typhon-headed God holding two Swords at the Gate.]

Hail, says Horus, to the Twenty-first Gate of the Meek-hearted! I have made way. I have known thee through knowing thy name. I know the name of the God guarding thee. Sharp Blade against the words of its name, Foul-face not inverted, standing in its smoke, is thy name. Thou art holding the secrets [bolts] of the defender of the God guarding thee. Devourer is his name. He causes that no cedar grows, no plant is born, no flower is produced in that land. The Demons of that Gate are seven in number: Gen or Matkar is the name of one (1); Over the Gate, or the Peace of those born, is the name of another (2); Attached to the production of time is the name of another (3); Attached to the sound mouth is the name of another (4); Attached to the direction, the Road, is the name of another (5); Belonging to the Palm tree is the name of another (6); Attached to Anup is the name of another (7). Let me make way.

I am Khem Horus, the defender of his father, the issue of his father Annefer. I have come. My father Osiris has allowed me to overthrow all his enemies. I have come like the Sun, justified, a blessed

person in the house of my father Tum, Lord of Annu [Heliopolis], the Osiris in the Southern heaven. I have acted truly in what I have done. I have made the festivals of its master, I have conducted the festivals which belong to it. I have given bread to the Lords of the Altars. I have conducted flesh and food, bread and drink, to my father Unnefer. I was at the heels of the Soul. I make the Phœnix come forth to my words. I have come like the Sun from the divine abode, in order to give incense. I have passed clad. I navigate the water, fording it. Justified is Osiris who dwells in the West against all his enemies. I send all his enemies to the block of the East. They do not come forth, being guarded by Seb there. I made the pursuers of the Sun to stand for him, the day of his justification. I have come with my book. I have spoiled. I have made the God stand on his legs. I have come from the house of him who is on the hill [Anubis]. I have seen him who dwells in the divine Hall. I have gone to the Rusta. I have hidden. I have found the crossing. I have ploughed at Anrutf. I have clothed those who are naked. I have stopped at Abydos, adoring Hu and Ka [Taste and Touch]. I have entered the house of Astes, I have scorned the watched of Pasht, of the Chiefs, in the house of Nit. [Repetition to "Hu and Ka" of passage "I have gone to the Rusta."] I have taken my crown: when crowned, I place myself on my throne of my father and divine predecessors. I have adored the Place of New Birth of the Taser. My mouth speaks, having truth. I have drowned the Apophis. I have come from the place where it renews the limbs. I have had a conduct in the boat of the Lady. The fragrance comes forth from the hair of pure Spirits. [Repetition of "I have entered the house of Astes" to "Chiefs."] Thou hast come as ordered in Tattu, oh the Osiris!

CXLVII. The Commencement of the Gates of the House of Osiris in the Fields of the Aahlu, said by the Deceased.

FIRST GATE.

[Vignette. — Crocodile-headed God, seated, holding a Sword in a Gate above which is a Snake.]

THE First Gate is of the Mistress of Terror, Tall walls, mistress destroying those falsifying words, stopping opposers, taking robbers. Its name is Length; the name of its guardian is Vulture [Victory], or Creating [counting] the persons of all places.

SECOND GATE.

[Vignette. — God having four Snakes on the Head, seated in a Gateway surmounted by an Emblem of Life and six Snakes.]

The Second Gate is of the Mistress of Heaven and Regent of the Earth, destroyer, mistress of created beings, or producer of . . . . men, creator of all persons, is its name. The name of its doorkeeper is Born of Ptah.

THIRD GATE.

[Vignette.—Ape-headed God holding a Sword, seated in a Gate surmounted by a Snake.]

The Third Gate is of the Mistress of Altars, great One of Sacrifices, delighting each God in it the day of passing to Abydos, is its name. Subduer is the name of its doorkeeper.

FOURTH GATE.

[Vignette. — Cow-headed God holding a Sword, seated in a Gate surmounted by a Snake.]

The Fourth Gate is that of Hard mace. Regent of the Earth, who afflicts the enemies of the Meek-hearted, who binds those failing through sin, is its name. The name of its guardian is Bull-smiter.

Fifth Gate.

[Vignette. — Ibis-headed God holding a Sword, seated in a Gate surmounted by a Snake.]

The Fifth Gate is that of Fire, mistress of the breath of the Nostril, warning that no one who has been on earth should go into it, is its name. The name of its doorkeeper is Returner of the Profane.

Sixth Gate.

[Vignette. — Snake-headed God holding a Sword, seated in a Gate surmounted by seven Snakes.]

The Sixth Gate is of the Mistress of Supplication, or of the Mistress of Generations greatest of the roarers, unknown is its length or its breadth, inconceivable how it was formed at first. There are snakes in it; their number is unknown. Produced before the Meek-hearted is its name. The name of its guardian is Conspirator.

Seventh Gate.

[Vignette. — God holding a Sword, seated in a Gate surmounted by a disked and horned Uræus Snake.]

The Seventh Gate of Ruin, holding the clad and naked. [?] Grieving those loving concealment is its name. The name of its guardian is Destroyer.

Eighth Gate.

[Vignette. — God holding a Sword, seated in a Gate surmounted by a Snake.]

The Eighth Gate is of the Fire which burns inextinguishably, the burning which prepares dissolution, the hand smiting (reaching) to kill the defenders. Impassable through terror of its roaring is its name. The name of its doorkeeper is Protector of his Body [Eye].

Ninth Gate.

[Vignette. — Hare-headed God holding a Sword, seated in a Gate surmounted by a Serpent.]

The Ninth Gate is of him who belongs to the forepart [beginning], Mistress of Limbs, the day of

every birth. It is about 320 cubits in circumference. Radiating or shooting with Southern felspar, conducting the journeyer of the poorly clad, blowing on its mistress daily, is its name. The name of its guardian is Pride.

Tenth Gate.

[Vignette. — God wearing disk, plumes, and horns, holding a Sword, seated in a Gate surmounted by a Snake.]

The Tenth Gate is of Loud Words, exciter of divisions, reproacher, greatly victorious Lord of Fear, in which no being has been created, that is its name. The name of its doorkeeper is Great Clasper.

Eleventh Gate.

[Vignette. — Ape-headed God holding a Sword, seated in a Gate surmounted by two Cats.]

The Eleventh Gate is of Stone[Hard]-face, boiling the wicked, terrifier of the Gate, the Lord making wrath and anger, the day of listening to lies. It is holding the judgment of the clothed and naked. [?]

Twelfth Gate.

[Vignette. — Snake-headed God holding a Sword, seated in a Gate surmounted by a Snake.]

The Twelfth Gate is of the Questioner of the Earth, the smiter of him who comes with complaints. Tall one, lord of Spirits, listening to its lord daily. It is holding the judgment of the clothed and naked. [?]

Thirteenth Gate.

Vignette. — Crocodile-headed God holding a sword, seated in a Gate surmounted by the two Niles.]

The Thirteenth Gate is that in which Isis places her hands to light the Nile in his hidden course. It is holding the judgment of the clothed and naked. [?]

Fourteenth Gate.

[Vignette. — Hawk-headed God holding a Sword, seated in a Gate surmounted by a Serpent and Cow's head.]

The Fourteenth Gate is of the Mistress of Exultation, trampling in the gore, or making curses to the ears, or making another address the day of hearing lies. It is holding the judgment of the clothed and naked. [?]

Fifteenth Gate.

[Vignette. — God seated on a block holding a Sword, above Cornice of six Decorations.]

The Fifteenth Gate is that of Souls of the Red-haired, the Eye [Form] coming out the night of working or of correcting the wicked, created by the Sun, giving its arms to the Meek-hearted at the moment he walks in it. It is holding a judgment of the clothed and naked. [?]

I am the strap of the hole [?] which comes out of the crown. I have brought, I have prepared the things in Abydos, for I led the road from Rusta. I alleviated the ills of Osiris. I came like the Sun in the Gate of the hidden lintel. I have made my way. I am Horus, the defender of his father, son of Isis, issue of Osiris. I have come. I have corrected the fugitives for Osiris. I have come like the Sun through the Gate of the Festival.

Another version.—I go to frighten Locks [Athor]. I have made road. I am Horus, the defender of his father, son of Isis, issue of Osiris. I have come. I have taken the Cow out of [evil from] what she was about. I have come like the Sun in the Gate of the Great Judge, on their bellies are [fallen] beasts, reptiles, and fishes. I have made my way. I am Horus, the justified. I have come. I have aided my father Osiris, the Good being, the justified, son of Seb, born of Nuhar. I let the Gods follow, and see him. The Gods in the great house they give glory to him. I have come like the Sun through the Gate of the West, or the Gateway.

Oh Lords of the Gate! I have made my way. I am

Horus, the defender of his father. I have come, I have chased away evil from my father Osiris, I have slashed his accusers in the bend of the great Void. I have come like the Sun through the Gate of Confusion.

Oh ye Lords of the Altars! I have made my way. I am Horus, the son of Osiris; my mother is Isis, my protectress. I have come, I have brought life and health to my father Osiris. I have come like the Sun through the Gate of the Gateway. I know the secrets which are in it. I have come like the Sun in the Gate of the Tall One.

Oh Eternal Lords! I have made my way. I am Horus, the son of Isis, born of the Good being. I have come like the Sun, having light. [?] I have passed through the darkness. I have come like the Sun through the Gate of . . . in . . . I have made my way. I am he who wounds in the forepart of the boat of the Sun. I have come for protection to Osiris. I have come like the Sun in the Gate of the Hailers.

Oh Hailers! I have made my way. I am Horus, his beloved son. I have come like the Sun journeying from the great land. I am like the Sun in the Gate. I give the breath of life to Osiris. I have come like the Sun through the Gate of the Sun-goers, otherwise called the Scorpion. I know the time the day I came like the Sun through the Gate of the Lords of Kal, with the chiefs of the Universal Lord. I have made my way, like the Sun, through the Gate of Fire, lighting the Hapi or Nile born in darkness. I have made a road. I have come like the Sun through the Gate of the Magician. I have attacked him who is in its place. I have made way. I have come like the Sun through the Gate of the One who likes to deceive and destroy, otherwise called Viper, dwelling in the place of the Figure. I have been protected when thou hast gone to embrace the Eye of Horus, and those over the district of reptiles. I have made my way, I have bruised, and have passed pure: [Pure is] the Osiris [four times], he washes

his face in the water [basin] of the Sun, the day of the festival of the Adjustment of the Year. He has been made a wise Spirit before Osiris on his good festival of the wearing of the upper crown.

CXLVIII. The chapter of The Staircases of the House of Osiris who dwells in the West, the Gods in their Residences, they offer to them upon Earth.

FIRST STAIRCASE.

[Vignette. — Deceased offering to an Ape-headed God holding Sceptre and Life.]

THE name of its doorkeeper is Inverter of millions of Forms. The name of its keeper is Fire-passer. What is written on it is Abuse.

The Osiris says when he approaches that hall: I am the only one or the great one making his light [hour]. I have come to thee, oh Osiris, adored and purified from evil! Hasten, or Do not make any delay. Do not pass the name of the Rusta to him.

Hail, oh Osiris! sustain thee by thy prevailing in Rusta. Osiris has been transported. Prevail thou by thy support which is in the East. Go forth to the heaven, or Go thou round to the heaven, in thy course when the Sun does, thou seest the pure Spirits each time thou goest round the Sun. May I say to thee, oh Osiris! I am the divine mummy? I have said the fact, not turned away from the cornice [precincts] of the prison. I have made my way in Rusta. I have alleviated the defects of Osiris. I have succeeded in crossing the place. I have made way. Lighted is Osiris.

SECOND STAIRCASE.

[Vignette. — Deceased offering to an Ape-headed God holding Sceptre and Life.]

The name of its doorkeeper is Heart-vexer. The name of its guardian is Fire Face. The name written on it is Destroyer. Says the Osiris, when he

approaches to that staircase: I have sat making my . . . heart, my words are judged as second to Thoth. The Osiris can do as Thoth did, when prostrating the hidden trackers, living by their truth: their years are the years of the Osiris. Supplying offerings constantly; he makes his path in flame there. It does not do ill to me, the Osiris, when I have made a road. Let me cross and manage to see the Only one, the Sun going round [to thee] giving him peace.

Third Staircase.

[Vignette.—Deceased offering to an Ape-headed God holding a Sceptre and Life.]

The name of its doorkeeper is Eater of his own Filth. The name of its guardian is Pride. [Vigilance.] The name written on it is Magnifier. The Osiris says when he approaches that staircase: I am the secret of the Ether, the leader of the twin Lion-Gods. I have come, I have corrected the faults of Osiris. I am the strap and the emblem coming [?] forth from the crown. I have prepared the things in Abydos, I have led the road from Rusta. I have alleviated the injuries of Osiris, retaining his place. I have way in the valley of Urtt. I have made road. Osiris has received his passage, correcting the defects, remedying for the Osiris his errors —to every God and Goddess.

Fourth Staircase.

[Vignette.—Deceased offering to an Ape-headed God holding a Sceptre and Life.]

The name of its doorkeeper is Living off Reptiles. The name of its guardian is Purgation. The name written on it is Fire-face, snatcher of the moment. The Osiris says when he approaches that staircase: I have brought the loins from Rusta, I have brought the back from Annu [Heliopolis], I have assembled numbers there, I have stopped the Apep, I have stained [I have spat at] the blades, I have made a way, by

means of ye, I have been brought, I am a chief among the Gods, I have made way, I have crossed.

Fifth Staircase.

[Vignette. — Deceased offering to an Ape-headed God holding Sceptre and Life.]

The name of its doorkeeper is Stopper of the Verbose. The name of its guardian is Extreme-faced. The name written on it is Stopper of the unprovided. [?] The Osiris says when he approaches that staircase: I am the great Bull — the son made to him: allow ye that he should place his father the Lord of . . . I have divided the cold from him, I have brought life, he lives for ever. I have made way, I am the Sun or Osiris the beloved, living for ever, the Osiris who dwells in the West.

Sixth Staircase.

[Vignette. — Deceased adoring an Ape-headed God holding Sceptre and Life.]

The name of its doorkeeper is . . . Food, exciter of words. The name of its guardian is Bringer of Fire. The name written on it is [Hard] Stone-face. The Osiris says when he comes to that staircase: I have come like the Sun, I have made way by what Anup has done for me, I am the Lord of the Crown, having millions of charms for my assistance, he obtains assistance by his eye. I have united the eye of Osiris to him. I have a path by which I crossed.

Seventh Staircase.

[Vignette. — Deceased adoring an Ape-headed God holding Sceptre and Life.]

The name of its doorkeeper is Stoner[Hardest] of them. The name of its guardian is One Word. The name written on it is Arrester of the Dead [condemned]. The Osiris says when he approaches that staircase: I have come to thee, oh Osiris! I wash off thy dirt, I adore for transporting away thy dirt. Thou goest round, thou

seest the heaven when the Sun does, thou seest pure souls each time thou hailest the Sun in his ark of heaven. He goes round the horizon. I say what he wishes—Mummy who prevails is his name. I say Leader of the Earth; also saying, Turn back thy face, give a way to the Osiris. He crosses where Osiris does, he has defended Osiris by justification, he has collected his bones, he has laid out his muscles. He has given bread and drink, food and kuphi, and all thy good things to the Osiris.

CXLIX. The Book of instructing the Spirit, the Delight of the Sun, who prevails as Tum, who is rendered great as Osiris, who is made powerful like him who dwells in the West, who is terrible like the Gods.

Made the day of the month of festival of the Sixth and the festival of the Fifteenth, of the festival of the Lintel, that of Thoth, that of the birthday of Osiris, of Skhem, and the night of the festival of Haker, the mysteries of the Gate, and of traversing the secret places in Hell, prevailing against the Evil, passing the secret valleys, the mouth and path of which are unknown, corroborating the Spirit who stretches his legs, to go his journey correctly or making a hole in it to pass through it with the God. No man sees it except a king and a priest, no slave's face looks at it. Every Spirit for whom this book has been made having come and gone round, his Soul comes away on the day with the living, he has prevailed as the Gods do, he is not stopped in true linen for a million of times [at all]. The Gods, they approach him, they touch him, for he is like one of them; he lets [them] know what he has done in [the beginning of] this secret book of truth. There is not known any such anywhere or ever; no men have spoken it, no eye has perceived it, no ear has heard it, not any one other face has looked in it to learn it. Do not thou multiply its chapters, or do not thou let any face except thy own [see it] and eat thy heart, doing it in the midst of the Hall of Clothes, [Judgment], it is put forth by the God with all his power. It is a true secret; when it is known, all the providers in all places supply the [dead] Spirits in Hades, food is given to his Soul on earth, he is made to live for ever, nothing prevails against him.

The Speech.—Hail, oh Sun, shining in the living orb, coming out of the horizon! The Osiris has known thy

name, he has known the seven cows and their bull, who give of food and of drink to the living, and who feed the Gods of the West. Give ye food and drink to the Osiris, feed him. Give ye things to him; the Osiris he pursues ye; he serves ye at your side. Give ye food and drink to the Spirit of the Osiris. He is a Spirit in Hades.

[Names of Cows and Bull.]

1. Hat ka neb ter. Abode of being of the Universal Lord.

2. Shen pe Uts neter. Turn of heaven, conductor of the God.

3. Akar khent kats. Wise one keeping her place.

4. Mera hba sahu. Lower world, mummy.

5. Ur merits tesher shen. The greatly-beloved, red-haired.

6. Khem rans em khekh. Prevailing by the name in her throat.

7. Nem ankh anems. Imparting life to her skin.

8. The Bull, the husband of the Cows.

Oh Chief of the heaven, opener of the Orb, good paddle of the North of the heaven!

Oh Sun, traversing the earth, good paddle of the West of the heaven!

Oh Spirit, dwelling in the abode of the Extinguished, [?] good paddle of the East of the heaven!

Oh Breath, dwelling in the red abode [desert], good paddle of the South of the heaven!

Give ye food, drink, and supplies to the deceased, in that he is a Spirit like Osiris.

Oh Father of the Gods, Mother of the Gods in Hades! save ye the Osiris from every evil thing, from all evil deriders, or pollution, from all evil liers in wait, from the wicked netting of the dead [deficient] Gods, Spirits, quick or dead!, on that day announce the words, on that night, on that fifteenth-day festival, on that year when it occurs.

Said by a person facing the Sun, who gives him the heart of the Gods painted green upon a tablet. Place a heap before it of food and drink, flesh and incense; make the meals of the dead, supplying the dead in Hades. A person is then saved from all evil things in Hades Do not let any human face see it except thy own face. This is the Book of Ânnefer; should he have made the same, the Sun is his rudder and protector. No opposition destroys him; he is or has been purged in Hell, in Heaven or Earth, in all places in which he goes; the spirits in Hell are supplied in pure linen for ever."

[The Vignettes.— The Deceased adoring the Mummy of Ptah-Sokharis. Osiris supported by the Goddess of the West. Ptah is called "Osiris, Lord of many Days, the Chief, the Lord of Eternity, Great God, Ruler of Akar.t." The West is styled "The good West holds out her Arms to take thee." Ptah-Sokharis-Osiris.]

The deceased says: "Hail, Bull of the West! Chief, Eternal Lord, Ruler of Akar, receive thou the Osiris at the happy West in peace. The land gives her arms to take thee, with thy wife, no fault is found in thee."

The seven Cows and Bulls are invoked by their names already cited:

"Give ye food and drink, incense, light, provide them. Give ye to him daily food and drink, oxen, geese, and all good things."

The four Paddles and Eyes are invoked by their mystical names:

1. Amset. Oh Gods superintending heaven and earth, passers of the Empyreal Gate!

2. Hapi. Oh Gods, protectors of heaven and earth, attached to Hades, in the abode of Osiris!

3. Tuautmutf. Oh Gods, servants of the Sun, belonging to Annefer.

4. Kabhsenuf. Oh Gods, servants of the attached to the land of Taser, over the passengers of the Gate, give ye bread and drink, flesh and fowl, to the Osiris, supply them, give ye to him information [light] in Hades. Give ye to him to go through the secret places of the Horizon, the lintels of the Gate. The Osiris has known them, [as] ye know them.

CL.

First Abode.

[Vignette.—Baal-headed Demon, two Swords, and a Labyrinth.]

Hail, the head Abode of the West! He who has lived in it [has done so] off cakes of thorns catching your garments. The venerable image which belongs to you stops me. He ties my bones, he disposes my arms. I led Ahi, Lord of the Heart. He collects my bones, he places the crown of Tum. He placed the head of Nahab [a Viper; or on my neck]. The Osiris fills the balance; thou rulest among the Gods. I live justified: or, [Thou rulest] thy altars as the Gods. Khem builds the type of the Osiris and his soul.

Second Abode.

[Vignette.—Cynocephalus-headed Demon holding two Swords and a Hill.]

Oh Greatest of possessions in the Fields of the Aahenru [Elysium]! Its wall is of earth. The height of its corn is seven cubits, the ears are two, its stalks are three cubits, [said] by the Spirits seven (cubits) in length. It is mowed where the Lord of the Horizon is. I knew the Gate of the Fields of the Aahenru. The Sun comes out of it from the East of the heaven. Its South is in the Pool of Kharu, its North is in the Waters of Rabu. The Sun is led in it by sailing and rowing. I am the one figured in the divine keel. I am the Rower, who has never been at rest in the boat of the Sun. I knew the Sycomore of Copper. [?] The Sun goes out of it, walking through it; Shu is transported to the Gate of the East of the heaven. The Sun comes out of it. I knew the Aahenru [Elysium] of the Sun: the height of its corn is seven cubits, are three cubits, the spikes are four [said] by the Spirits there of seven cubits, mowing where the Spirits of the East are.

Third Abode.

[Vignette. — Ape-headed God with two Swords before the noosed Cord.]

Oh Abode of the Spirits! There is no sailing through it. It silences the Spirits. It is of flame, of smoking fire. It is the abode of the Spirits. Your faces are under it. It is washed by you. As ye [ordered] me, so have I done to you, [Said] by the Osiris. Osiris, he says: I bind the red crown on the forehead of the Spirit, who gives life to those existing by the fire of his mouth, saving the Sun from Apophis. He lives for ever.

Fourth Abode.

[Vignette. — Three Gods sustaining the Hills and a Snake and a triple Snake-headed Goddess.]

Oh great Secret Abode! Oh the very tall hill in Hades! The heaven rests upon it. It is about 300 canes in length and 30 canes in breadth. There is a snake on it, Sati is his name. He is about 70 cubits in his coil. He lives by decapitating the condemned [?] Spirits in Hades. I stand at thy shape. I sail in the boat, or look only at thee. I am united, I am the male veiling thy head. Thou art well, I am well also, I am the viper. The Sun has given me eyes by which I see. He is crawling on his belly, following thee, after thy glory, or thy hill. I make thee go to him. Thy honour is through me. I am the one who has transported the glorified. I have come to catch Haker [the viper]. I am at peace the night I go round the heaven. Thou art the valley; ordered is thy food on earth before the Great God of Annu or Hades.

Fifth Abode.

[Vignette. — Thoth Ibis-headed holding an Eye, standing on a Lion over shuttle of Nit.]

Hail, Abode of the Spirits, through which there is no passage! The Spirits belonging to it are seven cubits in their thighs [long], they live as wretched shades.

Oh this Abode of the Spirits! Oh ye Spirits belonging to them! open your road. I pass by your faces passing to the good West. I have ordered it, is [said] by Osiris, the Spirit, the living Lord, Osiris in his illumination. I make the months, I appoint the fifteenth of the month. I have gone round the Eye of Horus. I minister in the service of Thoth. No god comes out against me, or opposes his face to me. If any condemned [?] Spirit, male or female, sets his mouth against me, or any male or female devil comes to me on that day, he falls at the block.

Sixth Abode.

[Vignette.—Hawk-headed Ape holding two Swords; over two Abodes, one in shape of a Horse-shoe, out of which a Cerastes goes forth, the other in shape of a double Horse-shoe.]

Oh the Gate reserved for the Gods, and mystery to Spirits, rejecting the dead! Overthrower of Fish is the name of the God in it. Hail, reserved Gate! I have come to see the Gods in it. Show your countenance, reach to me your head attire, stopping or welcoming. Let me see your form. I have come to behold you. Let not the Overthrower of Fishes prevail against me, nor the Pursuers come after me. I live through the welcome you give.

Seventh Abode.

[Vignette.—Ram-headed Demon with Swords, a Centipede going out of a Horse-shoe, and a Cerastes entering into one.]

Oh that Abode coming in sight! there is the glow of fire in its light [the Spirit]. There is a snake there, Ruhak is its name. He is about 7 cubits in the length of his back, living off the dead, strangling their Spirits. Go back, Ruhak, biting with the mouth to catch his fishes [prey], fascinating or striking cold with his eyes. Draw thy teeth, weaken thy venom, or thou dost not pass by me. Do not send thy venom to me, overthrowing and prostrating me through it. Empty is thy poison in this land, at the edge or thy lips

in the place, fallen in this hill or this house. Sent forth for ever, or destroying for ever, coming in turn, protecting the decapitation of his head [is said] by the Lion.

Eighth Abode.

[Vignette.—Demon, Hippopotamus Body, human Head, holding two Swords, on her Head three Snakes, before her a Horse-shoe in which a Reptile.]

Hail, the Place of dismissing Peace, the great place of the waters! No one has withstood the water in it, the greatness of its terror, or the magnitude of its fear, or the height of its roaring. There is a tall God in it, Dismisser of Peace is his name. He keeps at pleasure; none escape from him. I am that crawling reptile in it. I have brought the things of the land of Tum, the time of overthrowing the ministers. Thou hast conquered those in the shrine. I have struck terror to the Lords of things. Do not take me to the block, do not strangle my soul as they wish to do to me. I am the passenger of the Northern horizon. I knew the Great God who is in it.

Ninth Abode.

[Vignette.—Demon with Head formed of three Snakes holding two Swords.]

Oh the secret Place of Destruction of the Gods, which has terrified the Spirits, [not] knowing its name! There is neither going in nor out of it. That Great God who is in it, he has terrified the gods or Spirits; with his terror he has terrified the Spirits, or the condemned [?] by his roaring. It has opened with fire; the blasts are stifling the nostril. He has made them against your followers at the desire of the Spirits who are in it. They are not able to breathe the blasts in it, except that Great God in his egg; he has made it to be in it. He has not allowed any to escape him except the great forms. Hail, oh Great God in his egg! I have come to thee. I am in thy service. I have come out, and gone from the place of destruction. I have opened its doors, I have breathed the blasts in it, I live off its food, I exist in it.

Tenth Abode.

[Vignette.— Tablet, human Demon with two Swords, and winged Viper on Legs.]

Hail, the Abode of the Arms, taker of Spirits by stealth, prevailing against the shade, devouring the perfect or the written, roaring at those defiled through the glances of their eyes! Their wretched shades, do not prevail against a tablet of tin (*tahen*), say they at that region in their Abodes. Ye should come on your bellies and revel in your filth to let me pass you, who has neither been taken away by my spirit nor overcome by my shade. I am the Hawk, the God of Time. Scent has been supplied, flaming incense has been burnt around me. I have slaughtered the offering. When embalmed on earth, Isis and Nephthys were behind me. Prepare me a road for this snake. I am the Bull [male, husband] of Nuhar, [Nahab] the viper. I have come to you, oh Gods. Save me, give me my intelligence for ever.

Eleventh Abode.

[Vignette.— A Bow, zigzag, place, Lion-headed female Demon with two Swords, and male Cynocephalus God also with two Swords.]

Oh the Abode in Hades! It is the belly prevailing against Spirits. There is neither coming out of nor going into it, on account of the greatness of the terror of passing him who is in it; through the greatness of its terrors, the Gods look at his opposition the condemned in it look at his blows, except the Gods who are in it for ever, closed for the Spirits. Oh the . . . , in the Hades! allow me to cross. I am the Eye of Horus, the hard uræus emanating from Set. My feet are for ever raised. I prevail as that Eye, suspending my heart after my soul reposes in heaven. I prevail on earth. I have flown as a hawk. I cackle as a goose. I tread or alight at this field of Hetp. I go to the corner where the Gods are. I stand in it, I sit on it,

crowned as a God in it. I have opened the Gate of the Hall of Truth. I have eaten of the kuphi, or sweet food, in the fields of Hetp. I have gone out of the corner of the cabin. Where the right road is crossing Bah [Turah], I have tied the weapon to the heaven, unknown to the Gods. I am one of them. My words are those of the goose [Seb]: the Gods listen to my words. Satp [Sothis] has understood them.

Twelfth Abode.

[Vignette. — Demons, a Hippopotamus, and Axe-blade, with four Swords.]

Hail, Abode of the Hour! hail, Abode of the Hour in the Rusta, glowing with flame! the Gods do not touch it, the Spirits do not assemble [repose] in it. There are uræi in it about to strangle their souls. Oh Abode of the Hour! there is a hawk in it. I am as the greatest of those who belong to the Spirits. I am as those never destroyed, never destroyed in it. My name does not perish. Oh Scents of the Gods in the Abode of the Hour! I am with you, I live with you, ye have wished me to be at your Gods.

Thirteenth Abode.

[Vignette. — Demons: a Hare-headed God with Bow and Arrows, a Scarabæus, and Tahur.]

Oh the Place of Waters! none of the dead can stand in it. Its water is of fire, its flow is of fire, it glows with smoking fire — if wished, there is no drinking it. The thirst of those who are in it is inextinguishable. Through the greatness of its terror, and the magnitude of its fear, the Gods, the damned, and the Spirits look at its waters from a distance. Their thirst is inextinguishable, they have no peace; if they wish, they cannot escape it. Reeds fill its river like the foul flux emanating from Osiris. I prevail and I drink its waters like the God who is in that Abode of the Waters, who is guarding it; the Gods fear

to drink of its waters in all their burning directions. Oh God in the Abode of the Waters! I have come to thee. Let me prevail against these waters, I drink of the waters which thou hast made for a God. I am as that Great God. The Nile, who created grass and has planted all green things has gone to him. Give ye to the Gods the food which comes from him. Do nothing to me. Let the Nile go to me. I prevail in the grassy meads. I am the Soul of the body.

Fourteenth Abode.

[Vignette.—Demons, Crocodile drinking out of a Vase, a Hawk and human-headed Sphinx Anubis, a *Shes* or tie, God adoring, Hawk, bifaced Demon with Swords, Nit and Horus.]

Oh the Abode of Kal, turning the Nile from Tattu! let the Nile go measured with a rule [?] at his passage to every feeding mouth, giving the food of the Gods, the meals of Spirits. There is that snake in it in his house of Abu [Elephantinë], at the door of the Gate of the Nile; he has come with its waters, he stands at the foot of Kalau, the ministers on the water eating the grain, the food, and the kuphi; the God is conducted, magnified, typified in Kalu. I am at peace, I suffocate with the stench which emanates from Osiris, the accusers fall in it.

CLI.

[Vignettes of Sixteen Abodes.]

CLII.

[Vignette.—Jackal on Gateway and two Mummies, twice repeated: in the middle Isis and Nephthy lamenting the Osiris on his Bier.]

Oh the Osiris! Raise up thy head, oh Osiris! He who is over the hill, he for a moment detains thy head if thou art stopped a moment. I am guarding the Osiris; detain thou the Sun over the Osiris.

[Isis and Nephthys lamenting Osiris.]

Isis says: I have come as the winds to be thy protection, to give as breath to thy nostril, the North wind which comes from Tum, oh Osiris!

Nephthys says: The Osiris has been awakened.

Anup, who dwells in the Place, says: I have given justification. I have placed my arms over thee, oh the Osiris! for the sake of reviving thee.

Said by the Thresher of Food: The Hidden Retributor detaining the hand, detaining it to . . . in thy coffin I have come along, I protect the Osiris, I have found the road.

CLIII. The chapter of Building a House on Earth.

[Vignette. — Deceased receiving Food and Drink from a Female.]

SEB rejoices. He liberates Osiris from all his sins, letting the children know their fathers. They pray to see them. Thou hast placed Shu to the abominable one. [?] Anup addresses the Osiris, he is building his house on earth, it is founded in Annu [Heliopolis], it is girdled by Karu. He who dwells in Skhem [Horus] planned it, and he has given to it what belongs to it, leading men to it, supplying food to it through their labours. [?] Osiris says to the Gods who are in his service: Come ye, behold the building of this house of this prepared Spirit. He has come like the Sun, the same as ye have. May ye give him his speech that he may glorify you as ordered by me. Look ye to what I myself do. That Great God says; he has come like the Sun, recognised by you; [is said] by Osiris, he has brought beasts; [is said] by the Gate of the South winds, he has brought corn; barley . . . daily in the mouth of Osiris, [is said] by the North, he has whirled it on his right hand, and placed it on his left. I have seen

men and Gods, Spirits and the dead, they waste away in adoring what has been ordered them there.

The Osiris says: Great One who journeys to the Production of Colours, ye are at the nostril [pool which] I, the Osiris, drink. I drop the water.

The Sycomore Lady of the food of Osiris, says: I have come, I have brought thee food. The reply is, oh Sycomore of Nuhar, refresher of the dweller in the West, placing thy arms to his arms, place him away from the heat, giving refreshing waters to the Osiris under the boughs, give the North wind to the Meek-hearted in his place for ever!

CLIV. The chapter of Escaping from the Net.

[Vignette. [Pap. 9900.] — Deceased walking away from a Net.]

Oh! seeing with his face, the prevailers, chief of the born that is, fathers or their fathers, catching the birds flying on the waters! Do not catch your equals or fellows with your nets, [nor] catch me in them, walking away from earth. They reach to heaven, they stretch to earth. The Osiris comes forth and breaks them [when they are stretched]. I have come forth from Tattu, the Osiris there; the hawk laments my name. Make ye the poles, [?] placed to net. He says to the God Ameni, [Hidden] or I have made men to fly with wings. Ameni says to him, I know the . . . . the chief belonging to thee, or I tie him belonging to the South, the chief, to thee. [?] It is the stick which is in the hand of Isis, cutting that which is in it; it is the knife [?] of Osiris — or the name of their catcher is Harana kaf shat, [over the pursuit of blows]. The blows are where the bodies of Horus are. I knew the name of the box — Utensu is the name, or . . . offerings — the foot and the sole of the foot of the Lion-Gods. I know the [name of the] rope of the fowlers; which

is in it — the work of Tum. I knew the name of their fishers — over the vipers or the hands of its monster stopping the . . . . of . . . am. I knew the names of your arms. The arms are those of Bent-arm, those of the Great God listening to words in Annu [Heliopolis] the night of the Festival of the 15th of the month.

Said over the figure of that Spirit, placed in the boat. Then make to thee a cabin on its left hand, and a forecastle on its right; offer to them food and drink, and all good things, the day of the birth of Osiris. When thou hast done so, thy Soul lives for ever, and never dies again.

CLV. The chapter of Not letting the Body corrupt.

[Vignette. — Sun shedding its Rays on the Mummy on its Bier.]

Hail, oh my father Osiris or Tum! I have come, I prepare this my body. This my body does not pass away. I have not done like my father Osiris, the Creator. It is as if his body does not pass away. Come thou, raise the winds, the Lord of the Winds, where is like. Establish thee, thou art honoured as the Lord of Embalming. Let me go for ever, as thou hast done with thy father Tum, or as thy father Tum has done. His body does not waste. He it is who is indestructible. I do not do what thou hatest, but what thy thought wishes. No harm was done to me when I passed through thy belly, receiving no impurity, which thou hast given to every God and Goddess, every beast, and reptile, when it [he] has perished, its [his] soul departs after death, it goes after it perishes; it is empty corruption; or [his] bones; they do not rot his hair; or it [he] take its flesh, or silencing the Gods that its flesh is made without evil, or evil fluid, it [he] rises, it [he] stinks; he turns to filth, he changes into innumerable insects, he is not made of it. The eye of Shu has rotted in all Gods and Goddesses, fowl, fish, snakes, reptiles, and beasts like the dead, doing what is not true. I have been placed in their bellies. They touch me.

The fear of me alarms them. All creation is, when dead, [turned] into living reptiles, or, as in its [his] moment of not existing, into beasts, birds, fishes, snakes, and reptiles, which live and die; they do not pass and make reptiles; they are not, or all which ye say are not. Let me come in their forms. I am not made for the injuries which are in substance, or arm smiting the limbs, the concealed corruption, full of or changing into numerous bodies, living by destroying life, doing what he [it] has been ordered. I do not place myself in his fingers, [there] what has been ordered by the Lord of the Gods does not prevail against thee.

Hail, my father Osiris! Thy limbs are with thee; thou dost not corrupt, thou dost not turn to worms, thou dost not rise up, thou dost not stink, thou dost not decay [?], thou dost not change into worms. The Eye of Shu has not decayed away — I am! I am! I live! I live! I grow! I grow! I wake in peace. I am not corrupted, I am not suffocated there. I grow tall. My substance is not sent away; my ear does not grow deaf; my head and neck do not separate; my tongue has not been taken away, it has not been cut out; my eyebrow is not plucked out. No injury is done to my body, it neither wastes nor is suffocated in that land for ever and ever!

CLVI. The chapter of The Tat of Gold placed at the Neck of Spirits.

[Vignette. — A Tat.]

THY back is thine, oh Meek one! [thy extremities are thine, oh Meek one!] it has been placed in thy place. I give to thee the fluid thou hast. Let it be prepared. I have brought to thee a Tat, rejoice thou with it.

Said over a Tat of gold made out of the body of a Sycomore [washed with ankham-flower water], placed at the throat of the

Spirit. He goes through the Gates of the Gateway, turning a deaf ear to the words of the charmer [?]. He has placed it in its place, the day of the commencement of the year, among those who follow Osiris. If this chapter is known, he is a wise Spirit in Hades. He is not turned away from the Gates of the West; he has given to him food, liquids, and slices off the altar of the Sun or of Osiris, the revealer of good, who is justified against his enemies, in pure linen for ever.

CLVII. The chapter of The Buckle of Jasper placed at the Neck of the Spirit.

[Vignette. — A Buckle.]

THE blood of Isis, the charms [Spirit] of Osiris, health and protection to that Great One, taking care of him [from him who] does him evil, or guarding him against evil.

Said of a buckle of jasper, anointed with the essence of ankham flowers, made out of the body of the Sycomore, placed at the throat of the Spirit. When this book has been made, it causes Isis to protect him, and Horus he rejoices to see him. "I make no road against him, whether to heaven or to earth. . . If this book is known, he is in the service of Osiris, the good being, the justified in Hades. The Gates in Hades are opened to him. Corn and barley are given to him by the Fields of the Aahenru: his name is like that of the Gods, who are those who reap," says Horus.

CLVIII. The chapter of The Vulture of Gold placed at the Neck of the Spirit.

[Vignette. — Vulture flying, holding Claws.]

ISIS has come, she has hunted through the districts, she has inquired into the secret places of Horus when he comes out from his water-plants lifting up his evil forehead. He has approached the place of the divine keel. He has come forth the ruler of hills and streams, he has made a great battle, he has ordered what is to be done. He gives his terrors, and causes fear. His great mother she makes his amulets [limbs], connecting them to Horus.

Said over a vulture of gold: paint this chapter upon it, place it on the amulets of that clean Spirit, the day of embalmment, in pure linen a million of times.

CLIX. The chapter of The Collar of Gold placed at the Neck of the Spirit.

[Vignette. — A Collar.]

FATHER, brother, of my mother Isis, I capture, I see. I am one of the Capturers who see Seb.

Said over a collar of gold. Write this chapter on it, place it on the neck of that Spirit, the day of embalmment.

CLX. The chapter of The Papyrus-headed Sceptre of Felspar, placed at the neck of the Spirit.

[Vignette. — Papyrus Sceptre.]

OH coming out like the Sun from the Gate, Great One of words, going round in the Gate of the Gateway, who has taken the Spirits to her father! He is figured [the mummy] as the bull [or husband] of Renen [the Goddess of harvest]. She receives the breaths [?] of those belonging to her. She has made each time of the breath, the time of the . . . .

Said over a sceptre of felspar. This chapter is written on it; it is placed at the neck of the Spirit.

CLXI. The chapter of The Tablet which Thoth places through his Adoration.

[Vignette. — Tablet on which is carved a Papyrus Sceptre.]

I AM the felspar tablet, placed by Thoth through his adoration. It hates any injury. It is well, I am well.

It is not injured, I am not injured. It is not scraped, I am not scraped. Thoth says: Thou hast come in peace, my Lord, from the land. Shu has walked to him under his name of Felspar. He takes his place, making the Great God. Tum sets in his Eye. The arms of the Osiris have not been hit [?] . . . .

Said over a felspar tablet. This chapter is written on it, placed at the throat of the Spirit.

[*Here end "The Chapters of making the Amulets."*]

The Orientation.

CLXII.

[Vignette.— Thoth opening the Doors of the Four Winds.]

THE First Gate is of the South wind. It is the Sun. The Sun lives; the Tortoise [the Evil one] dies. Tash is in its foundations [or terrors] ?

The Second Gate is of the North wind. It is Osiris. The Sun lives, the Tortoise [Evil one] dies. Kebhsnauf wets his limbs in the streams for them to guard Osiris.

The Third Gate is of the West wind. It is Isis. The Sun lives, the Tortoise [Evil one] dies. Purified is the body on earth, purified are the limbs of Osiris.

The Fourth Gate is of the East wind. It is Nephthys. The Sun lives, the Tortoise [Evil one] dies. Well is the Great One who is in the chest, so is Osiris.

For all the dead should have passages made to him through his embalmment. He has been passed through [turned], passing [towards] the four quarters of the heaven. One is of the North wind, it is Osiris; another is of the South wind, it is [the Sun]; another is of the West wind, it is Isis; another is of the East wind, it is Nephthys. Each of these aforesaid winds, through which he has passed, [turned] they are his property, going to his nostril. Unknown is the extent of its mystery. It

is not known to rustics. Tell it not to any body, either thy father or thy son; but keep it to yourself as a true secret, [as] all mankind know.

CLXIII. The chapter of Placing Warmth? under the Head of the Spirit.

[Vignette. — Cow wearing Disk and Plumes, and Collar.]

Oh Paru! [the Lion] glorious, tall plumes! Lord of the Crown, flogging [turning back] with a whip. Thou art Lord of the Generation, growing as the morning light without limit when it shines. Thou art Lord of the numerous Transformations of Skins, hiding them in the Eye at its birth. Thou art the settler of quarrels among the Gods, the great runner, the swift of foot. Thou art the God, the protector of him who has brought his cry to thee. I complain, I protest against those who hurt me; my cry has come! I am the Cow, thy name is in my mouth. I will tell it, Penha kahakahar is thy name. Aur au aa karusa ank, Ruba ta is thy name. Kher mau ser is thy name! Kharusata is thy name. I have adored thy name. I am the Cow listening to these words the day I have made thee warmth under the head of the Sun, placing it in the Gate of the God of Time in Annu [Heliopolis]. Let him be as if he was on earth. He is thy soul, let him have no harm. The Osiris has come. Let warmth be placed under his head. Yes! He is the Soul of the body of the Great One who is at rest in Annu [Heliopolis]. Light, Great Creator, is his name! Barukatatau is his name. Go thou, let him be as one of thy flying servants. Thou art he, he is thou.

Said of the lady, the Cow made of good gold, placed at the neck of the Spirit; and it is made in outline upon a roll of Papyrus placed under his head. There are innumerable warmths in all his frame, as when he was upon earth. The composition is very great,

made by the Cow to her son the Sun when he sets. His place is protected from the myriads of fires. He is a God in Hades; he has not been turned away from any of the Gates of the Doorway as a true person.

You should say, also, when you have placed this Goddess at the throat of the dead:

Oh Ammon-Ammon! the Ammons who are in heaven! give thy face to the body of thy son, make him well in Hades.

This book is the greatest of mysteries; do not let the eye of any one see it; that is detestable. Learn it, hide it, make it. The Book of the Ruler of the Hidden Place is its name.

It is ended!

Supplement.

The Chapters introduced into a Second Book, besides those of the Manifestation to Light.

CLXIV. The chapter of Not allowing the Body of a Person to corrupt in Hades; to save him from the Devourers of Souls who are imprisoned in the Gate; and not to allow his Sins to be transported from Earth against him. It makes his flesh and his bones sound against worms [?], and every God who is lying in wait for him in Hades. It lets him go out and go in as he has wished. It lets him do everything which is in his heart; he is not crossed. [?]

[Vignette. — Two symbolical Eyes, winged and on Legs; and a disked and horned Snake on human Legs.]

I AM the Soul of the great body which is at rest in Aruhaba. It is the springs of the body of Haruta, the arm which is at rest at the waters of Senhakarukana. Oh the Soul of his substance! unwearied is his heart at his rising and setting. His soul is at rest within his body, which is at rest in Senhakarukana. The Osiris has come. He takes him from the souls of Hes, prevailer over hearts, takers of hands. Fire comes out of their

mouths to taste the souls. Oh the Being dormant within his body, making his burning in flame glowing within the sea, raising the sea by his vapour! Come, give the fire, transport the vapour to the Being who will raise his hand to set up the Osiris for ever! The Osiris takes the time of the heaven, his time is that of the whole Creation. Heaven hold thy soul, the earth holds thy form. Save thou the Osiris, do not let him be captured [is said] by the Takers, the devourers of souls by whom the evil-doer is borne off. Make his soul in his body again. He is hidden in the midst of the Pupil, Sharu-Sharu, Shapu-Arka is his name. He sets at the North-west of the forehead of Apt of Nubia. He does not make a passage to the East. Oh Amen! the Bull, the Scarab, Lord of the Two Eyes ordering the Pupil, is thy name, oh Osiris! The litui of thy eyes; Sharu-Sharu Khet is the name of the first; Shapu-Arkat is the name of the other. Shaka-Amen, Shakanasa at the head of Tum who has illuminated the world, is his name in reality. The Osiris has come, he is from the land of Truth, leaving it, making, he is alone. He is at the region in which he makes no reappearance. With the wise or numerous Spirits is thy name. He is the Soul of the great body which is in Sais.

Said of a snake having legs, having a horned disk. There are two eyes having legs and having wings. There is in the pupil of one eye the figure of the Arm-raiser, with the head of a beast, having plumes, his back in the shape of a hawk. There is in the pupil of the other a figure of a God raising his arm, with the face of Nit, having plumes, his back like that of a hawk. It is painted yellow [?] out of a paint-pot [?] made of Southern felspar, with water of the Western Lakes of Egypt, on a slip of papyrus binding a person on each arm. He is not turned away at the doors of the Gate. He is eating, drinking, and passing, as he did on earth. There has not stood any opponent against him. The Seizers do not lay hand on him for an age and ever. If this book is made on earth, he is not captured, say the Guides, takers of those who delude the whole earth. He neither consumes nor perishes under the blows of Sut;

he is not taken to prison; he enters in to the Opponents [demons of the Halls], he comes forth justified. He goes forth to scare the evil which is done in the whole earth.

CLXV. The second Chapter.

[Vignette.— A Goddess with a human Head wearing a Pschent, between two Vulture Heads wearing Plumes, standing winged. On each side of her stands a Pygmy, with a Hawk and human Head wearing Plumes, holding a Whip.]

Hail Pasht, Bast, and Ra, regent of the Gods, wing-bearer, lady of linen, regent of the upper and lower worlds, the only one, delight of her father uncreate of the Gods, who is over her mother Uræus in the boat of millions of years, arranging the crown in the silent place; the mother of Pa-sha-ka-sa [Ψιαξ], royal wife of Paruhaka, the Creator, the regent, Lord of the Tomb, mother in the horizon of heaven, doing what her heart has wished, prostrating the detainers of food with thy fist! Thou art standing in the boat of thy father, overthrowing the doer of evil. Thou hast placed truth in the prow of his boat. Thou art the Flame-eater. Nothing ever remains behind thee. Kaharu-sapu-saru-mahaka-ruma is thy name. Thou art as the great fire of Sa-ka-na-ka in the prow of the boat. He is Harupuka ka sharu-shabau when mentioned by the land of Hes, which is of the land of An, of the land of the Phut [Kenus]. Glory to thee, thou art stronger than the Gods! Adoration to thee! the forms of the living souls who are in their places give glory to the terrors of thee their mother; thou art their origin, giving them a place of rest in the Secret Gate; making their bones sound, they are sound against the terror of the God of Time, keeping them in their place for ever, rendering them sound at the evil altar of souls of Hes within the company of Gods. The babe emanating from Hes, hiding his body, is thy name. A-taru Am-ter hemut

ranu [names never discovered] Pa-ru-shta [the Mystic Lion] is the name of one son. The little Pigmy, the Eye, Pasht, the great regent of the Gods, is thy name. Atem is the name of the mother Goddess of Time. The souls endure, the bodies are well at the block of the annihilated who are at the evil altar. Do not draw them there, says the Goddess with her own mouth. I do as ye takers say ye did to the Soul, Paba, giving him a burial.

Said over the figure of the mother Goddess having three heads, the first in shape of a lioness having plumes; another is in the shape of a mortal having the upper and lower crown; another is in the shape of a vulture having plumes and having a phallus, having wings and the claws of a lion, painted in yellow traced in outline [?] on a piece of linen. There is a pygmy in front and behind it. His face is turned towards her, having plumes, lifting his arms, having two faces; one the face of a hawk, the other the face of a man, naked, his knees bent. He is as a God among the Gods of Hades. He has not been turned away for an age and ever. His limbs and his bones are as sound as if he had never died, he drinks water out of the streams of the river, fields are given to him in the Aahenru, he has given to him the entrance of heaven, he is sound against, he is safe against the stinging reptiles which are in the Gate. The souls have not been imprisoned where his soul is [?]. He has done so that he saves himself from every thing where he is. Worms do not eat him.

CLXVI. The chapter of The Boat, not letting it to make the Body flow and to swallow their Waters.

[Vignette.—Amen Ra, with the Body of a Scarab, ithyphallic, holding a whip, followed by a God with a human Head, between two others of Rams.]

Oh Pabekhennu Pabekhennu! Paur Paur! Ammon Ammon Paru Iukasa the God, the eldest of the Gods of the East of the heaven! Ammon Natakaruti Ammon, the hider of skins, the secret one of transformations, Lord of . . . of Nuhar! Na- or Ka-ari is thy name, Kasaika is thy name, Arutaikasataika is thy name. Ammon-Na-Anka. Thou art Sharu or Taksharu, Ammon-Ruta is thy name. Oh Ammon! I beg to know thy name, thy shapes are in my mouth, thy skin in my

eyes. Thy issue and thy form have come. The Osiris, place thou him at the Gate for ever. Let his arms be at rest as Tum in Hades. He is the God of Time, his body has been put away. He is sound at the evil altar. He is not dragged to it. I adore thy name. Thou makest to me a skin; thou wishest to say what is well known. Hidden is thy name, Ruta sa shaka. I make to thee a skin, my soul. Iruka is thy name, Markata is thy name, Ruta is thy name, Nasakabu is thy name, Tanasa-tanasa is thy name, Sharushatakata is thy name. Ammon-Ammon! the God, the God! Ammon, I adore thy name. I give thee what thou eatest. I give welcome in the gate; my arms are held down.

Said by the Soul which is in the firmament: I do thy orders, I perform all thy words.

Said over a figure with raised arms, having feather plumes on his head, his feet are bare, his middle is in shape of a scarabæus; painted blue with gum water, with an image whose face is that of a man, whose arms are bowed, having the face of a ram upon his right shoulder, and another on his left. Write on a scrap [?] the figure of the Arm-raiser in the midst of his heart, paint the figures on his breasts. Do not let it be known or touched by the strangler who is in the Gate. He drinks waters out of the streams of the river, he shines like the stars above.

The following chapters, containing an adoration of Osiris made by the deceased in the character of Horus and an enumeration of his filial actions, are not found in the Turin Ritual.

I.

An adoration made to Osiris, the Dweller of the West, Great God, Lord of Abydos, Eternal King, Everlasting Lord, Great God in the plain [*ru sta*], from [the deceased scribe].

[The prayer he makes is as follows:]

I GIVE glory to thee, oh Osiris, Lord of the Gods, Great God, living in truth! [is said] by thy son Horus. I have come to thee, bringing thee truth; where are thy [attendant] Gods, grant me to be with them in thy company; I overthrow thy enemies; I have prepared thy food on earth for ever!

This is succeeded by a section or chapter entitled:

II.

The chapter of The Assistances of Horus to his father Osiris, when he goes to see his father Osiris, when he comes out of the Great Sanctuary to see him. The Sun and Onnophris he has united, one and the other of them as he wishes, resplendent in Hades.

[Then follow no less than forty addresses of the deceased in the character of Horus, detailing all that he has done for his father Osiris. Each of these addresses is prefaced by "Hail, Osiris! I am thy son Horus, I have come:" the object for which he has come then follows, as:]

1. I have supported [thee].
2. I have overthrown [for thee thy enemies].
3. I bruise all thy evil, guarding thee!
4. I attack for thee, lie in wait for thee.
5. I have put forth my arm against the shamers of thy face.

6. I have brought to thee the companions of Set trying their mouths.

7. I have led to thee the South, subdued for thee the North.

8. I have prepared for thee food from the North and South.

9. I have worked the fields for thee.

10. I have filled the wells for thee.

11. I have hewn the ruts [clods].

12. I have supplied thee water.

13. I have drilled the holes for thee.

14. I have supplied for thee victims of those who insult thy face.

15. I have killed wild beasts as victims for thee.

16. I have supplied kuphi for thee . . .

17. I have brought to thee . . .

18. I have slaughtered for thee.

19. I have shot for thee wild goats for . . .

20. I have netted for thee geese for food.

21. I have arrested for thee thy enemies on their path.

22. I have come, I give thee thy enemies.

23. I have brought thee a libation from Abu [Elephantine], refresh thy heart having it.

24. I have brought to thee all fruit.

25. I have prepared thy food on earth like that of the Sun.

26. I have made thy bread from Tu of red corn.

27. I have made thy drink [beer] from Tepu of white corn.

28. I have ploughed corn in the Fields of the Aalu for thee.

29. I have mowed it for thee, there.

30. I have given thee thy Spirit.

31. I have given thee thy Soul.

32. I have given thee thy power.

33. I have given thee thy [force].

34. I have given thee [thy triumph].

35. I have given thee thy desolating power.

36. I have given thee thy victory.

37. I have given to thee thy eyes and thy plumes on thy head.

38. I have given to thee Isis and Nephthys to place them there.

39. I have filled for thee the eye of Horus with oil.

40. I have brought to thee the eye of Horus, [dazzle] their face with it.

[The Vignette represents the Deceased adoring Osiris, and offering to him five Birds, two Gazelles, two Calves, and other Victims.]

END OF THE FUNEREAL RITUAL.

ADDITIONAL NOTES TO THE RITUAL.

As a considerable time has elapsed since this translation has been in type, a few notes are requisite to elucidate some of the difficult portions of the text. The following senses may be also attached to some passages, and the corrections added to the interpretation of some of the others:—Ch. i. p. 161 the *amtu* (evildoers), repeated in p. 179 in connection with the accuser, is a doubtful phrase, and appears sometimes to mean "calves;" the *hai* (wives) are "the mourners" for Osiris; the *tna* or 10th in Annu may be "15th" or "half-months;" the word "keeping" (*ari*) also can be read "companions." In ch. iii. p. 164, the word "craft" (*kab*) can also be read "in their corner," and the word "morning" (*sef*) is also read "yesterday"—the sense now usually given to it in this and the following passages where it occurs. C. v. has been read, "I seek a weary soul coming at the hour the apes live off entrails:" c. vi. p. 165 is read, "to water the furrows to transport the sand:" in c. vii. the word *menh* means "wax" as well as "officer," and may refer to the attaching power of the serpent's folds. C. viii. and subsequent chapters the word "to pass through" (*ab*) is read "against," "opposite to it." C. xii. *nekh-kh* appears sometimes in the sense of "old" as well as "chief," and may be so read. C. xv. the word "gateway" should be read *tuau*, "morning," and in p. 168 the same should be read in the last paragraph. In p. 169, the word for "adorers" is *maha*, and has also the

sense of "family" or "guides;" the cities, gates, and houses (*ruperu*) are "the temples;" the word "clouds" is *baa*, one which has many senses, now known from the decree of Canopus to mean "brass;" so also in p. 176, the "perch" (*an*), comes forth literally as "copper," *em-mafka*, p. 170. C. xviii. p. 172 in the Rubric should read, from recent discoveries, "playing at chess," instead of "ploughing with a plough." In p. 174 the word "star" (*sef*) may be read "yesterday:" in p. 176 the name of the god Magat has been read also *Sem*, or *Nem*; and the annihilator (*saat*) may be also read, "the wounder of Osiris:" *saat* has the same sense in p. 178. *Sam*, or "assemblage," may be also read the "couches," or "place of couches where they sit." In c. xviii. p. 180, the phrase "things on the altar" is explained as "sacrifices" in the decree of Canopus; in p. 181, the "foot" is the *teru*, or "heel." P. 183, the *khebsta* is the festival of "digging or manuring the ground." In c. xix. p. 184, in the Rubric, "in praying" *tuaa* is, said by thee "in the morning." In c. xxii. p. 185, *khet* is found as "palanquin" or "dais," and may have that meaning; and in c. xxiii. the word "mud," or *baa*, should be read "brass," or rather "metal." In c. xxvi. p. 187, the word "wide" (*khp*) means "blind;" Seb has "opened the blind," or "closed eyes of the deceased." C. xxviii. the *anbu*, whatever plant or germ it may be, "thorn" is mentioned again; the "thieves," *aak*, appear from some versions to be "the old men." "The heart of stone," c. xxviii. p. 188, is "the hard heart;" in p. 189 should be read "not placed" before the gods the *bes*, lungs, the viscera, either thoracic or elsewhere. The crocodile in c. xi. is called *Shui*, perhaps its proper name; "the bisecters" (*Neht*), or "believers," has been read the "necks." In c. xxxii. p. 191, the phrase "I have stretched" may be read, "I have called out aloud the length of my throat in the house of my great father." C. xxxiv. in the Rubric is, "the biters of the back of

the heads." In c. xxxvi. p. 192 many read "by the eating of bread," "said by the eater," "eater of his bread." C. xxxviii., the two lion-gods are the *sems*, a title of primogeniture or order of birth from the Sun. In c. xxxix. p. 193, the word *sat* may mean "terror," or fear of some kind; the subsequent phrase may read "hard," or "thick is thy leaven," *khep*. The subsequent phrase is literally, "let him sit down in torpor" (*naspu*), which is repeated in p. 194, "take your *nspu*," torpor. In c. xlii. p. 192, "the hands" rather than "the arms" belong to Hershaft. The "reposers" in c. l. p. 201 are *nu*, "weary" or "wretched." The phrase in c. lii. p. 202, "let him call the gods to him," may be read, "Oh, say the gods to him the Osiris eats." The "defenders" are the *ab*, "workpeople" or cutters." C. lv. p. 203, "I have secured the air of the youths," may be read, "I have given breath to the youths." The beginning of c. lvii. p. 204 is very obscure, but may read, "What have I opened? how saw I the bringing thou madest?" "Draw near," *ruau*, has been lately read, "keep off."

The god whose name is read *Aat* in c. lxiii. has been found since to be *Beba*. The 64th chapter (p. 206) is exceedingly difficult and obscure. The "orbits," *alu* (or *aru*), are supposed also by some to mean "hinges" or "doors." The "things whispered" (*nasbu*) are, literally, "things eaten." The "dress" (*tahn*), may also be "the resin" or "crystal," and the "clay" (*baa*), a "brass" or "metal" instrument, and so again in p. 208. The word *akhn* appears also to mean to open as well as close the eye, "to wink." The "week," *tna*, is a "half" portion of month. "Doing as the sun" may be "transformed as the sun to the pure spirits." The new rendering of the interrogative requires the following correction in the second paragraph: "How do I make a good road (for *nb* in some versions is *har*), and pass by those in torpor and in secret?" The next sentence is the answer,

"I am he who dwells in Rusta." The word "scorpion," *taru*, is read also "cake" or "salt food," which would give the passage the meaning, "delightful is that cake which falls from the back of the Phœnix," in p. 209. In the Rubric of the same chapter (p. 210), "the king's sledge" is also read "the king's treasures." In c. lxviii. p. 89, it is rather doubtful whether he prevails *against* or *by means of* the various actions there specified. The full name of the god *Ab*, the doorkeeper, is *Abuskhau*. The commencement of chapter lxx. p. 213 is also obscure; it reads, "The Osiris has not died or departed (*herru*) proud."

In c. lxxi. the word *tua*, "to net," is also read. The seven powers in c. lxxi. p. 213 are, literally, "devouring" (*chenp*), or "throwing up hearts." The *Aat*, "annihilation," has also the sense of "wound," "pestilence," or "crocodile." C. lxxv. p. 216, the passage about the apes is the same as that cited in chapter v., and should read, "I have received food of the viscera of apes." In c. lxxviii. pp. 218—219, also a difficult and obscure chapter, are some ambiguous passages. The word rendered "struggle" is *alu*; perhaps the halls or, according to some, the "hinges" of the doors which are adverse. *Tum* also transforms himself into the *anbu*, "germ" or "thorn," apparently the eyelashes, certainly not the brow or pupil; and in p. 221, the first paragraph, the end may be read, "made by favour of his father Osiris," and the second ends, "he has terrified the gods." In the third *Tum* is called *nen utb*, "without *utb*," the same word as applied to "furrows" or "wells" in c. vi. The draughts mentioned in the Rubric of c. lxxxii. p. 224 are of beer. In c. lxxxiii. p. 235, the expression left blank is *shat teka*, perhaps the "hidden secret" of the god; the word *shat*, however, is here determined by "a tortoise." *Tan* is, perhaps, "the land of millions of years." The "morning" is "yesterday," which the gods have sent. In c. lxxxv. p. 226 the "substances"

are *baa*, otherwise read "metal," or "brass." In c. lxxxviii. p. 227 the name of the serpent should be read *Sata*. In c. lxxxix. the word breath (*nfau*) has been interpreted "disorder;" but this sense does not logically answer to the "eye of Horus," the vital principle or cosmic soul. In c. xcii. p. 230, the word for "perceived," at the end, is *khna*, "absorbed." The word interpreted "net" is here *smam*, perhaps the "hair" or "temple" of the great wounder, as the usual word for net is *Aat*. The "mud" is *Aa*, and determined by a "flower," sometimes found as the variant of the word "old;" hence the sentence is capable of being read, "I pass a god, I come forth old." In c. xcix. p. 234 the word "assaulters" (*naspu*) means those "who rendered torpid," and the answer of the Poop is from another version. The word *meska*, rendered "hide," is generally used for "purgatory." In c. cvii. p. 240, the word for "ordered," at the end, may be read "figured," as "I am the guardian figured on the boat." The word "food," at the commencement of the second section of c. cviii., is *baa*, here probably the "brass" or "metal" weapon which repulses the adversary, and so is the metal translated "iron" in this and the following chapters. In the obscure chapter of cxii. recent discoveries, which show that the word *as* means "price," "reward," or "instead," enable some new readings to be given, as "I have known it," says Ra, "he gave it him in place of the wound in his eye." In c. cxxii. p. 250 the name of the great paddle is, probably, "just at the centre." The gods are literally *kar*, "silent," at the words in c. cxxiv. p. 251, and "the gods are those of the circle" are "the ancestors of light whom he made." The god *Aa*, in p. 256, is *Baba*, and "the fields of Sasena" appear, from correcter, "texts to the fields of *Sanahem*," or "locusts."

The mystical amulet mentioned as "felspar," in p. 257, is of *tahn*, supposed to be either "crystal" or a

"resin." The word *shaft*, read "created," is now considered to mean "terrible." C. cxxix. is the same as ch. c., and the phrase common in both is, "I have tied or twined the rope," *aka*. In c. cxxxi. p. 267, from the ambiguity of the word, *baa* may be "brass." In c. cxxxvi. p. 270 the "shades" are the *khbs*, "stars" or "lights," and the reading of another Ritual shows *kauu* to be "apes." The "clouds" in c. clxv. p. 283 are the already mentioned *baa*, "brass." "The judgment of the clothed and naked," or *hbs bka*, is probably that between the good and bad, or else that of those who are improperly clad for passing the gates. The walls of the Aahenru or Elysium in the second abode of c. cl. are said to be of *baa*, or "brass," and the "sun is led in it by 'boisterous' (*khen*) winds," according to the received interpretation. The condemned or "damned," in this chapter, are literally "the dead;" *mut*, condemned to live in the abodes. The weapon or object in the eleventh abode is called *makat*, an uncertain object. The word supposed to be "breath" (*nfau*) has been interpreted "confusion." "The true person" in c. clxii. is literally "in pure linen," in which it appears the righteous were supposed to be clad. The word "to order" is literally *hes*, "glaring," "making the eyes to look terrible," "glare." In the rubrical directions (p. 320), the subject is ordered to be painted in yellow, perhaps touched up with yellowish-green, or "light-green."

An excellent account of the Ritual will be found in the "Rituel Funéraire des Anciens Égyptiens" of M. le Vicomte de Rougé (fo. Paris, 1861), accompanied by the translations of the titles of the chapters and a considerable portion of the text; and the important 15th chapter has been translated by M. de Rougé in the "Revue Archéologique" of 1860 (p. 69 and fol.), while some of the chapters have been examined critically by Mr. Le Page Renouf* and

* Hieroglyphic Studies Atlantis, 1859, pp. 74, 333; 1860, p. 127.

M. Pleyte,* and Chabas† and the variants compared; and it is to be hoped that the collection of texts made by M. Devera may some day be given to the public.

The chapters on p. 324, translated, are taken from the Ritual of Burton, No. 9,900 in the British Museum, which contains several additional chapters not in the Turin copy; amongst others one "Of the Head" and another "Of the Pillow," sometimes found engraved on the hæmatite amulets of that object deposited with the dead. It is impossible here to give a critical account of the difficult phrases, or of the different meanings of various words, as interpreted by M. Chabas, Brugsch, Mr. Le Page Renouf, and others, in whose works the student must seek for the reasons and citations which determine the meaning of different words and passages. The new exegetical researches into the hieratic papyri have contributed to throw additional light on many obscure passages; but there are others the meaning of which will probably long remain ambiguous, a circumstance not to be wondered at, when it is remembered that the correct or ancient reading was so to the Egyptians themselves at a very early period of their history.

* Études Hieroglyphiques, 4to, Leyde, 1866.

† Observations sur le ch. vi. du Rituel Égyptien, in the Mem. de la Soc. Hist. et Archeol. de Langres, 1863.

DICTIONARY
OF
HIEROGLYPHICS.

By SAMUEL BIRCH, Esq.

ABBREVIATIONS.

B. G.	Brugsch, Geographie.
B. M.	British Museum.
B. S. A.	Birch, Archæologia (Society of Antiquaries).
B. R. S. L.	Birch, Royal Society of Literature.
B. R. S.	Brugsch, Inscriptio Rosettana [Rosetta stone].
Br. Z. d. M. G.	Brugsch, Zeitschrift der morgenländische Gesellschaft.
Ch.	Chabas.
C. E. E.	Chabas, Études égyptiennes.
D.	Champollion, Dictionnaire.
D. O.	Papyrus, D'Orbiney.
E. H.	Burton, Excerpta Hieroglyphica.
E. I.	Sharpe, Egyptian Inscriptions.
E. I. n. s.	Sharpe, Egyptian Inscriptions, new series.
E. R.	Egyptian Room, British Museum.
E. S.	Egyptian Saloon, British Museum.
G.	Champollion, Grammaire égyptienne.
L.	Louvre.
L. A.	Lepsius, Auswahl.
L. D.	Lepsius, Denkmäler.
L. M.	Leemans, Monuments égyptiens.
L. P.	Leemans, Papyrus égyptiens.
M.	Champollion, Monuments égyptiens.
M. C.	Rosellini, Monumenti Civili.
M. A. F. B. A.	Mariette, Athenæum Français, Bulletin Archéologique.
M. d. C.	Rosellini, Monumenti del Culto.
M. H.	Wilkinson, Materia Hieroglyphica.
M. R.	Rosellini, Monumenti Reali.
M. St.	Rosellini, Monumenti Storici.
N. D.	Champollion, Notice descriptive.
P.	Prisse, Monuments égyptiens.
P. Br.	Papyrus, Barker, B. M.
P. H.	Papyrus d'Harris.
P. P.	Prisse, Papyrus.
P. S.	Papyrus, Salt.
P. Y.	Papyrus, Young.
R. A. F.	De Rougé, Athenæum Français.
R. J. A.	De Rougé, Journal Asiatique.
R. M.	De Rougé, Mémoire de Tombeau d'Ahmes.
R. R. A.	De Rougé, Revue Archéologique.
Sl. A. G.	Salvolini, Analogie Grammaticale.
S. P.	Select Papyri.
T. L. C.	Tallet, Louvre Collection.
W. M. C.	Wilkinson Manners and Customs.
Z. A.	Zeitschrift für ägyptische Sprache.

DICTIONARY OF HIEROGLYPHICS.

A

a. I, me, mine. G. D. 62. ah! oh! L. T. ii. 1. 20.

a. I, me. L. D. iii. 269. b.

a. Old age, old. E. S. 141.

a. Ah! oh! hail! order. L. D. iii. 30. 23.

a. Ah! oh! hail! say. D. O. xiii. 6.

a. Glory, praise. G. 388.

a. Dew. B. M. 9751.

a[*ha*]. Cow, flesh. B. M. 9792.

a[*ha*]. Cow. L. D. iv. 88. b.

a[*pt*]. Duck, fowl. B. M. 9792.

a[*m*]. With, pleasant. E. I. 1. 1.

a. Wash. G. 100.

aa. Gazelle, cow. M. C. xviii.

AA

aa. Old age, old. Ch. P. H. 203.

aa. Wash, bedew. E. I. 58. 14; E. S. 32.

aa. Isle. M. A. F. B. A. 1855, 9.

aa. Bird. D. 189.

aa. Old. L. T. xviii. 34. 1.

aa. Old. L. T. xvii. 34. 1. 42. 2. place. E. S. 417; L. T. xxviii. 78. 7.

aa. Old, elder. M. T. iii. ccix.

aa. Place. L. T. iii. 128. 8; xxxii. 85. 2.

aa. Old. L. T. xxv. 98. 6.

aat.t. House, place. E. R. 6668.

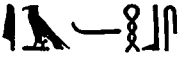
aa.t. Place. L. T. xxx. 79. 3.

aaq. Clothes, dresser. L. D. ii. 4.

AA

aaahbes. Calf. L. D. ii. 96. 102.

aabi. Beast, monster. L. T. lxiv. 145. 58.


aahbes. Calf. L. D. ii. 102. a.

aaiu. Glory, praise. E. S. 32.

âak. Old, magus. L. T. xv. 28. 1.

aakbi. Lament. N. D. 428. 16; L. T. lxvi. 146. g.

aakbu. Lament. N. D. 420. 1. 16.

aak.t. Reed. N. D. 373; L. D. iii. 264. d. 25.

aam. Prefer, please. L. D. ii. 124. 116. 119. beauty. Ch. P. H. No. 74.

aam. Noose. L. D. ii. 128, 129.

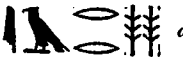
aam.t. Prefer, please. L. D. ii. 124. e. 117. 118.

aam.t. Prefer, please M. iv. cccxcv; L. D. iii. 122.

aari. Fæces. L. T. xlviii. 125. 43.

aarr. Pupil of eye. L. T. lxvii. 146. p.

aarr. Shoot, pod. D. O. xiii. 8.

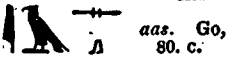

aarr. Vine. L. D. ii. 7. 6.

aaru. Elysium. M. C. cxxviii. 2.

aaru. Elysium. M. d. C. xliii.

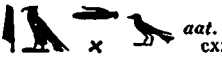
aaru. Elysium. M. d. C. xliii.

AA

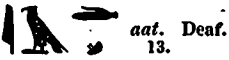

aas. Go, haste. L. D. ii. 80. c.

aasb. Leisure, chess. M. C. ciii.

aat. Child. L. T. xxxii. 9.

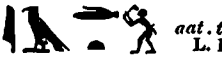

aat. Leprous (?). M. R. cxxxix. 17; Ch. M.

aat. Bedew. E. I. 37. c.


aat. Deaf. L. T. lxxvi. 154. 13.

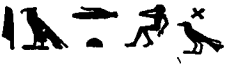
aat.t. A substance. L. D. ii. 10.

aa.t. Back, spine. E. R. 6693.

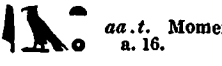

aat.t. Leper, unclean. L. D. iii. 195. a. 10.

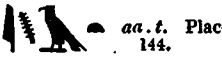
aat.t. Net. L. T. lxxiv. 153. 2.

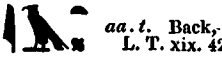
aat.t. Net. M. R. cxxxix. 34.


aat.t. Orphan, destitute. L. D. iii. 229. c.

aat.ti. Unclean, leper. L. T. lxxvii. 162. 3; Ch. M.


aa.t. Moment. L. D. iii. 195. a. 16.


aa.t. Place. L. D. ii. 125. 144.


aa.t. Back, spine. E. R. 6695; L. T. xix. 42.

aa.t. House. E. R. 6678.

aa.t. Old (?). E. I. 12. 8.

aa.t. Place. E. H. xxxiii; D. ii. 124. a. 23, 24.

AA

aa.t. Place. L. D. ii. 99. b.

aa.t. Place. L. T. lxviii. 147. 12.
soul (?). E. R. 9900. loco; L. T. 85. 7.

aa.t. House, place. L. T. xxxvi. 99. 12; B. G. 148.

aa.t. Place. L. T. xxx. 79. 3.

aati. Accursed, destitute. L. T. xlviii. 125. 43.
leper. Ch. M.

aati. Wave (?). L. T. xxxviii. 101. 1.

aati. Destitute. L. T. xxii. 63. 2.

aat. Glory. Ch. P. H. 203.

aatu. Abode, place. L. T. lxxi. 149. 1.

aau. Old age. Sl. A. G. 44. 9. 100—103; Ch. P. H. 203.

aau. Title, dignity. Sl. H. 100.
labour, work. S. P. civ. 2. cxvi. 7.

aau. Beast. D. O. 1, 2.
horned cattle. Goodwin, R. A. 1862, p. 127.

aaui. Glory, praise. E. S. 32.

aaui. Glory, title. M. d. C. viii. 1.

aaut. Beasts. Ch. P. H. 203.

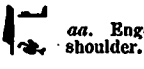
aau.t. Boat. P. Br. 208.

aautia. Officer. L. D. iii. 199. 2.

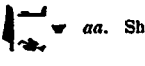
aakhu. White. L. D. iii. 262. a.

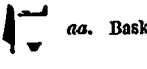
aakhu. Spirit. L. D. ii. 98. a.

AÂ


aa. Engender. L. D. iii. 263.
shoulder. L. D. iii. 260. c.

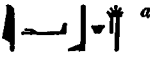
aa. Shoulder. L. D. ii. 10.

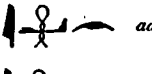

aa. Shoulder. L. D. iii. 48. 6.


aa. Basket (?). L. D. ii. 28.

aa. Wash. E. I. 55. 11; Ch. P. H. 203.

aa. Wash. G. 376; D. 186; S. P. cx. 1.


aab. Pass, oppose. R. J. A. 137; L. D. ii. 124. l. 101, 102.


aah. Moon. D. 461; E. I. 5.

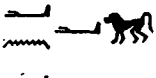
aah. Moon. G. 75.

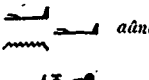
aah. Moon. D. 461.

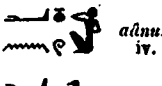
aâh. Moon-god (Khons). G. 112.

aâh. Moon-god (Thoth). G. 113.

aâh-ti. Moon-god (Thoth). G. 116.


aânâ. Ape. L. D. iii. 204. 69.


aânâ. Ape. M. C. xxi. 2.

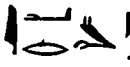

aânu. Ho! L. T. iii. 12. 1. iv. 14. 1.

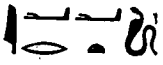
aânu. Go back. L. T. ii. 6. 1.

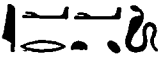
aânu. Ape. E. S. 10. b.

aâr. Uræus. E. R. 66.

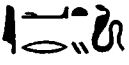
AÂ


aârr. Uræus (?). L. D: iv. 78. b. 14.

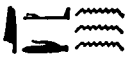

aâr.t. Uræus, cobra di capella. M. d. C. lix. 2.


aâra. Uræus. G. 217.

aâr.t. Uræus. M. d. C. lix. 2.

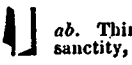

aâr.t. Uræi (dual). E. S. 2.

aâru. Uræus. S. L. 90.


aât. Bedew. E. R. 9738.

aâu. Shoulder. L. D. ii. 147. a.

aâr. Uræus. L. D. iv. 58. d.


ab. Thirst. G. 60. sanctity, person. E. 1. 62.

ab. Lamb, kid. L. M. xxvi.

ab. Flesh. L. D. ii. 23.

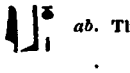
ab. Food, cook. L. D. ii. 4.

ab. Thirst. G. 205.

ab. Thirst. L. D. iii. 241. d.

ab. Wall. E. S. 32. *f.*

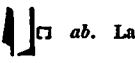
ab. Food. P. Br. 217, loco; L. T. 1. 1.

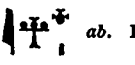

ab. Thirst. E. S. 562; E. 1. 15.

ab. Dance. N. D. 554. a mute. M. C. xciv.

AB

ab. Dance. L. D. ii. 61.


ab. Lair. E. S. 826.


ab. Delight. E. I. 28. 13.

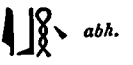
aba. Dance. M. C. c.

aba. Thirst. E. I. 6.

aba. Dance. E. H. xxxvi; L. D. ii. 125. d. 187.

abu. Dance. N. D. 440.

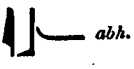
aba. Thirst. L. D. iii. 239.


abh. Tooth. D. 187. 8.

abh. Tooth. E. I. 12. 16.

abh. Duct, gland. L. T. lxxii. 149. 27.

abha.ti. Kind of stone. L. D. iii. 31. a. 2.


abh. Tooth. L. T. xix. 42. 10.

ab.n. Wall. E. S. 32. head.

abr. Goat. A. xxx. 28. 33.

abr. Ambrosia. L. D. vi. 115.

abr. Fat, ointment. L. T. lxxii. 145. e. 19.

ab[a]r. Fat. L. D. iv. 63. 6.

absi. Jackal. G. 83.

AB

abs.t. Some part of a boat. L. T. xxxvi. 99. 20.

abu. Numidian goat. M. C. c.

af. Flesh. G. 76.

af. Flesh. L. D. iii. 260. c.

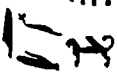
aft. Four. L. D. ii. 147. a.

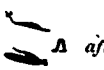
aft. Four. N. D. 112.

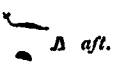
aft. Four. G. 210.

aft. Squat. Ch. P. H. 205.

aft. Four. L. T. xxxi. 82. 4.


aft. Couch. E. S. 588.


aft. Squat (?). L. D. iii. 32. 14.


aft. Squat. Cf. S. P. c. 4. xxiv. 7.

aft. Hew (stone). L. D. ii. 134.

aftu. Four (quarters). L. D. iv. 81. c.

ah. Moon. E. R. 6668.

ah. Dance, delight. N. D. 160.

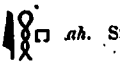
ah. Cow, beef. G. 72.

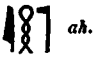
ah. Cow, beef. G. 79.

ah. Assistant priestess. E. R. 9800.

AH

ah. Soles, lungs. P. Br. 208.

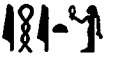

ah. Stable, house. N. D. 395.

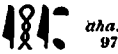

ah. Moon-god. M. H. xvii.

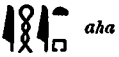
aha. Assistant priestess. M. H. xvii.

ah ah. Attach. P. Br. 207.

aha.t. Assistant priestess. E. R. 9736.


aha.t. Assistant priestess. S. F. B. M.


aha. Assistant priestess. E. R. 9797.

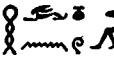

aha.t. Stable. T. B. M.

ahi.t. Assistant priestess. E. R. 9796.

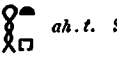
ahi. Dance, rejoice. N. D. 178.

ahi. Sin, fisher. L. T. liii. 130. 23.

ahi. Fishpond. L. D. iv. 67. 6.


ahânnu. Youth. G. R. i. 11. 13; Ch. P. H. 210.

ah.t. Assistant priestess. E. S. 383.


ah.t. Stable. T. B. M.

ah hi. Throat, lungs. L. T. xvii. 32. 9; Ch. P. H. 209.

ahti. Legs, shanks. E. S. 32. womb. L. D. vi. 115.

ahti. Bellows (?). L. D. iv. 82. b.

AH

ahu. Stable, store-place. N. D. 489.

ahu. Stable. E. I. 26; E. S. 139.

ahu.tt. Fisher, rustic. L. D. ii. 122.

aha. Stand. E. S. 10.

aha. Cow. G. 64.

aha. Evil. Br. M. iii.

aha. Salute (?). L. D. iii. 194. 23.

aha. Fault, evil, insolence, abortive. L. T. liii. 130. 11.

aha. Cow. D. 202.

aha. Cow. D. 202.

ahab. Dart, run. L. D. iii. 195. a. 10. 9.

ahaui. Cries of joy, hurrah! Ch. P. H. 210.

ahai. Camp, stable. N. D. 348.

ahai. Fault, defect. P. Salt, 825.

aham. Hasten. L. T. xxiv. 64. 18.

ahab. Incense. L. D. iv. 73. d.

ahab. Dance. M. ii. cl.

ahai. Grain. L. D. ii. 62.

ahahai. Stand erect. M. iv. cccxi.

AK

ahai. Rejoice. E. S. 32. 53.

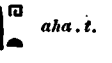
ahai. Joy. M. R. cxxii. 221.

aham. Respond. M. R. cxl. 67.

aham. Contradict. M. R. cxxxix. 18.

aha.t. Cow. G. 72.

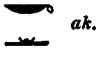
aha.t. Cow. D. 202.

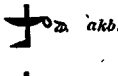
 *aha.t.* Cow. D. 202.

ai. Ah! oh!

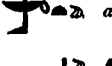
ais. Sepulchre. M. C. cxxvii. 1.

ak. Kind of superior, magus. L. D. ii. 138. a.

 *ak.* Twist. L. D. iii. 225. a. 5.

 *akb.* Lament. E. R. 6706.

akb. Lament. E. R. 6706.

 *akb.t.* Lament. L. T. i. 1. 5.

akb.t. Lament. E. S. 10.

akbu. Lament. L. T. i. 1. 5.

akbu. Lament. M. S. d.

akiu. Superior (?). L. D. iii. 204. 59.

akm. Buckler. L. D. ii. 147. 6.

AK

akn.t, s. f. Retreat (?). L. T. lxxii. 149. 35.

akennu. Salute, congratulate, address. Ch. P. H. 204.

aken. Adore, vase. N. D. 438.

aker. (Unknown.) E. R. 2342. a.

akt. Suffocate. D. 384.

akam. Shield. G. 77.

akar. Prepare (?). L. T. xlviii. 125. 42; L. D. iii. 234. a.

akar. Clever, prepared. L. T. xxxvii. 101. 2.

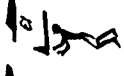
akar. Very much. S. P. cvi. 5.

akara. Bolt. L. T. xxv. 68. 1.

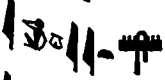
akar. Quick, clever, sharp. L. D. iv. 69. c.

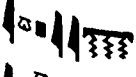
aka. Quiet, subdued. L. T. xxx. 78. 35.

akap. Loss, veil. L. T. lxvi. 146. g. xxxv. 99. 2.


akab. Subdued. L. D. iv. 46. a. 17.

akaiu. Upright (?). G. 427.


akait. Loss, injury. P. S. 118. loco; L. T. 145. 26.


akpi. Loss, injury. L. D. iii. 164. a.

akar. Charm, silence. L. T. lxxv. 155. 2.

akana. Goblet. L. D. iii. 30. 6. 144; B. S. A. xxxv. iv. 35.

AM

am. With, from, by, as. D. 188; G. 301.
no, not. L. T. xv. 27; Br. 209.
belonging to, whence. E. I. 5.

am. Belonging to. E. R. 6678.

am. Roar. E. S. 10. 101.

am. No, do not. S. P. cxlvii. 4.

am. Splendour, light. L. T. iv. 15. c. 9.

amma. Find, may. S. P. cvi. 6.

amma. Give, may. L. T. xxii. 54. 1.

amma. Doorway in temple. E. S. 379.

amma. Doorway in temple. E. S. 379.

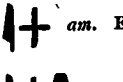
ams (error for *namms*). Wig. L. T. liii. 130. 10.

amtu (*ut*). Belonging to. L. D. iii. 219. 18.

ams. Holds a stick. L. T. lxi. lxii. 145. 19. 12. 8. 28.

amakh. Bless, mature. E. S. 395.

amt.t. (Kind of wine.) L. D. ii. 67.


am. Eat, belonging to. N. D. 419.

am. Belonging to. G. 484.

am. Skin, cloak. L. T. lxii. 145. 32.

am.t. Point. E. S. 10. r. s. 149.

am. Pavilion, tent. L. D. iii. 153.

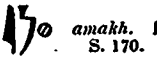
AM

am.t. Splendour, light. E. S. 555.

amu. Desire, urge. M. R. clx. 59.

ama. Kind of tree. T. L.

amam. Kind of tree, amomum. E. 1. 29.

 *amakh.* Bless, devoted, mature. E. S. 170.

amakh. Bless. L. T. ii. 3.

amakh. Bless. N. R. x.

amakh. Bless. N. R. x.

amakh. Bless. N. R. x.

amakh. Bless. Br. v.; B. M.; N. R. x.

amakh. Bless. L. T. v. 15. 21.

amakhi. Bless. N. R. xl.

amakhu. Bless. N. R. xl.

amakhu. Bless. E. S. 170.

amakh. Bless. T. B. M.

amakh. Bless. E. R. 6672.

amakhi. Bless. T. B. M.

amakhi. Bless. T. B. M.

amakhi. Bless. T. B. M.

AM

ama[m]khu. Bless. T. L.

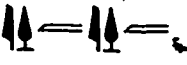
am. As. E. I. N. S. 78.

am. Find. L. D. iii. 237. 9.

am. Milk, udder of gazelle. L. D. iii. 200. 11.

am. Give, find. L. D. iii. 237. a.

am. Give, find. E. S. 27. 389.

 *am am.* Urge. M. R. cxli. 75.

amma. Many. M. R. cliii.

amma. Give. P. Br. E. R. 215.

amm. Light, visible. L. T. vi. 15. 43.

amam. Mud, dirt. L. T. lxxv. 154. 11.

amam (anam). Skin, hide. L. T. lxxix. 165. 7, 8.

amamh.t. Doorway. G. 484; E. I. 105. 17.; L. T. ii. 9. 1. 1.

amah.t. Doorway. M. d. C. xii. 2.

amah.t. Doorway. L. D. iv. 18.

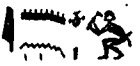
am.t. Pet. L. D. ii. 124. c. 70.

amen. Hide. G. 369.

amen. Hide. P. S. 828. loco; L. T. 110.

amen. Hide. MS. d.

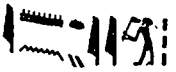
AM


amen.hat. Deceitful. E. S. 586.

amen. Hide. N. D. 421. n. 21.

amen. Secret place. S. P. xxxvii. 6.

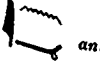
amennu. Hide. E. S. 32.


amentiu. Hide. L. T. xxiii. 64. 3.

amenu. Come (?). E. R. 6708.

an. By, from, to. L. T. i. 1. 6. speech of, speech to. G. 454. to be. P. xxvi. 12.

an. Stone. E. R. 6668; L. D. ii. 125. c. 174.


an. Whetstone. M. C. xxxiii. 14.

anru. Gate. L. D. ii. 37. b.

ana. Ibex. L. D. ii. 80. c.

ankh. Envelope, surround. Ch. P. H. 207.

ankh. Squeeze. Ch. P. H. 206.

ank. Clasp. E. S. 3.

ank. I (the king). G. 251.

ank.tt. Clasp (?). L. T. lxi. 144. f.

ann. We, us. G. 255.

annu. Recoil. P. S. 825. B. M. no. 9. l. 9.

anr. Stone. G. 100.

AN

anr. Hail, address. L. T. lxiv. 145. 69.

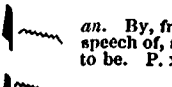
anr.ti. Stone (dual). N. D. 362.

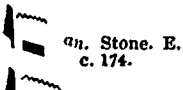
anerp. Orb. L. D. iv. 48. a.

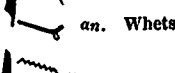
ans. Linen. S. H. 252.

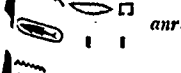
anti. Make to retire, re-enter. Ch. P. H. 80.

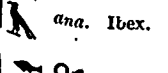
an. By, to be. L. D. iii. 39. c.


an.t. Are, to be. S. P. cxviii. 7.


an. By, with, from, said by. G. 454; D. 199.

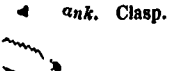

anahui. Sycomore. Sams, pl. 1.

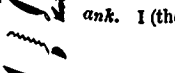

an. With, from, by, of. G. 454; D. 199.

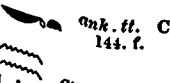

anb. Wall. L. D. iv. 67. d.

anuk, pr. m. I. G. 247.

anuk, pr. m. I. G. 252.

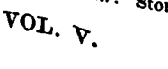

anr. Hail. L. D. iv. 71. 6.


ant. Afflict, recoil. L. D. iv. 82. a.


an. Stone (?). L. T. lxix. 148. 3.

anhu. Eyebrow. S. H. 205.

ant. Perch. L. T. v. 15. 24.


an. Hair. L. D. iii. 194. 32.

AN

an. Hair. S. Her. L.

an. Wanton. L. T. lxxv. 154. 4.

an. Come. E. R. 6677.

anb. Wall, cornice, precinct. L. D. iii. 194. 24.

anbi. Cornice, wall, precinct. E. R. 9900. L. T. xxxix. 109.

anbu, Encircle. L. T. xxxv. 99. 4.

anh. Hinge. L. D. iii. 210. c.

anh.t. Draw (wine). N. D. 373.

anhu. Eyebrow. S. H. 205.

anhu. Girdle. L. T. lxxvii. 162. 10.

anhu. Ride. L. iii. 161.

anem. Hair, hide. L. D. iii. 107. c.

anem. Hide, skin. L. D. iv. 134. l.

anem. Hair, hide. N. D. 284.

annu. Beauty. E. R. 9736; D. O. xiv. 5. hair, colour. L. T. xix. 42. 2.

annu. Sandals. E. S. 827.

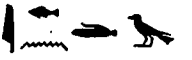
ans. Linen. S. H. 252; L. M. 652. *f.*

ans. Linen. L. M. viii. 652. *f.*; L. T. xliv. 115. 5.

ans. Linen, clothes. L. D. iv. 78. a.

AP

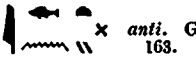
ansi.t. Linen. L. D. iii. 163. 164.

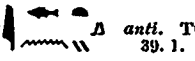
 *ant.* Repulse, afflict. P. S. 825. p. 8. l. 3; L. D. iv. 25.

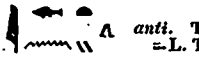
ant, s. f. Valley, hill. E. I. 29; D. O. vii.

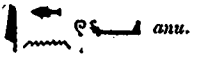
an.t, s. f. Valley, hill. Br. H. li.

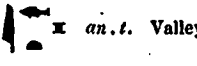
ant. Valley, hill. P. Petharpe =L. T. li. 127. 5.

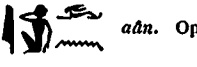
 *anti.* Go back. L. T. lxxviii. 163.

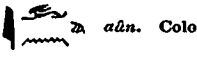
 *anti.* Turn back. L. T. xviii. 39. l.

 *anti.* Turn back. P. S. 825. =L. T. xxxii. 86. 3.

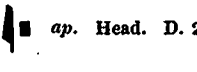
 *anu.* Plait. L. T. xi. 17. 93.

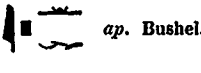
 *an.t.* Valley, plain. N. D. 223.

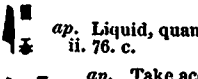
 *aân.* Open. D. O. ii. 3.

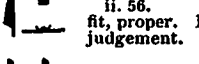
 *aân.* Colour. E. S. 826.

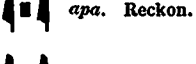
annu. Hour. P. Br. 209. = L. T. 8. l.

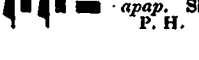
 *ap.* Head. D. 201.

 *ap.* Bushel. L. T. lxxiii. 149. 6.

 *ap.* Liquid, quantity. L. D. iii. 174. c. ii. 76. c.

 *ap.* Take account, reckon. L. D. ii. 56.
fit, proper. L. T. ii. 6. 2.
judgement. L. T. xlviii. 125. 36.

 *apa.* Reckon. L. D. ii. 49.

 *apap.* Slab of stone. Smith P. H.

AP

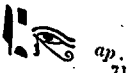
apk. Boar. N. D. 373.

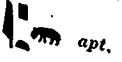
ap-hu. Steel (?). L. D. iii. 30. 5.

apk. Desolation. Ch. P. H. p. 41. 207.

apen (*pan*). This. G. 180. 187.

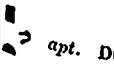
apr (*arp*). Wine. E. S. 32. cover.


ap. t. Judgement. L. T. xxvii. 71. 11.

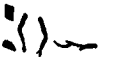

apt. Hippopotamus. M. i. xcviii.

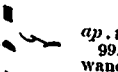
apt. Duck. D. 201.
bird. S. P. iv. 3.

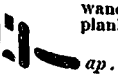
apt. Hippopotamus. D. 201.

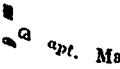

apt. Duck. E. S. 330.

apt. Duck. R. S. B. M.

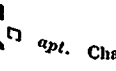

apt. Hold of a vessel. L. T. xxxv. 99. 10.
manger. S. P. iv. 3.

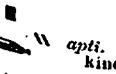

ap. t. Hold. T. B. M. L. T. xxxv. 99. 10.
wand. L. T. xxiv. 65. 3.
plank. D. O. xviii. 1.

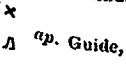

ap. t. Bread, measure. T. B. M.


apt. Manger (in name of Thebes).

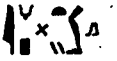
apt. . . . . Name of Thebes.

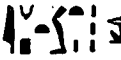

apt. Chapel. L. D. iii. 191. c.

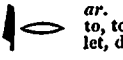

apti. Two quantities of some kind. E. S. 588.


ap. Guide, lead, judge. R. S. A. 116.

AR


apti. Guide, lead, propose. L. T. 29. 1. c.

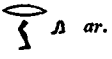

apt. Guide. L. T. lxxviii. 164. 18.

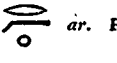

ar. Are, it is. G. 240; D. 184.
to, towards. Ch. P. H. p. 205.
let, do. (imperat. prefix and affix.)

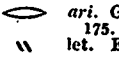
ar. Are, to be. R. M. 81.

ar. Keep. L. D. ii. 131.

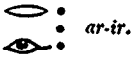
ar. Guard. G. 431.


ar. Aroura, acre. G. 339.


ar. Point. L. T. lii. 129. 7.


ari. Guard. E. R. 9724; L. D. iii. 175. 195. a. 12. 194. 25.
let. E. R. 8599.

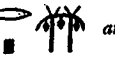
ari. Guard. E. S. 814.
companion. D. O. ix. 6.
one another. D. O. xiv. 4.

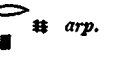

ar-ir. Grapes. G. 79.

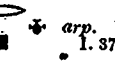
arm. Applied to blow-pipe. L. D. ii. 49. b.

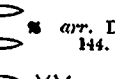
arumau. With. L. D. iii. 199. 14; D. O. xii. 2; L. T. lxxviii. 165. B.

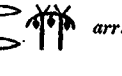
arp. Flower, grape. E. I. 34. 2.


arp. Vine, wine. L. D. iii. 186.


arp. Wine. G. 168; D. 185.

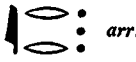

arp. Wine. D. 184; R. S. 1; St. 1. 377.


arr. Deaf = *at.* P. S. 828 = L. T. 144.


arr. Vine. G. 79.

AR

arr. Vine, wine. L. D. ii. 76.

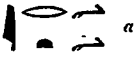
 *arr.* Grapes. G. 79.

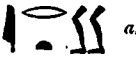
arru. Form, ceremony. E. S. 142.

art. Milk. D. 185.

art. Milk. G. 81; D. 185.

art. Milk. M. C. civ.

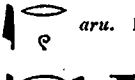
 *art.* . . . Bracelet. D. 185.

 *art.* . . . Anklet. D. 185.

artt. Milk. G. 79.

art-khekh, Neck chains. L. D. ii. 148. c.

aru. Turns, companion. S. P. cvii. 7.

 *aru.* Rump, anus. L. T. viii. 103.

aru. River. E. S. 253.

arutef. Repose. L. T. xxxiii. 89. l. 3.

ara. Some substance. L. D. iii. 21.

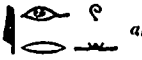
ar. Do, L. D. iii. 175, a; D. O. iv. 6.

arr. Vine. N. D. 373.

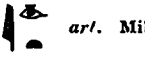
ar. t. Deed, form. L. D. iii. 237.

art. Milk. D. 185.

AS

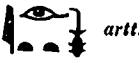
 *aru.* Ceremony. E. S. 10. n. 8.

art. Milk. D. 185.

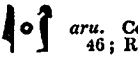
 *art.* Milk. M. R. cxlii.

artt. Milk. N. D. 803.

artt. Milk. N. D. 461.

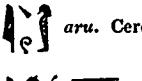
 *artt.* Milk. E. R. 9789.

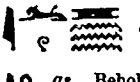
aru. Ceremony, shape. L. T. xix. 42. 14.

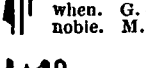
 *aru.* Ceremony, type. L. T. vi. 15. 46; R. c. l.

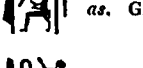
arp. Wine. P. S. 825. 17.

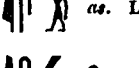
aru. Ceremony, type. G. 489.

 *aru.* Ceremony. R. S. 10; N. D. 294.

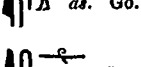
 *aru.* River. E. S. 51.

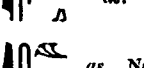
 *as.* Behold. G. 501. 403. when. G. 497. noble. M. d. C. xxiv.

 *as.* Great, noble. L. D. iv. 17. 8.

 *as.* Lo, hail. L. T. ii. 1. 19.

as. Sacrifice. D. O. xvi. 6.

 *as.* Go. E. 1. 58.

 *as.* Haste. S. P. cxvii. 6. ii. 7.

as. Noble. L. T. v. 15. 15.

AS

asa. Great. L. D. iv. 39. e.

asat. Period of time. T. B. M. 578.

asb. Throne. L. D. iv. 46, a. 40.

asb. Throne. L. D. iii. 194. 21.

asb.t. Seat, throne. L. D. iv. 41. a.

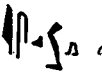
asft. Idleness, fault. P.B.M.

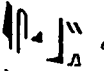
asft. Idleness, fault. L. D. ii. 124. 6. 37.

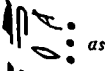
asha. Pad, slip. L. T. lxxix. 165. 13.

asiu. Vileness. L. D. iii. 205. c.

as.k. Then. R. S. l. 1; P. xxiv. 1.


ask. Delay. E. 1. 1. 1.


askebi. Weaken, delay. Ch. P. II. 122.

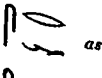

asmar. Emerald. L. D. iii. 30. 15.

asp.t. Seat, throne. L. D. iv. 63. c.

aspu. Stab. L. T. iii. 9. 3.

aspu. Stands, cases. S. P. cxviii. 3.

aspru. Mace. L. D. iii. 64. a.

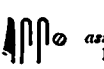

asr. Tamarisk tree. L. D. ii. 124. c. 51. 53.

asr. Tamarisk tree. G. 88; L. D. iv. 46. a. 38.

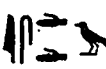
AS

asr. Tamarisk wine. L.D. iv. 46. a. 35.

asru. Ripe tamarisk. L. T. xlv. 124. 4.


ass-kh. Hurtful (?). L. T. lxxii. 149. 26.

astet. Tremble, wonder. L. D. iii. 195. a. 13.


astet. Tremble, wonder. L. D. iii. 194. 21.

as.t. Rope. M. C. iv.

as.t. Then, lo! L. T. xii. 4, lxxii. 149. 25.

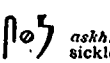
as.t. Then, lo! L. T. xii. 1.

as.t.b. Seat, throne. L. D. iii. 153.

as.t. Hasten, lo! L. D. ii. 125. l. 166.

astennu. Books, writing. P. Rh. II. p. 3. l. 2.

asut. Price, tax. L. D. ii. 124. b. 43.


askh. Mow. G. 77. sickle. L. D. iii. 212. b.

askh. Mow. G. 510; L. T. xl. 109. 10.

askhenu, or *khenu.* Proceed. E. R. 8496.

as. Rest, repose. L. T. 130. 13.

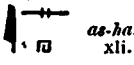
as. Chamber. E. S. 10.

asi. Depart. L. T. lxiv. 145. 58.

asf. Food, bread. L. D. iii. 260. n.

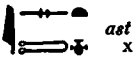
AS

asft. Fault, idleness. E. S. 179.


as-ha. Corner, meander. L. T. xli. 110. 6.

asr. Tamarisk. L. T. xix. 42. 2.

astt. Tremble, flutter. M. cccxxxvi.


ast.t, or *set.t.* Draught L. T. xxx. 79. 8.

ast. Be light. L. T. liii. 130. 13.

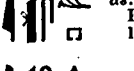
as. Blast. L. D. iv. 54 a. 57 a.

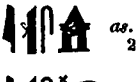
as. Servants. S. P. cxxvii. 16.

as.[t]. Vile. L. D. iii. 150; S. P. lvi. 6.

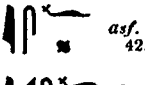
as. Mote. L. T. xliii. 112. 2.

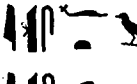
as. Sepulchre. Ch. P. H. 208.


as. Chamber. M. C. cxxviii. 2; E. I. 1. 8; cf. L. T. lxxviii. 164. 8.


as. Chamber, tomb. L. D. iii. 213. 6.

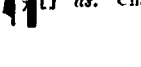
asf. Idleness, fault. M. C. iii. 407.


asf. Contamination. L. T. xix. 42. 2.


asft. Idleness, leisure, fault. M. C. texte, iii. 407; L. T. v. 15. 20. 21.

asi. Vile. M. C. i. xxviii.

as, s. m. Chamber, tomb M. d. C. lxii.; E. S. 579.

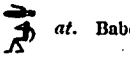

as. Chamber. M. d. C. lx.

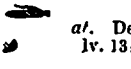
AT

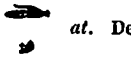
asf. Idleness, fault. M. C. ii. 407.

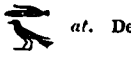
asft. Idleness, fault. M. C. texte, iii. 407; D. 462.

as. Repose. L. T. xxi. 52. 2; xxxix. 108. 8; lxxii. 149. 16.


at. Babe, child. L. D. ii. 31. b.


at. Deaf. S. Her. Louvre. L. T. lv. 134. 5.

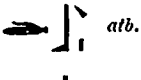

at. Deaf. E. R. 6079. 82. 90.

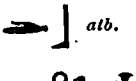

at. Destitute. L. D. ii. 28.

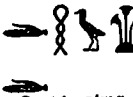
at. Deficient. P. Br. 208.

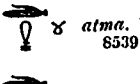
atah. Kind of food. L. D. ii. 67.

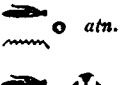
atat. Reeds. L. D. ii. 44. e.


atb. Wall, shore. E. S. 10.


atb. Shore. L. D. iii. 266. f.

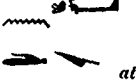

athu. Osier, rush. L. T. lxxii. 149. n. 56.


atma. Kind of linen, twist. E. R. 8539; L. T. lxii. 145. 31.


atn. Disk. N. D. 190.

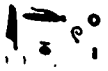
atn. Some substance. L. D. iii. 48. b.

atn. Some substance. L. D. iii. 48. b.

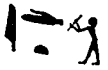

aten. Hear. Ch. I. d. M. d'Or. p. 24.

atn. Cut, pierce. E. I. 32. 11. 6.

AT


atnu. Disk.

atp. Load (?). E. S. 32. cover.

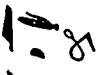

att. Retribute (?). L. D. ii. 150. a. l. 6.

att. Some substance. L. D. ii. 98. d.

attusa. Applied to potters. L. D. ii. 74. a.

at.t. Net. M. R. cclxxxvii. Ch. P. H. 79.

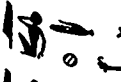
at.tu. Deficient. L. D. ii. 74. a. 150. b.


at.t. Net. M. R. cxxxii.

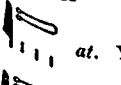
at.tkh. Reed. L. D. iii. 260. c.

atu. Destitute. L. D. iii. 225.

atu. Listen. P. S. 818=L. T. 125. 40.


atkh. Trample. L. D. iii. 246. c.

atet. Speak. D. O. I. 2.

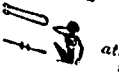

at. Your. E. I. 4.

aten. Disk, solar orb. M. R. xxxi.

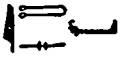
atn. Reckon, create. L. D. ii. 122.

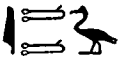
atn nu. Beat, slay. B. G. 607.

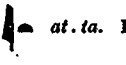
atennu. Take the form of a disk. Ch. P. H. 208.

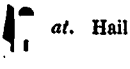

ats. Quiet, control. L. T. xxi. 52. l.

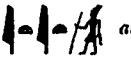
AT

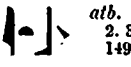

ats. Control. E. S. 396.

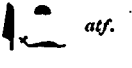

att. Fly, soar, [caw ?]. L. T. xxxv. 98. 2.


at.ta. Father, priest. G. 65.

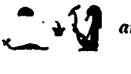

at. Hail! P. B. M. G. 80.

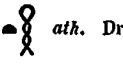

atat. Chief. M. R. lviii.


atb. Wall, shore. L. T. xxvii. 74. 2. 3: L. D. iv. 43. b. 3., lxxii. 149. 47.


atf. Father. G. 65.

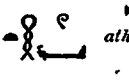
atf. Father. G. 100.

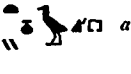

atf. Father. L. D. iv. 84. b.


ath. Drag. L. D. iii. 3. a.

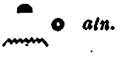
ath. Prison, draw, drag. S. P. cxxiii. 2.

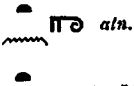
athu. Drag, draw. L. T. xxii. 55. l. 57. 6.

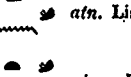

athu. String, draw. N. D. 105.

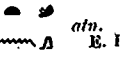

atinu. Prison, abode. Ch. P. H. 80.

atka. Hear (?). L. D. iv. 18.


atn. Disk, orb. D. 202.


atn. Capture. L. D. iv. 81. e.


atn. Listen, rule. L. D. iv. 87. a.


atn. Form, rule, penetrate (?). E. I. 27; E. S. 380.

AT

atn. Form, rule, penetrate (?). E. I. 27. 119; E. S. 380.

atn. Repulse. L. D. iii. 55.

atn. Quality, rank. L. D. ii. 122.

atn. Slay. E. I. 10. 6.

atn nu. Repulse (?), hear (?). L. D. iii. 70.

atn nu. Disks (?). L. T. lxxvi. 163. 7.

atennu. Titles. S. P. xxxv. 7.

atn.t. Repulse (?). L. D. ii. 143. i.

atnu. Disk, orb. M. d. C. xv.

atn. Repulse. L. D. iii. 58.

atp. Game of morra. M. C. ciii. 1.

atr (ar). River. E. S. 148; E. I. 56. 6. 7.

atr (ar). River. L. T. iv. 15. 11. measure, schœnos. B. G, 98.

atr (ar). River. M. R. xlvi.

atr. Region. N. D. 111.

atr.t. Region. E. S. 10.

atru. River, measure. E. S. An. 8.

atr. River. P. S. 828 = L. T. 110.

atru. River. L. D. ii. 149. e. I. 10.

AT

atru. River. L. D. ii. 150. a.

ats, cf. *ast.* Then. L. T. xii. 4. 3. 8.

att. Grain of some kind. E. S. 32. 78.

atth (htta). Canal. L. D. ii. 133.

att. Type. L. D. iii. 207. d. 107. a. 243.

atur. River, distance. L. T. xxxvi. 99. 25.

at. Build. T. B. M. 584.

ati. Servant. L. T. liii. 130. 18.

atat. Chief, superior. L. D. iii. 194. 17.

atai. Chief, superior. L. D. iii. 39. b.

atai. Chief, superior. P. ix.

atai. Chief, noble. N. D. 239.

atai. Chief, superior. L. D. iii. 219.

ata. Steal, run off. D. O. x. 2., xi. 3.

atau. Rob. Ch. H. 210.

ataru. Fantastic, sham. L. T. lxxvii. 164. 9.

atem.ti. Annihilate. L. D. iii. 79. b.

atr. Limit, space. L. D. iv. 84. a.

atr. Limit, space. C. I. 242.

AT

atr. Limit. L. D. iv. 77. d. 4.

au. Was, be, pref. præt. D. 203; L. T. xlviii. 38., ii. 23. for, to. Br. Sai en sin, p. 13.

au. Elders. E. S. 32.

au. Flesh. M. C. cxxiv.

au. Cow. M. S. D.

au. Dignity. S. 44. 9. 100. 103.

au. Cows. D. O. v. 7.

aua. Shoulder, flesh (?). L. D. ii. 15.

auai. Substance. L. D. iii. 203. 40.

auf. Flesh, muscle. B. M. L. T. xlix. 125. 68.

aukar. Hades. E. R. 9900; E. S. 155.

autru. Time. P. S. 127 = L. T. xlvi. 125. 10.

au. Place. L. T. liii. 130-14.

auth. Fish=*hem.* P. Br. 117=L. T. lxxix. 125. 10.

autaru. Fantastic, sham. L. T. lxxix. 164. 16.

auu. Splendour. E. I. 68.

aumakh. Bless, mature. E. S. 216.

aukhem. Indestructible. P. S. 118; L. T. xxxv. 98. 3.

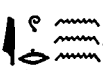
aukhu. Diadem. P. S. 828.

AK

au. Was, pref. præt. D. 203.

auf. Flesh, muscle. L. T. lvi. 136. 12.

aui. Glory. G. 492. 267.


aur. River. Ch. P. H. 104.

aua. Bull. N. D. 373.

aua. Steer. L. D. ii. 44. 6.

aua. Bull. L. D. iii. 194. 35.

aunr. Beef. L. D. ii. 25.

auah. Monument. Cl. 242. 375. bis.

akh. Turn, let. L. T. xxx. 78. 35.

akh. How great, who, pref. imper. L. D. iii. 187. d. 15.

akh. Turn. L. D. iv. 57. a.

akh. Spirit. P. An. 17. p. 1. l. = L. T. 1. 1. title. turn. L. D. iv. 45, a.

akha. Elevate. M. d. C. xli.

akha. Verdant. L. D. iii. 38. 68.

akhakh. Shades darkness. E. S. 25.

akhi. What. L. A. xvi.

akhi. Elevate. Ch. P. H. 209.

akhm. Never. L. T. iv. 15. a. 2.

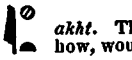
AK

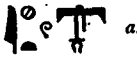
akhm. Never. L. D. iii. 32.

akhemu. Not, never. E. R. 9900 = L. T. 112. 1.

akhr. Cows, victims. L. D. iv. 88. 6.

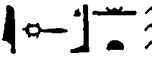
akht. Things. E. R. 9799.


akht. Thing. L. D. ii. 5.
how, would. L. T. xxviii. 78. 2.


akhtu. Darkness. L. D. iii. 224. g.

akhekh. Shade, darkness. M. d. C. xliv.; L. T. xxiii. 64. 6; L. D. iv. 90. b.

akhab. Pure water. M. R. clxix.


akhabt. Pure water. M. R. clxix.; L. D. iv. 90. 6.

akhepr. Creator. L. D. iii. 231.

ash. Wet. L. D. iv. 90. b.

ash. Figs of persea. L. D. ii. 147. c.

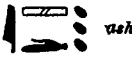
a-shem. Come. D. O. xi. 4.

ashr. River. M. d. C. xxiv.

asht. Persea. L. D. iii. 37. a.

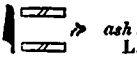
asht. Persea, tree of life. M. R. xxx.; G. 271.

ash. Persea. M. R. lxii.


asht. Fruit of persea. L. A. ix.

ash.t. Thing. L. D. ii. 23.

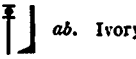
AB


ash sh. Wash, wet. E. I. 12. 2; L. D. iv. 41. a., 46. a. 18, 19.

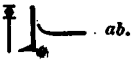
asht. Persea, tree of life. M. d. C. viii. 3.

ash.t. Persea, tree of life. M. d. C. viii. 3.

asht. Persea. E. S. 118; L. T. 125. 41.


ab. Ivory. MS. D.

ab. Ivory. P. vii.


ab. Ivory. L. A. xii. 16.

ab. Ivory. L. A. xii. 16.

aba. Title of some kind, cook. N. D. 543.

abi. Leopard, beast. N. D. 105.

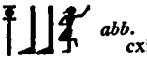
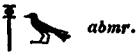


abb. Desire, delight. S. P. cii. 2, cxi. 4. 3.


abmr. Weak, vain. E. S. 10. foot.

abmr. Weak, tender. D. O. ix. 5.
vain. L. T. xxxviii. 102. 6.

abmr. Sepulchre. S. P. n. s. ii. 2. a.

abt. Abode. E. S. 159.

abu. Feast, cooking. S. P. ci. 4, civ. 2.

abkh. Leap, penetrate. M. R. cxiii; A. F. 1856, 12.

abkhu. Penetrate, move. R. J. A. 126.

abati. East. G. p. 7.

AB

abi. Leopard, beast. L. T. lxiv. 145. 63. panther. D. O. iii. 8.

abu. Rhinoceros, elephant. M. iv. cccxlviii.

ab. Labourers. L. T. xxi. 52. 3.

abt. Feast. L. D. ii. 150. a.

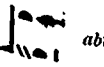
ab. Wish, desire. R. J. A. 166.

ab. Move, brandish, dance. L. T. iv. 15. 11.

abt. Right, east side. D. 23.

abt. Abode. Ch. P. H. 212.

abti. Work, sharpen. L. T. lx. 110. 7.


abti. Fish. Ch. P. H. 76.

abt.t. East. D. 22.

abtt. Abode. Ch. P. H. 212.

abtu. Kind of fish. P. Nic.=L. T. 125.

abtu. Form, likeness. L. D. iii. 194. b.

abui. Form, likeness. L. D. iv. 65. a.

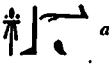
abkh. Penetrate, move, wish. L. T. iv. 15. a. 2; R. J. A. 128.

abkh. Leap, move, penetrate. R. J. A. 126.

ab. East, right hand. D. 23.

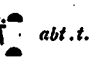
ab.t. East. E. H. lvii.

AM

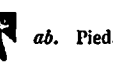

ab. Right hand, east side. D. 23.

abt. Kind of fish. L. T. vi. 40; E. S. 32. cover.

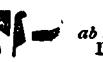
abti. East. E. H. lvii.

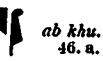

abt.t. East. D. 22.

abu. Dance. M. C. xxxix.

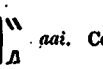

ab. Pied. M. R. xxvi. 2.

abi. Against. Sepulch. fig. Duke of Northumberland.


ab khu. Variegated plumes. L. D. iv. 51. b.


ab khu. Varied plumes. L. D. iv. 46. a. 39.

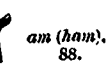
aai. Come, bring. D. 204.

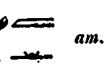

aai. Come, bring. MS. D.

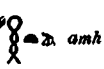
am. In, with, on. L. D. iv. 55. d. find. R. St. Eg. 91.

afm. Beast. P. S. 825. l. 6.

amu. Gentile. S. P. liv. 3.


am (ham). Find, invent. R. St. Eg. 88.


am. Find. R. St. Eg. 88.

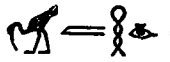

amh.t. Hair, lock. L. D. iii. 58.

am. Find. P. Br. 217=L. T. 2. 4.

am. Find, discover, can. Ch. P. H. 226; S. P. cii. 1, lxxxv. 4. cxix.

AM

amhu. Hair, locks. L. T. lxv. 146. 8.

 *amh.* Watch, observe. R. A. F. 1855, 961.

am. Pleasing. C. R. A. 1857, 307.

am (or *hel*). Wander. L. D. iv. 81. e.

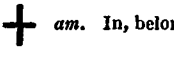
am (*bel*). Corn. L. D. ii. 44. e.

am. Tent. L. D. iii. 187. d.

amuth. Title of some kind. N. D. 503.

amuu. Stretch, measure. L. D. ii. 126.

am. In, with. P. xxvi. 13.

 *am.* In, belonging to. D. 4..8.

am. In, belonging to. D. 438. smear. N. D. 189.

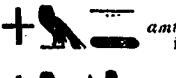
am. Eat. E. I. 12. 9; L. T. lxxviii. 163.

am. Eat. L. T. xxxvii. 99. 31; E. S. 210.

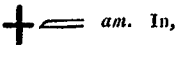
amha. t. Patent, title deed. L. D. iv. 81. e.

ami. Devouring, flame. Ch. P. H. 205.

ami. Inhabitant. Ch. P. H. 205.

 *amta.* Kind of bread. L. D. ii. 44. b.

amu. Eat. Ch. P. H. 205.

 *am.* In, belonging to. D. 440.

AP

am. Belonging to. Br. G. xii. 1.

am. t hau. Kind of bread. L. D. ii. 10.

amtmu. Food of dead. L. T. xlvii. 125. 23.

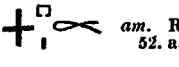
amtuu. Caste, rank. L. D. iv. 30. c. 32; L. T. 1. 2. 3.

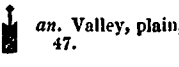
amtnu. Caste, rank. L. D. iv. 78. a.

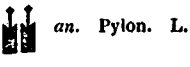
am ar. Royal eyes, title of office. L. D. ii. 114. f.

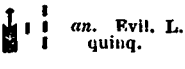
am ur. Quarter, cemetery. L. D. iii. 213. b.

amurt. Some liquid. L. D. ii. 44. b.

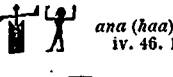
 *am.* Roll (?), patent. L. D. iv. 52. a.

 *an.* Valley, plain, bring=*han.* Ch. P. H. 47.

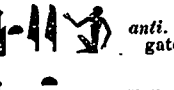
 *an.* Pylon. L. D. iv. 47. b.

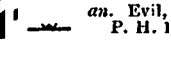
 *an.* Evil. L. D. iii. 120; M. R. xliv. quinq.

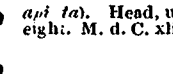
an. Iniquitous. L. D. iii. 161.

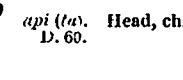
 *ana* (*haa*). Hail! rejoice. L. D. iv. 46. 10.

anti. Plains. L. D. iii. 173.

 *anti.* Brought (?), men of gate. L. T. xxv. 68. 5.

 *an.* Evil, iniquity, injustice. Ch. P. H. 17. 207.

 *api ta.* Head, upon. B. D. 1. 6. eighi. M. d. C. xliii.; L. T. xxxix. 109. 5.

 *api* (*ta*). Head, chief, upon. B. D. 1. 7; D. 60.

AP

api tehn. Head, forehead. G. 92.

api ret. Dedication. L. D. iii. 30. b. 20.

api. Dedication of obelisks. M. R. xxxi.

api. Forthwith. L. T. xxiv. 64. 22.

api ru. Palate, mouth. L. D. iv. 41. c. 57. b.

api. Edge of lip, palate. L. T. xviii. 40, xxvii. 17. 13.

api ret. Dedication. L. D. iii. 81. *f.*

api (ta) khet. Care, expect. L. T. lxvii. 147. 8.

api. Head, chief. B. D. 2. 8.

ap. Oil, ointment, liquid, essence. L. T. xxv. 64. 34.

api. Head, chief. S. H. 246.

api. Kind of oil, ointment. E. S. 447.

apa. Ancestor. Br. G. v. 3.

ap. First. L. D. iii. 194. 32.

apa. Ancestor, god. L. D. iv. 79. d.

ap. t. Head, chief. L. D. ii. 124. c. 109. upon. S. H. 246.

apt. Head. L. T. xvii. 32. 10.

ap. t ru. Edge of lip. L. D. ii. 124. a. 126.
speech, tongue. Br. G. ii.

ap. t ma. (Unknown.) L. D. ii. 134.

AP

ap. Prepare, guide. L. T. xxii. 54. 2; L. D. ii. 118.
except, to be. L. D. iii. 97; E. S. 142.

ap. Move. L. D. iii. 194. 6.

ap. Judge, compare. R. J. A. 116; L. D. iii. 97. c.

ap. Equal (?). E. S. 142.

ap. Work. L. T. xxxv. 98. 7.
prepare, guide. L. D. ii. 116.

apher. Except. Goodwin, R. A. 1861, p. 134.

ap ma. Dream. L. A. xvi.

aptu. Work. D. O. i. 5.

aptu. Acquaint, judge. D. O. v. 3. vii. 1; Goodwin, R. A. 1861, 133.

apt ru. Consecration, proof. E. R. 9970.

apt ru. Consecration, proof. N. D. 417.

ap ru. Consecration. E. S. 150.

apu. Be, judge, work. L. T. lxxii. c. 149, i. 33. 35, pl. ii. loco.

apu. Guide, police. D. O. xi. 6.

ap ru. Herald, guide. N. D. 416; L. D. iii. 175. i. k.

ap ru. Fillet. L. T. xvi. 30. 5.

ap ru. Fillet, proof, consecration. L. T. xxxv. 64. 34.

aps. Supine. L. D. iv. 78. 16.

ap. t. Suck. L. D. iv. 87. a.

AP

apt. Commission, commissioner. L. D. ii. 115. c.

apt. Corner, extremity. L. D. iii. 70. d.

apt ru. Fillet, offer. L. D. ii. 5.

apt. Impart. L. D. iv. 70. f.

a(ps)h. Halo, float. L. D. iv. 46. b. 10.

ari. Guard, keep, companion. E. S. 216.

ari. Guard, keep, companion. L. A. ii. 1. a; D. 109. 455.

ar, al. Eye, pupil. E. S. 381.
see. E. I. 117. b.
make, do. D. 66. 69.
son, daughter, child. D. 66. 69.

ar. Make, do. D. 69.

art. Kind of bird. M. C. x.
child. E. I. 5.

ar-en-har. Eye of Horus, light, candle. L. D. iii. 189. b.
censer. L. D. iii. 240.

ar.t. Eye. S. P. clxiv. 8.

aru. Do. P. S. 42. B. M.

as. Noble, great. D. 34.
statue. E. S. 248. 471.

as. Statue. E. S. 216*.

as. Statue. G. 492; D. 35.

as. Noble, great. L. D. iv. 50.

as. Statue. R. S. L. 8; G. 519.

as. Substance. Br. Mon. ii. lxxix. 2.

AT

as.t. Noble, great. L. D. ii. 203.

as. Noble. M. d. C. xviii.

as. Noble. E. R. 32. 10.

as. Chamber. L. A. xvi.

as.t. Ounce. L. T. xii. 31.

asti. Servant, satellite. L. T. lvii. 140. 9.

asi. August, venerable. Ch. P. H. 208.

at. Hear.

at. Listen, hear. E. R. 6667.

at. Day. Y. 48; L. D. iv. 46. a. 20.

atat. Ears (?). L. T. lxvii. 146. o.

at. Kind of linen. E. S. 588.

at(s)netem Some office. E. S. 391; E. I. 3.

at(s)netem. Some office. E. I. 27; E. S. 380.

(s)atm. Listen, hear. E. R. 6676.

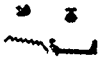
(s)atm. Listen, hear. E. R. 6681.

atm. Listen, hear. E. S. 356.

atn anau. Name of substance. N. D. 373.

atnnu. Captain. L. M. lxxxv. 83.

AT


atn nu. Captain. E. S. 307.

atn nu. Captain. E. S. 307. 161.

aten nu. Officer. S. P. cxvii. 2.

at. Hear, listen. B. 558.

at khut. Prepare. E. I. 27; E. S. 380.

at, or *kat*, q. v.

at. Labourer. P. S. 828; L. T. 149. 31.

at. Sleep. E. I. 4.

at. Kind of wood. Mariette, Bull. Arch. 1856, p. 13.

atbi. Apportion. L. D. iii. 229. c.

atm. Some substance, tin. L. D. iv. 54. a.

at. Labourers. L. T. xxxvii. 100. 4.

ati. Workman, labourer. Ch. P. H. 217.

at. Companion, labourer. Br. M. iii.; cf. E. S. 10.

ati. Satellites. L. D. vi. 114.

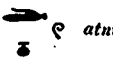
atn. Build, form. L. D. iii. 81. d.

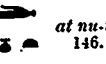
at. Build, form. D. 336.

atn nu. Image, like, sleep. Ch. P. H. 98.

at nu. Form, build. D. O. x. 2.

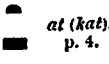
AK


atnu. Build, form. M. C.


at nu-t. Build, form. L. T. lxvi. 146. f.

att n . t. Build, form, sleep. L. D. iii. 234. c.

at. Circle. L. D. ii. 125. 206. 207.


at (kat). Drachm. Ch. R. A. 1861, p. 4.

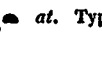
ati. Labourer, follower. L. T. xxxvii. 100. 4.

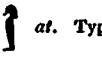
atiiu. Labourer, satellite. L. D. iii. 267. a.

at. Form, image. L. D. iv. 54. b.

at ku. Evil-doer. L. T. lxxviii. 164. 4; cf. S. P. clviii. 8.

ati. Form, type. L. D. iv. 36. f. c.


at. Type. L. D. iv. 46. 6. 15.

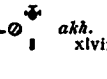

at. Type. L. D. iv. 69. e.

aakh [*khu*]. Spirit. L. D. iii. 2. See *khu*.

akht. Splendour. L. D. ii. 68.

akh. Light. E. S. 32.
spirit. E. I. 64.
see (?) L. T. lxxi. 149. 16.
perform, work. M. R. cxiii. 15.

akh. Spirit. E. I. 28. 116.


akh. Lively, gay. Annali 1842, xlviii.; S. P. clix. 6.

akh. Light. E. S. 32. cover.

akh. Dead, spirits. E. S. 379.

AK

akh. Spirit, light. N. D. 378. illustrious, splendid, honourable, virtuous. Ch. P. H. 241.

akh. Horizon. L. D. iv. 69. a.

akh. Sustenance. Zannoni, Gall. Fir. iv. t. 49.

akht. Shine, place. M. R. clxvi.

akh.t. Spirit. E. S. 32.

akh.t. Horizon, edge. L. D. iv. 44. b.

akht. Light, fire. E. I. 116. 3; R. J. A. 153; L. T. lxxxiii. 149. 15.

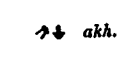
akh.t. Horizon. C. R. A. 1857, 70; L. D. iv. 87. a.

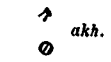
akhu. Light. L. T. xxvii. 74. 2.

akhu. Illumine. Ch. P. H. v. 1.

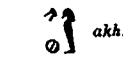
akhu. Spirit, manes. Ch. P. H. 241; E. I. 29. 116.

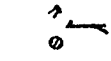
akhu. Light. Ch. P. H. 241.

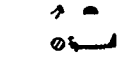

akh. Some substance. L. D. iii. 48. b.


akh. Light. M. d. C. xxix.

akh. Light, illumine. E. I. 27; E. S. 380.


akh. Honour. E. I. 27. 19.


akh. Adore. L. D. iv. 63.


akh.t. Light, honour. E. I. 27. 20.

akh.t. Horizon. E. I. 27. E.

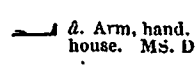
ÂA

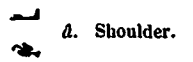
amm. Beholders. L. T. lvi. 136. 1.

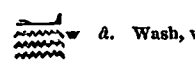
amm. Beholders. Cailliaud, lxvii.

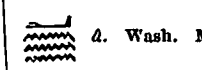
akhu. Light. L. D. iv. 79. d.

akhu. Spirit, light. M. d. C. xliii. 1.

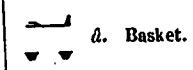

â. Arm, hand. D. 84; M. R. xliv. bis. house. MS. D.

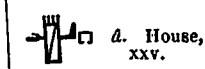

â. Shoulder. L. D. ii. 145. a.

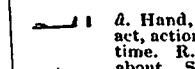

â. Wash, water. L. D. ii. 44. c.

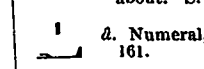

â. Wash. M. R. xviii.

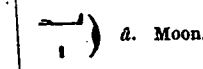
â. Jar (of water or dates). L. D. ii. 10.

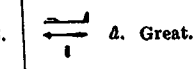

â. Basket. L. D. ii. 11.

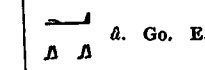

â. House, palace. L. D. iii. 194. xxv.


â. Hand, arm. L. T. xx. 47. title. act, action. R. S. A. 231. time. R. S. A. 231. about. S. P. cxv. 2.


â. Numeral, number one. L. D. iii. 161.


â. Moon. L. D. iv. 56. b.


â. Great. E. R. 9798. 6689.


â. Go. E. S. 32. c.

âa. Great. L. D. ii. 76.

âă. Grow. E. R. 6678.

âă. Crocodile. E. R. 6678.

ÂB

âb. Opposition. L. D. ii. 145. a. 99. b.

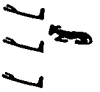
ââi. Wash. L. D. iii. 221.

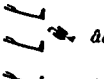
âkasu, s. m. Axe, hatchet. S. P. vi. 5.

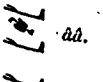
ââm. Eat. Rl. Petharpe, L. T. li. 127. 5.

âau=sten. Extend. P. S. 528=L. T. 125. 62.

ââ. Knit. R. C. 7.


ââ. Substance, issue. E. R. 9731.

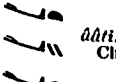

ââ. Substance, issue. E. R. 9743. 9746.

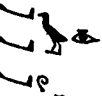

ââ. Substance, issue. E. R. 9731.

âân. Ape. Br. S. B. M.

ââni. Ape. G. 186.

ââni. Ape. D. 84.

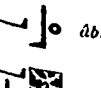

ââti. Arms, to hold by the arms. Ch. P. H. 204.


ââu. Raise, rise. L. D. iii. 195. a. 11.

ââui. Substance. E. R. 9737.

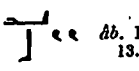
ââ. Armlet. L. A. xiv; A. 8.

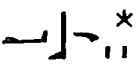
âb. White. L. D. iv. 76.

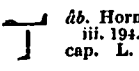

âb. Dance. L. D. iv. 18.

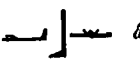
âb. Pied. L. D. iv. 12.

ÂB


âb. Flesh. M. C. ii. 2. 367. n. 12. 13.

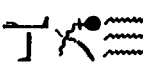

âb. Stars. L. T. lv. 134. 4.


âb. Horn. R. C. 1; E. H. lx; L. D. iii. 194. cap. L. D. iii. 72.


âb. Pure. L. D. iii. 219. 22.

âb. Floor. E. I. 105.

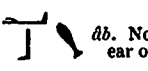
âb. Pure, wash. M. i. xliii.

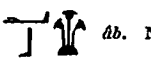

âb. Pure. L. T. lii. 130. 4.

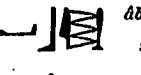
âb. Pure water. L. D. iii. 173. c.

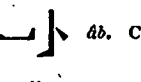
âba. Tablet. L. D. ii. 144. a.

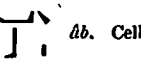
âb. Statue. E. S. 223.


âb. Nosegay. M. C. ii. 2. 367. 13. ear of corn. E. I. 29.

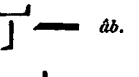

âb. Nosegay. N. D. 360.

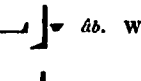

âb, s. f. Feast. L. D. iii. 175; L. T. liii. 4, xxiii. 53. 4.

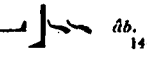

âb. Cellar. L. D. ii. 136. a.


âb. Cellar. L. D. iv. 64. b.

âb. Feast. L. D. iii. 194. 35.


âb. Flesh, viand. S. A. 11.

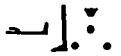

âb. Wash. L. T. lxxvi. 161. 6.


âb. Pure. P. Br. 212; L. T. 144. 4.

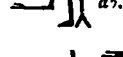
ÂB

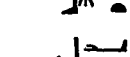
âb. Net, tie. E. S. 379.

âb. Oppose. R. J. A. 137.


âb. Wash, pure food. M. d. C. lviii.; L. T. xxvi. 69. 4.

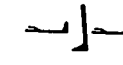
âb. Flesh, viand. B. D. 45.

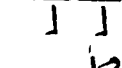

âb. Stick, sceptre. P. Br. 207.


âb kam. Material. L. D. ii. 128.

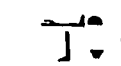
âbâ[b]. Oppose. L. D. iii. 240.

âb â[b]. Oppose. L. D. iii. 30. 24.


âb âb. Oppose. L. D. iii. 24. d. e.


âb âb. Supply. L. D. iii. 73. a.

âbâb. Butt. M. R. lvi. xv.


âba. Pierce, against. L. T. xx. 42. 23. 43.

âb.t. Forked stick. L. D. ii. 148. c.

âbt. Flesh, viand. E. R. 51.

âbu. Type, substance. L. T. xviii. 63. 2.

âbu. Pure (?). T. B. M.

âbu. Feast. N. D. 106; L. T. xv. 31. 9.

âbu. Name of a dog. L. D. ii. 17. c.

âbkh. Penetrate. R. J. A. 126.

ÂK

âbsh. White. D. 85.

âbsh. Jar. L. D. ii. 147. a.

âf. Chastise. D. 85.
wring. D. 85.

âf. Fly. G. 74; L. D. iii. 21. 2. a.

âf. Fly. E. S. 10.

âf. Cap. P. S. 117; L. T. 149. 1.

âfa. Flesh. L. T xvi. 32. 4.

âfn.t. Cap. L. T. 35; P. Br. 209.

âfn.t. Cap, covering. L. T. xviii. 35. 1, lxxi. 149. 1. 25.

âfn.t. Cap (?). E. S. 33.

âft. Abode, couch. D. 86; E. S. 32. c.

âft. Abode, couch. E. R. 6705.

âh. House. L. D. v. 13. b.

âhâ. Stand. M. C. cxxiii.

âha, Field. L. D. iii. 235.

âi. Stream. L. D. iv. 82. c.

âii. Raise up. L. D. iii. 199. 4.

âk. Proceed, enter. D. 88.

âk. Enter. E. R. 6076. centre. D. O. xi. 2.

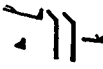
ÂK

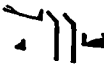
âk. Jaw. P. xxi.

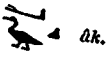
âk. Centre. L. D. iii. 228.

âk. Proceed, enter. G. A. 45. 165.

âk. Cable. L. D. iii. 228.


âk. Finger. E. R. 6678.


âk. Cover, midst. E. R. 6678.


âk. Go. E. I. n. s. 1. 1.

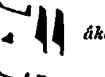
âk. Proceed, enter. P. An. G. D. 70.

âkâ. Twist. M. cccxciii. 4.

âkâ. Twist, cable. E. R. 9900; L. T. lii. 129.

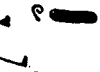
âka. Rope. L. D. iii. 262. c.

âkâi. Poop. T. B. M.


âkai. Favour (?). MS. D.

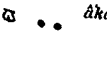
âkam. Wrapped up. E. S. 10.

âkau. Entrance. E. R. 6668.


âkau. Bread. E. I. 12. 10; Ch. P. H. 204.

âku. Cable (?). M. R. cxxx.; L. T. 618.

âkâ. Grain of some kind. L. D. ii. 25. 147. a.


âkâ. Grain. L. D. ii. 25.

ÂM

âkâ. Quantity of grain. L. D. ii. 68.

âkâ. Dry up. L. T. xxii. 63, title.

âkâ. Suet, fat. L. T. lxii. 145. 24.

âkâ.t. Foot, sole. P. xxi.

âkâ.t. Claw. G. 457.

âkau. Axe, ploughshare. S. P. cx. 4.

âkam. Buckler. L. D. iii. 211.

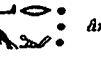
âm. Eat. D. 85; L. T. lxxvii. 163. 9.

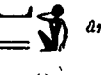
âm. Eat. D. 85.

âmâa mâaa. Mineral salt. L. T. xlviii. 50.

âm. Stand. L. D. ii. 147. b.

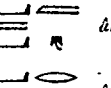
âemf. Handful of food. E. R. 6655.


âmr. Storehouse. E. R. 6668.


âm. Eat. R. C. 15.

âm. Eat. B. D. 53; D. 86.

âmâ. Give. L. D. iv. 43. l. 2.


âm âm. Devourer. L. T. lxiv. 145. 73.

âmr. Storehouse. L. M. xvii. 74. 6.

âm.t. Devourer. M. C. xxv.

ÂM

âm. Eat. B. D. 53.

âm. Eat. D. 86.

âma. Eat. B. D. 53.

âmâm. Eat. D. O. xiv. 1.

âmanu. See. D. O. viii. 8.

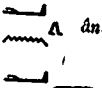
ân. Scribe, priest. E. R. 2341. a.

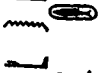
ân. See, appear. L. D. iv. 46. b. 9, ii. 143. i.

ân. See, appear. B. D. 54; L. D. iv. 87. a. beautiful. P. xiii. 4.

ân. Appear. E. S. 327. paint the eye. N. D. 276.

ân. Repeat (?). L. T. lxxviii. 163. 12.


ân. Go back. E. S. 32. 371. 374.


ân. Appear, show. L. D. iii. 46. c.

ân. Return. E. R. 8497.

ân. Stone, decree. E. S. 471.

ân. Board (?). L. T. lxix. 148. 18.

ân. Scribe. E. I. 83.

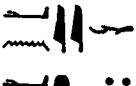
ânbu. Enclosure. Ch. P. H. 131.

ânbu. Shut, enclose. Ch. P. H. 206.

ânheb.t. Bird, Cornish chough. M. C. ix. 9, xx. 9.

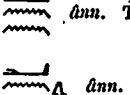
ÂN

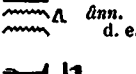
âni. Ape. G. 83.


âni. Lintel. L. T. xlix. 125. 54.

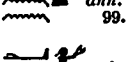
ânem. Pearl. D. 87.

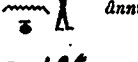
ânm. Pearl, jasper. G. 87.

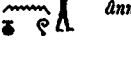

ânn. Turn back. L. D. iii. 34. o.


ânn. Turn back. L. D. iii. 24. d. e.

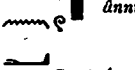
ânnu. Bird of finch kind. M. C. x. 4.

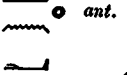

ânn. Holder of mast. L. T. lxxvi. 99. 12.

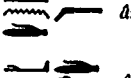

ânnu. Look back. MS. d.


ânnu. Look back. MS. d.

ânnu. See. L. D. ii. 125. c. 175.

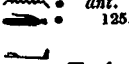

ânnu. Plate, tablet. M. R.

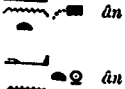

ant. Colour. MS. D.

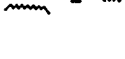

ânt. Anoint. L. T. lxxii. 145. 19.

ânt. Affliction. L. T. xi. 17. 91.

ân. Kind of unguent. L. D. ii. 76. d.


ânt. Yellow. D. 86; L. T. xlix. 125. 66.


ân.t. Claw. E. S. 440.


ân.t. Ring. Rosellini, Br. Not.

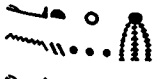
ÂN

ânta. Time of day. L. D. iv. 46. a. 22.

ânta. Scent. L. D. iii. 216. a.

ânta. Scent. L. D. iii. 9. b.

ânti. Scent. L. T. lxxii. 149. 41.


ânti. Bright colour. P. S. 825.

ânti. Scent. L. T. xxxvii. 99. 31.

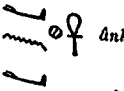
ânti. Scent, or colour. L. T. xviii. 40. 2.

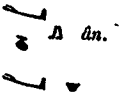
ânti. Bright colour. P. S. 825, p. 11. 2.

ântu. Appear. M. R. cxxxix. 15.

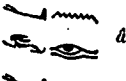
ântu. Bright. L. T. xxiv. 64. 16; E. R. 8495. e.

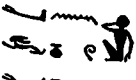
ântu. Division of land. L. T. liii. 130. 20.

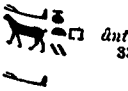

ânkh. Life. E. R. 6668.

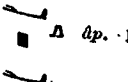

ân. Go back. L. D. iv. 43. 20.

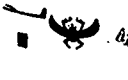
ânt. Incense. L. D. iv. 37. a.


ân. Appear. M. R. xlv. 3.


ânnu. Howl. M. iii. cxxxi.


ânti. Palace, khan. E. S. Ai. 33.

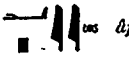

âp. Mount, rise. D. 87; E. S. 10.


âp. Fly. E. S. 32.

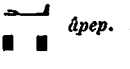
ÂP

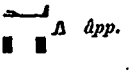
âp. Fly on high, increase, become tall. D. 87.

âpa. Mount. E. S. 3.

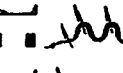

âpi. Dirt, fly. M. d. C. xxxviii.

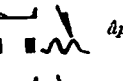
âpi. Fly, scarab. E. R. 6966.


âpep. Mount. D. 88.

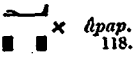

âpp. Mount, rise up. E. I. 29.

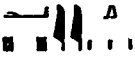
âpp. Apophis, serpent. M. d. C. xli. 2.

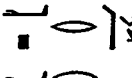

âpp. Apophis, serpent. D. 88.

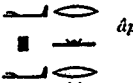

âpp. Apophis, serpent. D. 88.

âpp. Apophis, serpent. D. 88.


âpap. Apophis, elevate. L. D. vi. 118.

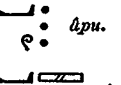

âppi. Elevate, rise. L. T. ii. 127. b.

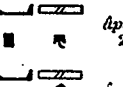

âpr. Preparer (of bows). L. D. iii. 219. 17.


âpr. Equip. E. I. 30; R. A. F. 1855, 961.

âpr. Equip. L. A. ix.

âpr. Equip. L. D. iii. 262. a.


âpu. Course, bank. E. S. 10. h.


âpsh. Tortoise. L. D. iii. 265, e.

âpsh. Tortoise. D. 87.

ÂR

âr. Gazelle, game. D. 85; M. C. civ; L. D. iii. 89.

âr. Rump. L. T. iii. 10. 3.

âr. Gazelle. D. 85.

âr. Calendar. L. D. iv. 78. a.

âr. Bear off, go along. G. 303.

ârâ.t. Uræus, serpent. D. 85.

âr-âr. Uræus. L. D. iii. 219. 7.

ârar, s. m. Seed. S. P. cvii. 4.

ârf. Packet. E. R. 6706.

ârf. Bind. D. 85.

ârf. Packet, bag. M. d. C. xxi.

âri. Lintel. P. S. 118; L. T. 125. 54.

âri. Ascend. L. D. iii. 203. 11.

âri.t. Bottom. MS. D.

âri.t. Staircase. D. 72.

âri.t. Staircase, hall. L. T. lx. 144. title.

ârti. Plants. L. D. iii. 13.

ârk. Oath. D. O. viii. 7.
weave. N. D. 180.
30th of month. MS. D.

ârki. 30th of month. E. S. 155.

ÂT

ârmt. Quadruped. P. 458.

ârr. Ascend. E. S. 3.

ârr. Staircase. E. S. 3.

ârr.t. Staircase. E. I. 29.

ârr.t, s. f. Staircase. E. I. 29; E. S. 10.

ârru. Tree, jamb. P. S. 825.

âr.t. Uræus, serpent. D. 85.

âr.t. Roll. L. D. iii. 32. 23.

ârti. Eyelids. L. T. xv. 3.

ârti. Buttock. L. T. lxviii. 147. 16.

ârtu. Buttock. E. S. 32. cover.

âru. Page. S. P. cv. 1.

ârut. Struggle (?), oppose. L. T. xxviii. 78. 11. 2. 6.

ârut. Struggle, oppose (?). L. T. xxviii. 78, 9.

ât. Fish. L. T. xlv. 123. 2. 139. 2; L. D. iii. 268.

âta.t. Reeds. L. D. ii. 25.

ah.t. Lintel. L. T. xlix. 55.

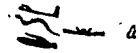
âtu. Crocodile. R. R. A. 1853, 675.

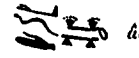
ât. Hear, words. E. S. 573; E. I. 80; L. D. ii. 122.

ÂT

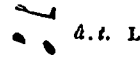
âtn.t. Some substance. L. D. ii. 147. 6.

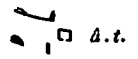
ât. Lad. L. D. iii. 2; cf. S. P. cii. 6, cliii. dorso 2.

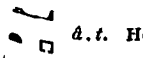

âtt. Hear. M. cccxcv.


âtt. Unclose, detect (?). E. S. 33. ins. Cf. *mat.*

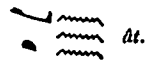
â.t. Shrine. L. D. iv. 87. a.

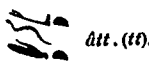

â.t. Limb, part. L. T. xix. 42. 10.

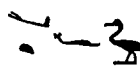

â.t. Place. L. D. ii. 126.

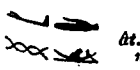

â.t. House, palace. E. S. 249.

ât. Goat. N. D. 274. (rather *ar.*)


ât. Wash. M. C. lxxxvii.


ârt.(tt). Word. L. D. iii. 226. 75.


â(t)f. Fly, or bee. P. S. 127; L. T. 149. 1.


ât. Cabin. E. R. 6668. Cf. *mat.*

ât.t. Knead. M. cccxciv. rinse (?) M. C. lxvii.

âta. Violate. E. S. 32. c.

âta. Violate. E. S. 32. c.

âtau. Violate. D. O. iv. 6. 7; S. P. xlviii. 3, lx. 2, lxii. 3, cvi. 2.

âu. Chastise. D. 87. crane. M. C. xii. 11; L. D. ii. 17. 6.

âu. Born, issue.

ÂU

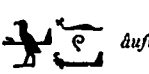
âu. Despatch. S. P. cxiv. 4.

âua. Captain. E. S. 295.

âuâu. Chastise. M. C. cxl. 46; L. D. iii. 161.

âuf. Chastise. E. H. 41; L. D. iii. 194. 1.

âuf. Chastise. E. H. 41.


âufu. Chastise. M. R. cxiii.

âunaru. Stone, pebbles. Ch. P. H. 204.

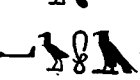
âur. Goat. E. R. 9900; L. T. iv. 134. 8.

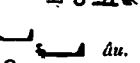
âut. Kind of crane. L. D. ii. xii.

âut. Crook. M. C. lxxvii.

âuti. List. S. P. cxxiii. 1.

âu.t. Matter. P. B. M. Sm.


âuau. Reproach. S. P. cxvii. 7.


âu. Chastise. MS. D.

âuaa. Steal, take away. L. D. iii. 200. 16.

âuau. Take, infest, rob. R. M. 132.

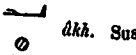
âuau. Length. L. T. lvi. 136. 3.

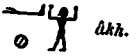
âuat. Kidnap. L. T. 71, title.

âuai. Kidnap, rob. L. D. iii. 225. c. 12.

ÂU

âuai. Gainsay, catch. E. R. 8538.

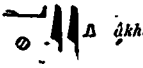

âkh. Suspend. G. 249.


âkh. Suspend, turn. G. 249.

âkh. Suspend, adjust. T. B. M.

âkh. Reed. L. D. iv. 28. altar. L. D. ii. 34.

âkh. Altar, censer. E. R. 9900.


âkhi. Fly. L. T. lxxiv. 1531.

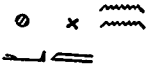
âkhm. Extinguish. MS. D.

âkhm. Extinguish. E. S. civ.

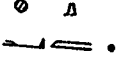
âkhm. Enwrapped: L. T. lxix. 148. 14.

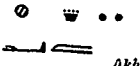
âkhm. Extinguish: L. T. xxxi. 80. 8.

âkhm. Bank (?), wave. L. T. xxxvi. 99. 26.


âkhm. Extinguish. L. T. xlvi. 125. 10; Ch. P. H. 96.

âkhm. Extinguish. L. M. ii. 100. 3.


âkhm. Fly. L. T. xix. 41. 4.

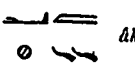

âkhm. Lamps, censers. R. C. 15.

âkhm. Extinguish, wrap. N. D. 233.

âkhem. Enwrap. L. T. lvii. 141. 5.

âkhm. Eagle. D. 93.

ÂS


âkhm. Soar. R. C. 15.

âkhn. Shut the eye, wink. L. T. lxxxix. 108. 8.

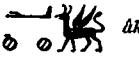
âkh . t. Suspend. L. D. iii. 65. a.

âkhu. Suspend. L. D. iii. 65. a; N. D. 106; Ch. I. d. M. d'O. p. 21.

âkhu. Rise, fly. L. T. ix. 17. 60.

âkhu. Censer. L. D. iii. 65.

âkhu. Censer. L. T. ix. 17. 60.

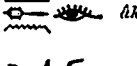

âkhekh. Gryphon. G. 497.

âkhekh. Dragon. L. T. lxv. 145. 85.

âkhekh. Fly. E. S. 440.

âkhai. Fly. V. v.

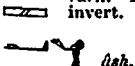
âkham. Grove. P. xvii.


âkhan. Shut the eye, wink. L. T. xlv. 110. a. 8.

âhhater. Lark. M. C. ix. 4.

âkha[t]mu. Eagle. B. G. 179.

âkhai. Suspend, turn. G. 402.

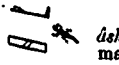

âsh. Cry, plaint. E. S. 328. 341. turn. E. S. 10. invert. E. S. 33.

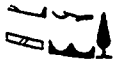
âsh. Cry, plaint. N. D. 125.

âsh. Cry, plaint. D. 86.

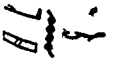
ÂS

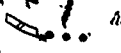
âsh. Cry, plaint, answer. Ch. P. H. 209.


âsh. Answer. S. P. xxx. 1. many. L. D. ii. 115. b.

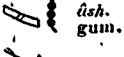

âsh. Acacia, cedar. L. D. iii. 219.

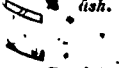
âsh, s. m. Acacia, cedar. D. O. vii. 3.

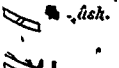

âsh. Acacia, cedar wood. L. T. iv. 134. 9.

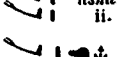

âsh. Acacia, cedar. L. T. lxi. 145. 4.

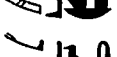
âsh. Acacia, cedar. L. T. lxiv. 145. 73.

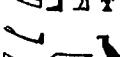

âsh. Acacia, cedar. N. D. 294. gum. MS. D.


âsh. Acacia. L. D. ii. 35; P. ix.


âsh. Cedar oil. L. D. iii. 260. c.

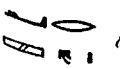

âshâ. (Applied to festival.) L. D. ii. 122.

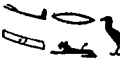

âshab. Clepsydra (?). N. D. 361.

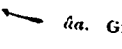

âshbu. Consume. P. Br. 212; L. T. 144.

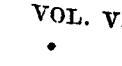
âshm. Envelope. L. D. iii. 73. c; B. G. 200.

âshm. Eagle. N. D. 467.


âshn. Honey, bee. E. S. 10.


âshr. Acacia, cedar. L. D. ii. 85.


âshr-ru. Darkness, dawn. P. B. M.


âa. Great. D. 328.

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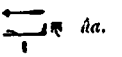
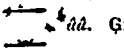
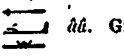
âa. Ass. L. D. iii. 31. a. 6.

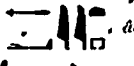

âa. Ass. G. 83.

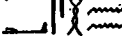

ââ. Great. D. 328.

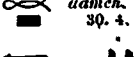

ââ. Great, elder. D. 328.

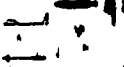
âai. Ass. N. D. 429.

âau.t. Pike. L. T. lxxvi. 159. 2.

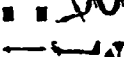

âai.t. Palace. L. D. iv. 74. d; M. R. clxv.


âahsch. Flood (?). L. D. iii. 279. b.

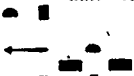

âamch. Kind of stone. L. T. xvi. 30. 4.

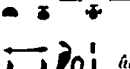

âati. (Unknown.) E. R. 9900; L. T. xlvii. 32.

âpi. Winged disk. N. D. 275; L. D. iv. 54. a.

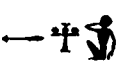

âpep. Apophis.

âat ru. Food. E. R. 6655.


âat. Stone, gem. G. 100.


âat rut. Granite. L. D. iv. 48. a.

âati. Greatness. E. S. 10.

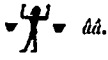

âatkaruta. Sledge, chariot. L. D. iii. 219. 19.

âk. Ruler. L. D. iv. 72. b.

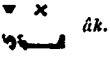
ââ. Corn (?). L. D. ii. 69. c.

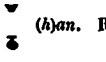
ÂA

âart. Uræus. L. D. iv. 71. a.


ââ. Rejoice. L. D. iv. 81. a.

. ââ. Born of. L. D. iv. 69. d.

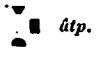

âk. Bind. L. D. iv. 77. d.


(h)an. Rule. L. D. iv. 77. d.

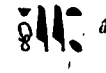
(h)ant. Kind of evil. L. D. iv. 39. c.

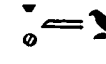
ât. Labour, rule (?). L. D. iv. 67. c.

ât. Labour, produce. L. D. iv. 42. c.

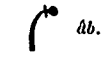

âtp. Load. L. D. iv. 77. d.

âu. Kind of wood. L. D. iv. 69. c.


âuai. Steal, ravish. L. D. iv. 63. c.


âkham. Envelope. L. D. iv. 69. e.

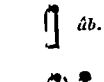
âkhen. Shut the eyes. L. D. iv. 17. b.


âb. Pure, priest, wash. D. 418.

âb. Pure, priest, wash. D. 418, 419.

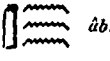
âb. Pure, priest, wash. D. 419.

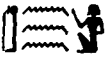
âb. Pure, priest, wash. MS. D.

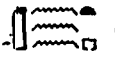

âb. Pure, priest, wash. D. 418.

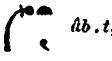
âb. Priest. D. 419.

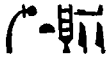
ÂB


âb. Pure, priest, wash. D. 420.


âb. Pure. L. T. xxx. 79. 2.

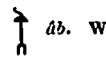

âb . t. Pure, washing, embalming place. G. 102.


âb . t, s. f. Liver. D. O. xvi. 4.

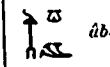

(ma)t hai. Sanctuary, sepulchre. S. P. n. s. i. 4.

âbt hut. Pure, white linen. L. T. lxiii. 145. 36. = 3. 40.

âbunt. Pure. P. Br. 209; L. T. xvii. 35. 1.


âb. Work, skill. E. S. 33.

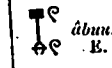
âba. Pass through, opposite. L. T. xxvii.


âb-har. Worker (?). L. D. iv. 9. b.

âb. Carpenters. L. D. ii. 149. c.

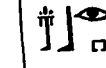
âba. Pass through, opposite. MS. D.

âbut. Work. Ch. P. H. 212. 93.


âbun. Workmen of some kind, masons. E. I. 7.

âb. Work, skill. Ch. P. H. 93.

âb. Cook. N. D. 182.


âb, s. m. Passage, frontage. L. D. iii. 194.

âb. Destroy, consume. L. D. iii. 194. 36.

âbb. Wish, favour. L. D. iii. 216. a.

ÂB

âb. Passage, front. L. D. iii. 218.

âbt. Abode, couch. P. Br. 217; L. T. 77. 2.

âk. Enter, go in. E. S. 562; G. 35. 5. 494; M. d. C. lx.

âk. Go in, enter. D. 147; M. d. C. xxiii.

âk. Go in, enter. L. D. iii. 32. l. 16.

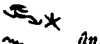
âk. Bread. L. D. iii. 30. 6. 3. 16.

ân. Be. D. 125.

ân. Open. E. S. 10.

ân. Be. L. T. xix. 42. 16.

ân. Shine. G. 377.


ân. Hour. D. 126.

ân. Horned. D. 125.

ân. Deficient. L. T. lxx. 147. 23. mock, vain. D. 125. light. L. T. 1. 1. 16.

ân. Open. G. 370.

ân. Open. D. 126.

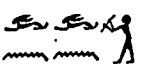
ân. House, door. L. T. lix. 142. 6.

ân. Be. G. 337.

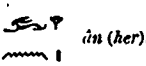
ân ân. Murmur. Ch. P. H. 211.

ân ân. Spring up. L. D. iii. 107. a. 3.

ÂN

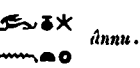

ânân. Hoe (?). L. T. xl. 110. a. 13.

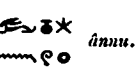
ânbu. Thorn. L. T. xv. 28. 1; xx. 42. 20; xxvi. 71. 6. eyelash. L.T. xxviii. 78. 12.


ân (her). Mirror. M. C. ii. 430.

ân (her) Mirror. D. 68.

ânn. t. Beings. Ch. P. H. 211.

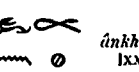

ânnu. t. Hour. D. 126.

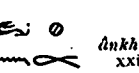

ânnu. Hour. D. 126.

ânnu. Rise up, hold. L. T. xx. 46. 2; lxxiv. 152. 1; S. P. lix. 9.

ânnu. t. Hour. D. 126.

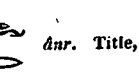
ânsh. Wolf or dog. G. 127.

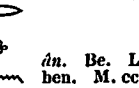

ânkh. Strap, dress. L. T. lxxii. 145. 28.

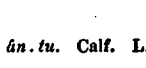

ânkh. Lean, undress. L. T. xxix. 78. 26; D. O. v. 2.

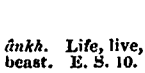
ânkh. Put on, dress. L. T. xlix. 125. 66.

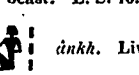
ân. Be, being. N. D. 183.


ânr. Title, door-opener. L. D. ii. 4.


ân. Be. L. D. iii. 12. 6. ben. M. cccix.


ân. tu. Calf. L. D. iii. 30. 6. 4.


ânkh. Life, live, living. D. 329. beast. E. S. 10.


ânkh. Living persons. D. 329.

ÂN

(*ânkh.*) Ear (?). L. D. ii. 99. 8.

(*ánkh.*) Ears. L. T. liv. 133. 8.

ânkh. Nosegay. L. D. iii. 237. e.

ânkh. Life, live, living. D. 330, 331.

ânkh, s. f. Native of a district. S. P. cviii. 1.

ânkh. Crown of living flowers. L. D. iii. 240.

ânkh. Beast, live cattle. S. P. cxxiv. 4.

ânkh. Oil of life. L. T. lxiii. 145. 36.

ânkh. Life, live, living. D. 330.

ânkh âm. Certain flower. L. T. iv. 18. 2.

ânkh uga snab. Health. D. 329.

ânkh (?). Ear. L. D. ii. 99. 8.

ârk. Weave. L. D. iii. 13. a. 4.

ât. Measure (?). L. T. lxxiv. 153. 4.

ât. Fish=*rami.* E. R. 9900.

ât. Pass, slip, drop. L. T. xxi. 48. 1.

ât. Pass. L. T. xviii. 39. 4.

âtu. Furrows (?). E. R. 9900. 9; L. D. ii. 138. a.

âtu. Fat, grease. E. S. 588.

ÂH

âu. For words under this see SH.

â. Second of time. L. T. lii. 129. e.

â. (Uncertain.) L. D. ii. 124. a. 18.

ââb.t. Pure. L. D. iii. 13. 1.

ââsa. Earrings. L. D. ii. 148. d.

ââsu. Clothes. L. D. ii. 4.

ââta. Outcast. L. D. iii. 12. d.

ââsh. Name of a god. L. T. xxxiv. 95. 4.

âb. Food of some kind. E. S. 575.

âfu. Cap. L. T. v. 15. 20; xxxviii. 78. 2.

ah. Field. L. T. xlix. 125. 67.

ah-nta. Kind of weight(?). L. D. iii. 30. 6. 30. See *neta.*

âh.t. Field. L. T. xlvi. 124. 1.

âha. Cow. D. 146.

âhâ. Cow. D. 146.

âhâ. Cow. D. 146.

âhâ. Cow. D. 146.

**âhâ.* Cow. G. 72.

âhâ. Want. L. T. liii. 130. 11.

ÀH

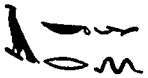
ahatu. Babble, want. L. T. lx. 144. a.

ȧhai. Cow. D. 131.

ȧi. Substance, embryo. M. R. lx.

ȧkiu. Inferior. L. D. iii. 194. 33.

ȧkar. Sphinx, viper. L. T. xliii. 111. 4.

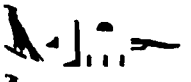

ȧkr. Viper. L. T. lxxiv. 153. 7.

ȧkar. Viper. L. T. xxix. 108. 7.

ȧk. t. Violence. Ch. P. H. 79.

ȧk. Starve, hurt. L. D. ii. 149. c.

ȧk. Go. M. R. cxxxix. 66.

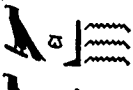

akab. Multiplied. L. D. iii. 5.

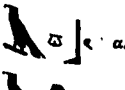
ȧkhu. Axe, hatchet. L. A. viii. 13.

ȧkau. Bad, violent. S. P. vi. 5.

ȧkau. Violence (?). L. D. ii. 125. d. 189.

ȧk. Cold (?). L. D. iii. 203. 20.


ȧkab. Cold. L. T. ii. 4. 2.


akab. Some part of body, tendon. L. D. iii. 228. 21.

ȧpu. Consume, clench. E. S. 10. r. 8.; L. T. xix. 42. 11.

ȧnm. Lay hands on. Ch. P. H. 206.

ÀS.

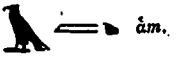
amm. t. Fist. L. D. iii. 3. 12. 6.

ams. Hold a stick. L. T. lxxii. 145. 12.

ȧms. Hold a stick. L. T. lxi. 145. 8.

ams. Hold a stick. L. T. lxii. 145. 20.

ȧmtu. Consume. E. S. 10. r. 8; E. S. 32. cov.

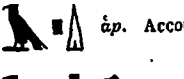

ȧm. Fist. L. D. iv. 42. b.

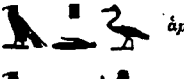
ȧm. Heat, consume. L. T. xi. 17. 94.

ȧms. Hold a stick. L. T. lxi. 145. 4.

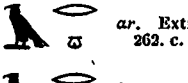
ȧm. t. Fluid. L. D. iii. 200. 11.

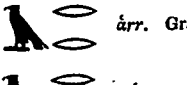
ȧnnua. Plain, tie up (?). A. xxxv. pl. 24. 31; L. D. iii. 10. a. e.


ȧp. Account. L. D. ii. 130.

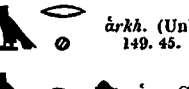

ȧpt. Duck. G. 73.

ar. Superior (?). L. D. iv. 65. a.


ar. Extremity (?). L. D. iii. 262. c.


ȧrr. Grapes. E. R. 6625.

ȧr. t. Rump. L. D. ii. 44. c.

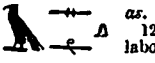

ȧrkh. (Unknown.) L. T. lxxii. 149. 45.

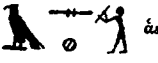
ȧr. Grapes. L. D. ii. 3.

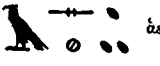
ȧsb. Consume. L. T. viii. 17. 40, 41.

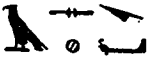
Ás

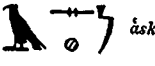
asbu. Consume. L. T. lx. 144. 6.

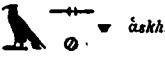

as. Haste. L. T. xlvii. 125. 23. labour. L. D. iii. 10. a.

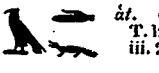

ásekh. Mow. L. D. ii. 43. a. 107.


ásekh. Mow. D. 141.


ásekh. Mow. D. 141.


ásekh. Mow. D. 141.

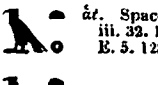

ásekh. Mow. L. D. ii. 76. c.

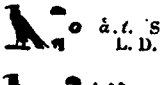

át. Outcast, crocodile. L. T. liii. 130. 23. 136. 10; L. D. iii. 279. e; ii. 138. d.

áta. Clay. M. cccxiii.

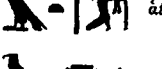
áti. Crocodile, multitude (?). L. D. iv. 67. b; L. T. lx. 144. d.

átu. Fish. L. D. iii. 203. 23.

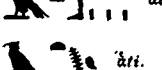

át. Space of time, minute. L. D. iii. 32. 16; L. T. xix. 42. 17; L. E. 5. 128.


á.t. Space of time, moment. L. D. iii. 18.

átf. Cap of Osiris. Ch. P. H. 209.


át. Outcast. L. D. iii. 32. 8; ii. 122.

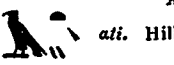
át. Back. M. R. cxliv. 39.


áth. Celts. L. T. lxxii. 149. 48.

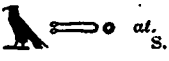
áti. Back, or loins. Ch. P. H. 209.

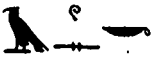
áti. Pluck. L. T. xliii. 112. 2.

Às

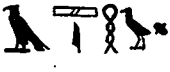

ati. Hills (?). L. D. iii. 211.

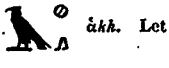
alp. Load. G. 314.


at. Minute=*án.* hour. P. S. 127; L. T. 125. 10.


aus[k]. Cap. L. T. lxii. 145. 31.

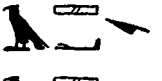
áua aua. Consume. L. D. iii. 225. 6. 45.

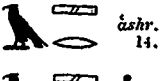

áshaku. Ashes (?). L. T. xx. 42. 21.

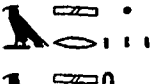

ákh. Let fly, shoot. P. Br. 207.

akhá[kh]. Darkness. E. S. cov.

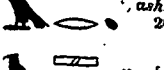
ákh ákh. Meadow. L. T. xxvi. 69. 3. verdant, E. 1. 12. 18.


ásha. Mow. L. D. iii. 164.


áshr. Slice. L. T. lviii. 140. 14.


áshr. Slice. L. T. lv. 134. 10.

ashr. Inflame. E. S. 32. c.


ashr.t. Slice (?). L. D. iii. 260. c.

áshr.t. Slice. L. D. iii. 48.

ashr. Slice. M. R. xxxi.

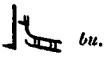
ashr. Slice. L. D. iii. 48. b.

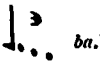
áshr. Slice. L. D. ii. 25.

B.

bu. Place. L. D. iii. 118. a. not. T. Cl. di Sc. Stor. e Mon. xiv. 149.

bu. Metal, stone. B. G. xiii. F. c.


bu. Bestow. M. i. xxxviii.


ba. Earth, metal. N. D. 270.

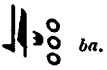
ba. Beast, leopard. M. cccxviii. bis.

ba. Mine. L. D. ii. 144. 9.

ba. Mine. E. S. MS. D.

bâ. Earth. L. D. iii. 30.

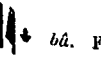
ba. Reward. M. xxxviii. 72. sledge. Ch. Insc. d. M. d'Or. p. 23.


ba. Iron. E. S. 32. cover.

ba. Pay. L. M. lxxxv. 88.

bâ. Some material. E. I. 12. 11. 6.

bâ. Wood. D. 100.


bâ. Food, bread. L. D. iii. 135. a.

bâ. Soul. L. D. iii. 232.

ba. Mud, earth (?). E. R. 9900.

baȧ. Iron, earth. L. D. iii. 211.

baȧkȧbȧkȧ. Topsyturvy. S. P. cx. 7.

baat. Bath measure. M. R. xlv.

baȧenpe.t. Iron. L. D. iii. 194. 10.

baȧ.t. Recompense. D. O. xiv. 8.

baȧauiti. Substance, matter. Ch. P. H. 213.

baȧiut. Granite, syenite. Ch. P. H. 28. 10.

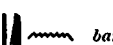
baȧai. Marvel. Ch. M. d'Or. p. 24.

bab. Exhale. L. T. liv. 133. 3.

bahr. Boat. L. D. iii. 65. a.

bak. Hawk. D. 100.

bak. Hawk. D. 180.


ban. No, not. E. R. 9713.

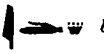
ban. No, not, unclean. D. 101; L. T. xlvii. 125. 26.

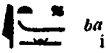
ban. No, not. E. R. 9758.

banr. Palm tree, elegance, delight. Ch. P. H. 214.

ban. Dates. L. D. iii. 237.

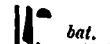
ban. Enviable. E. R. 6674.


bat. Barley. L. D. ii. 27.


ba.t. Food, rations (?). L. D. iii. 107. d.

BA

ba.t. Rations, food. L. D. iii. 107. a.


bat. Food, pay (?). E. R. 58. 98; N. D. 373.

bat. Hill, mine. L. D. iii. 43.

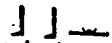
bau. Matter (?). L. T. lxxiv. 153. 6. See *taut nebau.*

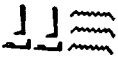
ba. Drink, water. L. D. ii. 44. c.

ba. Chip, slice. D. O. xviii. 4.

baa. Cloud (?). L. T. v. 15. 23; ix. 17. 50. bath measure. L. T. lvii. 140. clod. L. T. liii. 130. 9. [15.

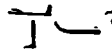
basu. Kind of beast. M. C. xx. 9. tiger, leopard. Ch. P. H. 133.

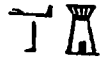

bâ bâ. Boast. L. D. iii. 13.

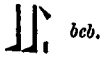

bâbâ. Flow. D. 100. wallow. L. T. lv. 134. 5.

bâh. Load, fill. E. S. 567.

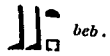
bâh. Fill, inundate. N. D. 224.


bâh. Supply, gorge. L. D. iv. 55. d.


bâh. Fill, inundate. L. D. iv. 55. d.


beb. Well. E. S. 156.

beb.t. Branch. L. D. iii. 264. a.


beb.t. Place. E. 1. 10. 4.

bå. Wood, leaves. L. T. xxxviii. 101. 7.

bâ. Hoe (?). L. T. xlv. 120. 2.

BE

bå.t. Inspire, give breath. L. T. xl. 109. 7.

bâh. Phallus; *embah*, before. P. M. ix.

bâkâ. Squat, bring forth. E. S. 669.

bâkâ[r]. Bring forth. L. D. iii. 175. a.

bât. Ear of corn. L. D. iii. 213.

ba bâ. Stupid. L. T. xxiv. 64. 12.

ba ba.t. Cavern. L. T. xvii. 38. 1.

bâh. Pizzle. L. D. iii. 228. 18.

bai. Water vase (?). E. I. 6.

bai. Kind of food. L. D. iii. 175. a.

bakâsu. Leopard. Ch. P. H. 133.

bak. Labourers. L. D. ii. 43.

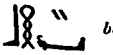
baru. Baris, boat. R. A. F. 1855, 957.

ba.t. Barley. L. D. iii. 260. c.

baruka. Slaves, spoil (?). M. R. cxxxix. 18.

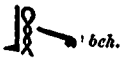
baui. Barley. L. D. iii. 200. 11.

beh. Creature. L. T. lxv. 146. 6.


behi. Hunt. L. D. iii. 113. i.

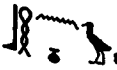
behiu. Hyena. D. 101.

BE


bch. Phallus, before. Cl. 243. 365.

behn. Hunt. M. C. xl.

behn. Battle, contend. L. D. iii. 134. e.


behnnu. Contend, cut up. L. T. v. 15. 33.

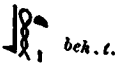
behn.t. Fight. L. D. iii. 225.

behn.t. Kind of weapon. M. C. xl.

behs. Hunt. D. O. x. 1.

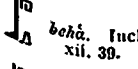
behs. Calf. M. ccc.

behs. Calf. L. D. iii. 259.

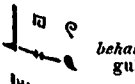

bek.t. Space. L. T. xxii. 55. 2.

behu. Hunt. D. O. viii. 10.

bekâṯ. Kind of snake. E. I. 10. 15.


behâ. Incline. L. D. iv. 65. a.; L. A. xii. 39.

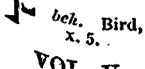
bekat. Shade. L. D. iii. 218. c. 6.


behasu. Some part of body, gullet. L. D. iii. 227. a.

bek. Food, bread. L. D. iii. 260. c.

bek. Food (?). E. R. 6708. a.

behu. Spoil. L. D. ii. 102.

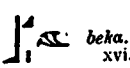

bek. Bird, Alauda Calandra. M. C. x. 5.

BE

bi. Place. E. S. 302.

bi. Place. E. S. 302.

bek. Hawk. M. d. C. xxx. 2.


beka. Flower of palm tree. L. T. xvi. 31. 3.

beka. Palm tree. E. H. lvi.

bekâ. Palm wine. L. A. xii.

bak-ḥai. City. R. I. I. 1.

bekan. Kind of altar. M. iv. cccxxii.

beksu. Balance. P. S. 828=L. T. xxi. 119. 3.

beksu. Balance. P. S. 127 = L. T. lxxi. 149. 3.

beksu. (Something eaten.) E. R. 9900.

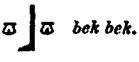
bek. Cease, depress. E. R. 9900=L. T. viii. 17. 28.

bekâ. Squat, depress, bring forth; naked. L. T. lxiii. 145. 43; Ch. P. H. 104.

bekâ. Naked. L. T. viii. 17, 28.

bekasu. Deck (?). L. T. xvii. 38. 2.

bekâ. Set down; naked. E. S. 160.


bek bek. Squat. L. A. xii. 39.

bekâi. Waste, deficiency, void, cease. L. D. iii. 10.

bekâsu. Gullet. P. Br. 207.

BE

bekâsu. Gullet. L. D. iii. 237.

bekâsu. (Bagoas.) Dagger. L. A. xiv.

beka. Light. L. T. xxiii. 64. 1.

bekâ.t. Light. L. T. xxii. 145. 43.

ben. No, not. Ch. P. H. 214. harp. M. C. xcv. 2. place. S. P. xxxviii. 7.

ben. Pollute. L. T. xx. 45. 2.

ben. Nycticorax, phœnix. D. 101.

ben (*bes*). Protection, warmth. L. D. iv. 65. b.

b[*enr*]. Dates. L. D. ii. 95. a.

b[*en*]. Palm tree, delight. P. iv. 1.

ben. Delight, esteem. L. D. ii. 43. d.

bena.t. Palm tree. E. S. 334.

bena. Palm branches. S. P. cx. 6.

ben ben. Splendid. E. S. 6710. tip. L. D. iii. 97. c.

ben ben. Cap, tip, roof. L. D. iii. 232. b.

ben ben. Cap, tip. L. D. iii. 97. e.

ben ben. Palm branch. L. T. lxi. 145. b. g.

ben ben. Cap of obelisk, tip. L. D. iii. 24. u.

ben ben. Roof. L. T. lix. 148. 1.

BE

ben ben. Cap. N. D. 373.

ben ben. Cap, tip. N. D. 439.

benf. Warmth. N. D. 440; L. D. iii. 134. e.

beni. Palm branch. S. P. vi. 6.

benka. Bird, scolopax. M. C. x. 10.

benn. Engender. L. T. xi. 17. 87.

benn. Meet. L. T. xiv. 24. 2. 5.

benn. Kind of snake. E. I. 11. 10.

benn. Palm wood. L. T. lxiii. 145. 38.

benn. Amulet, earring, bud, seed, spot. L. T. iv. 13. 2, xxiv. 93. 7. 4.

bennu. No, not. Tabl. Roberts.

bennu. Nycticorax. L. T. xxxi. 83. title.

bennu.t. Kind of stone. A. v. 24. 1.

bennu. Sons. L. D. iii. 199. 7.

bennu. Phœnix. Ch. P. H. 214.

bennu. Noxious. L. D. iv. 46. a. 21.

bennu. Stone of some kind. L. D. iv. 23. c.

bennr. Palm tree. M. R. cxi.

benr. Palm tree. E. I. 80. 11. 7.

BE

benr. Dromos, road, outside. L. D. iii. 32. 21. 32. a. 9.

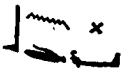
benr. Road, outside. L. D. iii. 73. f.

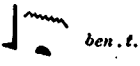
benr. Palm tree. E. I. 80. 11. 7.

benar.t. Palm. L. D. iv. 46. 2. 21; M. R. cxi.

benr. Palm tree. T. L. C.

bent. Fail. M. R. cxl. 43.


bent. Powerless. M. R. lvii.


ben.t. Harp. M. C. cccxv.

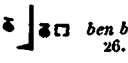
ben.t. Ape (?). L. T. xvi. 31. 2.

bent. Excellent (measure of dates). L. D. ii. 147.

benti. Ape (?). E. S. 10.

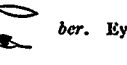
bentaui. Apes (?). L. D. iii. 72.

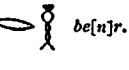
bensh. Sill of door. L. T. xlix. 125. 53.


ben ben. Roof, cap. L. D. iv. 26.

bennu. No. Tablet, Roberts.

bennu. Nycticorax. D. 100.


ber. Eye. Pap. Boone.


be[n]r. Enviable. E. R. 6668.

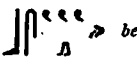
ber. Boil. P. S. 42 = L. T. xliii. 125. 44.

BE

ber ber. Cap, tip. L. D. iii. 237.

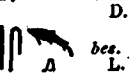
beru. Cap, tip, roof. L. D. iii. 30.

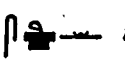
bes. Bear, transfer. E. R. 9738.


bes[mau]. Inundater. N. D. 209.

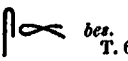
bes. Skin, leather. M. H.

bes. Dilate [pass, follow, B.]. R. J. A. 523. transfer. M. d. C. xliii. 2; L. D. iv. 44. b.


bes. Transfer. M. iv. ci. ter.; L. T. xxviii. 3.


bes. Warmth. R. J. A. 517.

bes. Warmth. R. J. A. 514. protection. Ch. P. H. 59.


bes. Hide (?). P. Br. 217 = L. T. 60. 125.

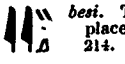
bes. Warmth. R. J. A. 517. jet, candle. L. T. xviii. 50, 51. blaze. L. D. iii. 144.

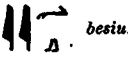
besa. Warmth. E. S. 704.

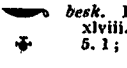
besâ. Dilate. R. J. A. 513.

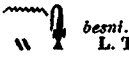
bes bes. Bird, Anas leucocephalos. M. C. xiii. 10.

besi. Pass, go. N. D. 429.


besi. Transfer, pass from one place to another. Ch. P. H. 214.


besiu. Pass. L. D. iii. 13. a.


besk. Bowels, viscern. L. T. xlviii. 125. 36; xxviii. 75. 1; ii. 5. 1; liv. 133. 3.


besni. Warmth. P. S. 118 = L. T. 145. 34.

BE

besnu. Some substance, grain. E. R. 9749.

bes.t. Log. M. cccxli. 1.

bes.t. Skin, leather. M. C. lxiv.

bes.t. Beam. L. T. xxxvi. 99. 20.

bes.t. Kind of bread. L. D. ii. 44. b.

bes. Date (?). S. B. M.

besâ. Protection, amulet. L. D. iv. 63.

besâ. Protection, amulet. L. D. iv. 41.

besu. Dagger. D. 101.

bet. Wicked, abominable. L. D. iii. 72.

bet. Evil. L. D. iv. 26.

bet. Barley, corn. E. S. MS. D.

bet. Barley, corn. L. D. iii. 48. b.

bet. Barley, corn. Tomb at Berlin.

bet. Barley, corn. L. D. ii. 35.

bet. Barley, corn. Sl. A. G.

betsh. Lazy, slow. R. J. A. 551. weak, humble. L. D. iii. 195. 11; L. T. lxxii. 149. 27.

betsh. Lazy, slow, injure. L. T. xii. 18, 16.

betsh. Lazy, slow, injure. P. W. 1834.

BE

betsh. Lazy, slow, revolt. L. D. iv. 36.

bet. Iron. L. D. ii. 49. 6.

bet. Abominable, infamous. L. T. xiv. 21. 2.

bet. Abominable, bad. E. S. 542.

bet. Barley. L. D. iv. 43. 18.

bet. Corn, barley. E. S. 159.

be.t. Place. N. D. 106.

beta. Gift. L. D. iii. 73. 6.

beta. Infamy. D. O. iv. 1.

beta. Infamous, evil. L. T. lxxvii. 163.

bu(t) bu(t). Stream. E. R. 2308. b.

bu.t but. Stream. E. S. 293.

beti. Ape (?). E. S. 10.

beti. Barley, corn. M. C. clxix.

beti. Barley, corn. M. R. clxix.

beti. Corn, barley. Coffin, Stobart.

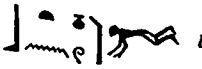
beti. Corn, barley. Sl. A. G.

betenaui. Apes (?). L. D. iii. 72.

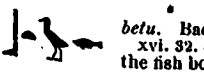
betu nu. Malefactor. D. 101.

BE

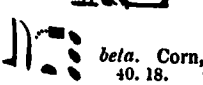
betn nu. Malefactors. N. D. 61.

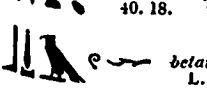

betn nu. Malefactor. N. D. 61.

betn ui. Malefactor. L. D. iv. 75.

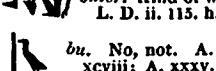

betu. Bad, infamous. L. T. xvi. 32. 3.
the fish botti. L. T. xvi. 32. 3.

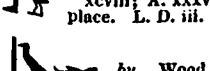
bumt. Glide, forget (?). L. T. iii. 12. 2.


beta. Corn, barley. L. D. iv. 40. 18.


betau. Holes for ropes. L. T. xxxvi. 99. 13.

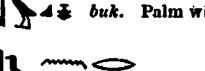
buter. Kind of workman or mason. L. D. ii. 115. h.


bu. No, not. A. xxxiv. 363; M. R. xcviii; A. xxxv. pl. 18.
place. L. D. iii. 13. 242. d.

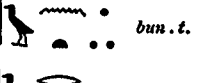

bu. Wood. L. T. lxxvi. 154. 10.

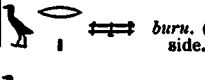
buia. Hateful, infamous. L. D. iii. 5.

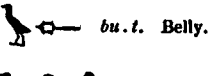
buk. Palm wine. N. D. 373.


bunr. Road, path, outside. D. O. x. 1.
corridor. Ch. P. H. 213.

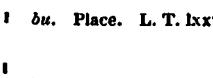
bun.t. Dates. E. S. 141.


buru. (ebol, Copt.) Outside. S. P. 825, vi. 9.


bu.t. Belly. L. T. lxi. 145. 6.

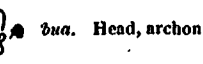

butt. Kind of mason or miner. L. D. ii. 115. h.

bu. Place. L. T. lxxvi. 161.

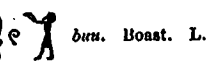

bu. Place. N. D. 125.

BE

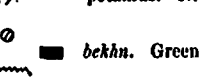
buu. Rolls. L. T. xxv. 68. 6.


bua. Head, archon. E. S. 10.

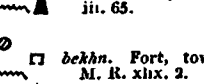
buau. Archons, chiefs. P. xxix.

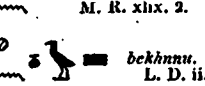

buu. Boast. L. D. iii. 72.

bekhama. Behemoth, hippopotamus. N. D. 315.

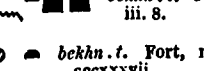

bekhn. Green basalt. E. I. 14.

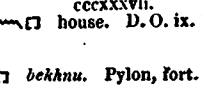
bekhn. Fort, magazine. L. D. iii. 65.

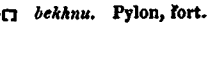

bekhn. Fort, tower, magazine. M. R. xlix. 2.

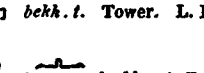

bekhnnu. Forts, towers. L. D. ii. 136. e.

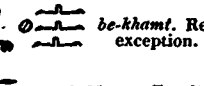
bekhn.t. Propylon. L. D. iii. 8.

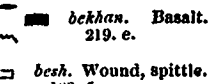

bekhn.t. Fort, magazine. M. ccexxxvii.
house. D. O. ix. 1.

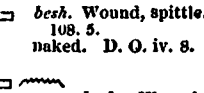

bekhnu. Pylon, fort. N. D. 106.

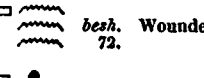

bekh.t. Tower. L. D. iii. 2.

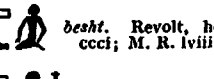

be-khamt. Refuse; without exception. M. R. l.


bekhan. Basalt. L. D. iii. 219. e.


besh. Wound, spittle. L. T. xxxix. 108. 5.
naked. D. O. iv. 8.


besh. Wounded. L. D. iii. 72.

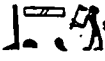

besht. Revolt, hostile. M. ccci; M. R. lviii.

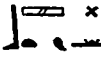

beshta. Weak. MS. D.

BE

beshta. Revolt, hostile. MS. D.

beshta. Revolt, hostile. M. C. cccii.; N. D. 66.


beshta. Revolt, hostile. N. D. 91.


beshta. Revolt, hostile. M. R. cii.; N. D. 47.

beshtt. Revolt, hostile. N. D. 105.

beshtu. Revolt, hostile. N. D. 105.

beshui. Revolt, hostile. M. cccxxi.

besha.t. Revolt, hostile. N. D. 339.

ba. Metal or stone. B. G. xiii. 1. a.

ba. Earth or metal. B. G. xiii. 1. d.

ba. Soul, be a soul. E. S. 32.

ba. Ram. L. T. lxxviii. 163. 14.

ba. Hoe, plough. L. D. ii. 51.

ba. Earth or metal. L. D. iii. 43. d.

bah. Dip, inundate. L. D. iv. 70. f.

bah. Saturate, inundate. L. D. iv. 53. b.

bak. Servant, labourer. L. D. iii. 30.

bak. Servant. N. D. 87.

bak. Servant, work, carve. N. D. 105.

BA

bak. Work. L. D. iii. 30.

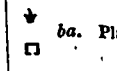
bacnt. Bind. L. T. lxxviii. 163. 16.

bakhn. Basalt. D. 147; G. 100.

bat. Barley, corn. L. D. ii. 28.

batu. Barley, corn. L. D. ii. 70.

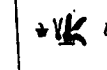
ba. Soul. E. S. 141.


ba. Place. Br. G. 3. v. 3.

ba. Soul. D. 124; L. D. iii. 234.

ba. Soul. D. 146; N. D. 543.

baba (khekh). Collar. N. D. 180.


ba. Honey. L. D. iv. 3.

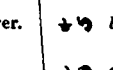
ba. Soul. N. D. 54.

bak. Hawk. L. D. iv. 58. a.

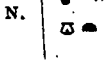
bak. Hawk. L. D. iv. 53. b.

bak. Shipwreck. L. D. iv. 46. a. 24.

bak. Hawk. D. 412.


bak. Hawk. G. 535.

bak. Hawk. L. D. iv. 55. a.


baks. Gullet. L. D. iv. 14. e.

BA

ban ban. Cap, tip. L. D. iv. 48, a.

bat. Father (?). L. D. iv. 58. a.

bat. Hateful, infamous. N. D. 275.

batn. Bad. L. D. iv. 74. e.

batui. Infamous, abominable. L. D. iv. 52. a.

FE

batsh. Lazy, slow. L. D. iv. 46. a. 17.

bakh. Bring forth. L. D. iv. 62. e.

baua. Substance. L. D. iv. 77. d.

ba(shu) (?). Substance. L. D. iv. 63. b.

but. Abominable. Ch. P. H. pl. 2. no. 116.

F.

f. He, him, it. Aff. 3. pers. m.

f[i]. Carry. E. R. 660.

fi. Bear, carry, direction. L. D. iii. 30. b. 22.

fi. Bear. M. d. C. xlix. 3.

fâ. Canals (?). L. D. iv. 68.

fâk. Reward (?). L. D. iv. 46. b. 8.

fâ. Bear, carry. N. D. 312.

fa. Bear, carry. D. O. iv. 2.

fâ. Bear, carry. N. D. 357.

fâà. Bear, carry. P. Br. 207.

fâk. Reward. E. I. 4. i. 11.

fu. Millions. E. I. 78.

fi. He, his. L. D. ii. 138. c.

fekti. Evade. P. S. 825. vii. 2.

fek. Reward, fullness. E. S. 282; P. M. xxxix.

fek. Fullness. L. D. iii. 107. a.

feka. Fullness. E. I. 4.

fekau. Abundance, reward. L. T. xl. 109. 12.

fenka. Evacuate. L. T. iii. 10. 3.

fennu. Dirt (?). M. cccxciv. 4.

fennu. Million. M. R. xl.

fent. Nose. D. 171.

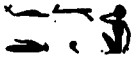
fent. Nose. G. 92.

fent.t. Nose. D. 171.

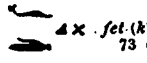
fenti. Nose. D. 171.

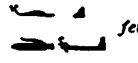
fenti. Nose. L. T. xix. 42. 8.

FE


fet. Fail, disgust. L. T. lxxvii. 163. 2; S. P. lxxvii. 3.

fet. Sweat. P. S. 825. ii. 7.


fet (k)au. Disperse. L. D. iii. 73 d.

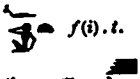

fetk. Exterminate. M. R. cxl. 52.

fetka. Sink. L. D. vi. 115. l. 31.

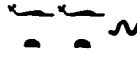
ftu. Four. D. 171.

ftu. Nostril. L. D. iii. 106. b.

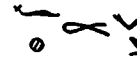
HÂ

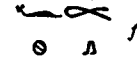

f(i).t. Load, measure. L. D. ii. 70.

fa. Carry. L. D. ii. 22.


fet fet. Worm. L. T. lxxv. 154. 8.

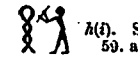
ftu. Four. P. xxvi.


fekh. Captives. L. T. xlviii. 125. 49.

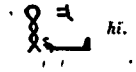

fekh. Capture. L. D. iii. 71. b.

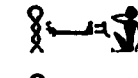
fas. Kind of food. E. R. 6655.

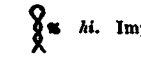
H.


h(i). Strike. M. C. xxxi.; L. D. iii. 59. a.

hi. Drag, draw. Ch. P. H. 244.

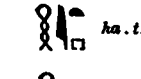

hi. Drag. L. D. iv. 12.

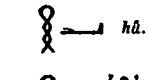

hi. Get rid, thrust out. S. P. cx. 6.

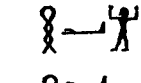

hi. Impurity. L. D. iv. 71. a.

hi. Draw. E. R. 9169.

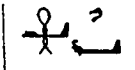
ha. Corn. R. S. l. 4.

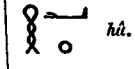

ha.t. House. L. D. iii. 262. a.


hâ. Limb, self, also. R. S. l. 2.

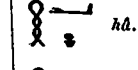

hâ. Rejoice. L. D. iii. 72.

hâ. Limb, self. L. D. iii. 145. a.


hâ. Strike. L. T. ii. 6. 2; E. R. 9004.


hâ. Sceptre, touch. M. R. xxxi.

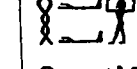
hâ. Limb, self. E. S. 446.

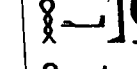

hâ. Flesh. L. D. iii. 48.

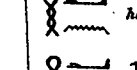
hâ. Flesh. L. D. iii. 260. 3.

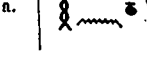
hâ. Rustics, serfs. L. D. ii. 6.

hâât. Rejoice; million. L. D. iii. 68. 72.


hâât. Rejoice. D. 368; Ch. P. H. 244.

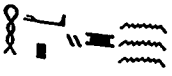

hâb em hen. Chess, draughts. L. D. ii. 61. (a compound word.)


hân. With. P. xxvi.

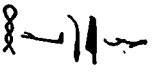

hân nu. Tribute. L. D. iii. 115, 116. b.

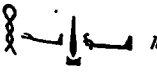
HÂ

hâp. Nile. D. 368.


hâpi. Nile. D. 368.

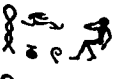
hâ.t. Limb. G. 463.

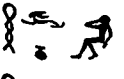

hâta. Mat, bed. D. O. xiii. 3.


hâta. Compel. L. D. iii. 31.

hâu. Stick. D. O. xiii. 3.

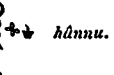
hâp. Nile. L. D. iv. 57. a.


hânnu. Young. V. 4.

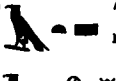

hânnu. Young. V. 4.

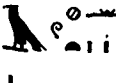
hân nu. Youth. E. I. 78.

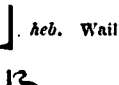
hânnu. Youth. L. D. ii. 134. a.


hânnu. Inward parts. L. D. iii. 19.

hâ.t. Clay. M. C. li.

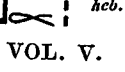

hâ.t, s. f. House. L. D. ii. 114. a.
rock tomb, speos. L. D. ii. 3. 114.


hau khet. Things. L. D. iv. 52.


heb. Wail. D. 369.

heb. Ibis. M. d. C. cvii. 1.

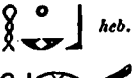
heb. Fish, to fish. MS. D.


heb. Festival. L. D. iv. 88. a.

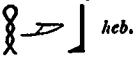
HE

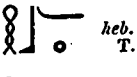
heb. Triumph. L. D. iii. 73. *f.*

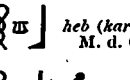
heb. Festivnl. L. T. v. 19. return. N. D. 164.


heb. Festival. D. 367.

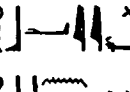
heb. Fish. L. D. ii. 130.


heb. Hoe. E. S. 10.


heb. Festival. P. Br. 217=L. T. i. 1.

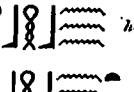

heb (kar-heb). Cholchytes, priest. M. d. C. lxiii.; E. S. 832.

heb (kar-heb). Cholchytes, priest. E. S. 223.

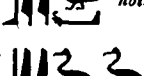

hbai. Hold, fowl. L. T. viii. 17. title.

heb. Source, fountain. G. 99.

hbeb.t. Source, fountain. E. S. 32. 45.


heb heb. Source, flow. E. R. 9740.

heb heb.t. Source, flow. E. R. 9737.


hbi. Fowler, fisher. MS. D.

hbi. Fowler, fisher. L. T. xxviii. 76. 1.

hbi. Panegyry, festival. G. 97.

hbi. Panegyry, festival. G. 80.

hbi.t. Court. L. D. iii. 65. c.

heb em ba. Target of iron. L. D. iii. 68.

HE

hebnn. Honey. L. D. ii. 35.

hebnn. Fruit, conserve. L. D. iii. 260. c.

hebn. Return. S. Tether. Louvre.

hebnn.t. Honey (?). L. T. lxii. 144. 29.

hbenn.t. Honey. L. D. iii. 260. c.

hebnn.t. Honey. L. D. iii. 48. b.

hebnntu. Honey. L. D. ii. 60.

hebnn tu. Honey. L. M. xxxviii. 15.

hebnu. Plough. L. D. iii. 217.

hebnu.t. Honey. L. D. ii. 44. e.

hebs. Clothe. G. 62.

hebs. Festival. C. B. M.

hebs. Clothe. D. 369.

hebs. Clothe. L. D. iii. 106. b.

hebs. Clothe. E. S. 10.

hebs.t. Reckon. S. F. B. M.

hebs. Clothe. M. ccv.

hebs. Reckon. E. H. xxiii.

hebt. Foam. G. 69. 365.

HE

hebt. Cut out. M. d. C. xli.

hebt. Weep, wail. D. 370.

hebt. Support=*net.* E. R. 6710; L. T. i. 7.

hef. Snake, viper. MS. D.

hef. Viper. P. B. M.

hfa. Viper. G. 74.

hfau. Viper. N. D. 467.

hfau. Viper, worm, caterpillar. P. B. M. 9900; S. P. lxxxii. 12, cx. 1, cl. 1.

hfi. Viper. G. 74.

hfi, s. m. Viper. G. 74.

hfen. Crawl, squat. L. D. iv. 29. b.

hfnu. Million. B. G. 430.

hcfnr. Lizard, numerous. L. D. ii. 144. s.

heft. Squat. E. S. 10.

heft. Squat. L. T. xxxvii. 101. 1.

hefu. Crawl. L. D. iii. 128. a. 129.

heh. Aion, age, eternity. D. 370.

hch. Search. L. T. iii. 11. 4.

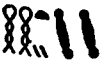
hch. Wander (to sunshine). M. R. cxl. 50.

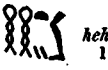
HE

heḥ. Search. M. R. clvi.

heḥ. Grain. L. D. iv. 44. b. 5. 10.

ḥchi. Search. M. A. F. B. A. 1855, 95. seek. L. D. iii. 68. wander. L. M. viii. 652. f.; E. S. 141.


heḥ. ti. Sole of foot (?). E. Br. 207.


heḥ. ti. Sole of foot (?). L. D. vi. 114.

ḥḥâb. Plough. D. 370.

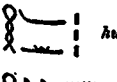
ḥḥâ. Naked. E. S. 562.

ḥḥâi. Drive back. MS. D.

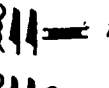
ḥḥâu. Hide. L. D. iii. 204. 53.

ḥḥai. Behind. E. S. 10.

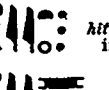
ḥḥai. t. Bare. L. D. iii. 225. 2. 6.

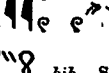

ḥu. Taste. M. R. cxiii. 12.

ḥi. Canal, water. Br. G. xxii. no. xii.


ḥi. Inundate. L. D. iv. 42. a.

ḥi. Reject. L. D. iv. 45. 4.

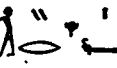

ḥit. Corn (?), wheat (?). L. D. iii. 200. 12.


ḥiuu. Inundate. L. D. iv. 90. d.

ḥiḳ. Search, seek. L. D. iii. 72.

ḥit. Strike. E. R. 6945.

HE


ḥi er ḥer. Drag, battle. N. D. 105.

ḥiu. Perception, genius. L. T. xxx. 80. 3.

ḥiu. Means, taste. L. T. v. 15. 19.

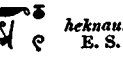
ḥiu. Means, taste, perception. L. T. xxviii. 78. 9.

ḥekn. Drink. E. S. 395.

ḥeknu. Preparation for embalming. E. S. 276.

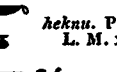
ḥeknu. Address. MS. D.

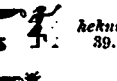
ḥeknnu. Discourse. L. D. iii. 72. 194; E. S. 34.


ḥeknau. Discourse, supplicate. E. S. 10. h.

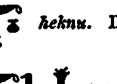
ḥeknu. Supplicate. D. 371.

ḥek nnu. Adore, discourse. MS. D.

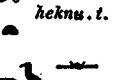

ḥeknu. Preparation for embalming. L. M. xxxvi. 15; L. T. lxii. 27.


ḥeknu. Welcome. L. D. iv. 89. 1.

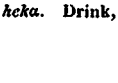
ḥeknu. Drink, unguent. L. D. ii. 145. 12.


ḥeknu. Discourse. E. H. lvi.

ḥeknu. Drug. E. S. 6122.


ḥeknu. t. Discourse. E. S. 10.

ḥeku. Net, snares. G. 490.


ḥeka. Drink, beer. L. D. iii. 43. e.

HE

hekâ. Drink, beer. L. T. i. 12.

hek. Rule. M. R. cxliii.

hekâr. Starve, famish. G. 213.

hekâr. Starve, famish. T. L. Ch. P. H. 293.

hekâr. Hunger, starve. B. G. 709.

hekâ.t. Drink, beer. L. D. iii. 43. e.

hekâ.t. Drink, beer. E. R. 241.

hekâ.t. Drink, beer. T. Berl.

hekâ.t. Drink, beer. MS. O.

hekâ.t. Drink, beer. Pyramid, Dashoor.

hekâ.t. Drink, beer. L. D. iii. 135.

hekâ.t. Drink. L. D. iv. 67.

hekâu. Charm, magic. L. D. iv. 58. a.

hek. Charm. E. R. 6678.

hek. Charm. L. T. xlii. 111. 3.

hek. Charm, magic. L. D. iii. 68.

hek.t. Charm. E. R. 9736.

hek.t. Charm. L. D. iii. 123. a.

heku. Drink, beer. E. R. 325.

HE

hekau [*kamh*]. Food, kind of bread. L. D. ii. 28.

hmâ. Hemp. L. D. ii. 5.

hmâ. Hemp. M. C. xxxv.

hemka. Jasper. Br. G. xix. no. vi.

hemka.t. Jasper. D. 370.

hmamaui. Flax. E. S. 588.

hemi. Salt. Ch. P. H. 93.

hemt. Please. M. d. C. xxii. 9.

hems. Sit. L. M. xxxviii. 15; L. D. iv. 67.

hc(m)t. Jackal. L. D. ii. 21.

hn. Clasp. E. S. 10.

hen. Rule. L. D. ii. 8.

hn. Ring, food. M. d. C. lxiv. 1; E. R. 6705.

hnâ. With, and, by means of. M. R. xxxix.

henbi. Territory. E. S. 10.

hnbu. Add. L. D. iii. 30. b. 13.

hni. Mace. L. D. iii. 30. 15.

hi ni er·her. Drag struggle. L. D. iii. 65. a.

hen.k.t. Bowl. E. M. 67. a.

HA

han.k.t. Gift. L. D. iii. 28. 35.

hnnu. Fruit, scent. L. D. ii. 28.

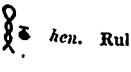
hnnu. Adore, order. E. I. 17.

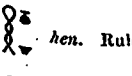
hennu. Phallus. D. O. vii. 10.

hen.t. Heron. M. C. ii.

henhu (*nahuh*). Sick, agitated. P. xxi.

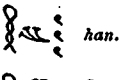
hent. Cut, rub. L. D. iv. 45. a.

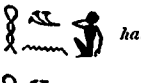

hen. Rule. MS. D.

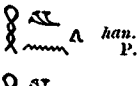

hen. Rule. T. An. 49. B. M.

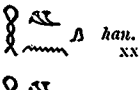
henb.t. Fountain. L. D. iv. 45. a, 88. a.

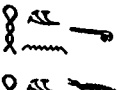
hant. Rule. E. S. 216.

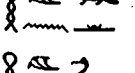

han. Limb. D. 370.


han. Adore. Ch. P. H. 246.


han. Return, turn back. Ch. P. H. 246.


han. Turn back, return. L. T. xxxiv. 94. 2.

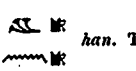

han. Phallus. MS. D.


han. Turn back, return. L. D. iv. 20. 12.

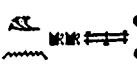
han. Careful. L. T. xxv. 70. 3.

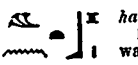
han. Envy, malice. Ch. P. H. 246.

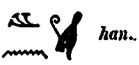
HA

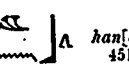

han. Turn back, return. E. S. 3.

han. Vase. D. 370.

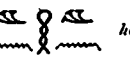

han. Cycle. L. T. xxviii. 78. 8.


han.t. Territory. L. T. 125. 31. wall. Ch. N. d. T. p. 34; Br. A. 2. 1863, 40.

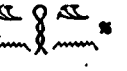

han. Crown. L. D. iv. 71. a.


han[*b*]. Turn back. N. D. 451.

han. Territory. L. T. xlviii. 125. 31.


han han. Turn back. L. T. liv. 131. 8.

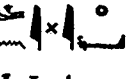
han han. Turn back. E. S. 34.

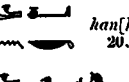

han han. Things. P. Br. 217; L. T. 125. 31.

han han. Turn back, return. L. D. iii. 13. b.

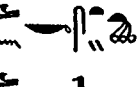
hani. Barge of Socharis. L. T. i. 10; Ch. P. H. 246.

han[*k*]. Bowl, scales. L. T. xl. 109. 7.


hani. Return. M. R. cxlv. 71.


han[*k*]. Offer (?). M. xxxviii. 20.

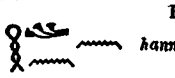
han[*k*]*nu.* Flog. E. R. 9736.

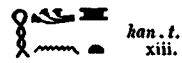

han[*ks*]*ti.* Down, mane. R. R. 6710.

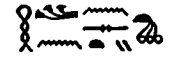
hanna. Jar, scales. P. S. 828; L. T. 125. 53.

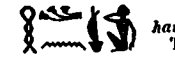
hankek. Throat. E. S. 32.

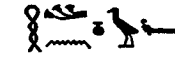
HA

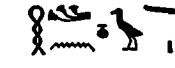

ḥam. Hoe, harrow. MS. D.

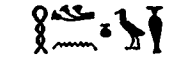

ḥan.t. Well. Br. G. 3; V. xiii. 1.

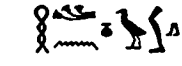

ḥann iti. Down, mane. L. T. xvi. 30. 3. 70. 2.

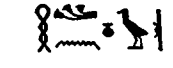

ḥan. Roar. P. S. 828; L. T. 149. 3. 9.

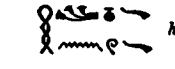

ḥan nu. Flog, rule. L. T. lxxvii. 162. 1.

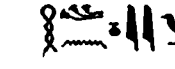

ḥânnu. Phallus. D. 370.

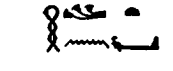

ḥannu. Jar, vase. D. 370; D. O. iii. 3.

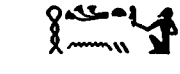

ḥannu. Return. D. O. ii. 9. order. D. O. xi. 7.

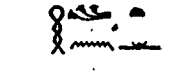

ḥannu. Things. Ch. P. H. 11.


ḥannu. Horns. L. D. iii. 212.

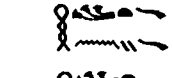

ḥannui. Conspire. L. T. xlviii. 125. 30.

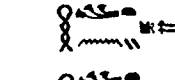

ḥant. Turn back. P. B. M.

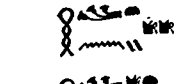

ḥantt. Returner. E. S. 32. c.


ḥant. Work, hoe. L. D. iii. 26. 1. a.

ḥantt. Returner. L. T. lxii. 145. 27.


ḥanti. Horns. L. T. xxix. 78. 31.


ḥan ḥan. Return. P. xxviii.

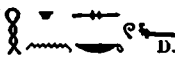

ḥan ḥan. Turn back, return. L. T. xxiii. 63.

ḥan ḥan. Turn back, return. E. S. 3.

HE

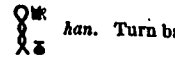
ḥan. Turn back. M. d. C. xxiv.

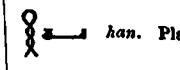
ḥan. Rule. E. S. 447.

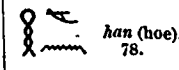

ḥan sek. Twist. L. D. iii. 2. 5.

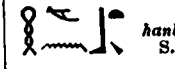
ḥan. Phallus. MS. D.

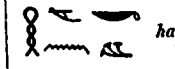
ḥan. Turn back. E. S. 780.

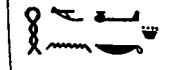

ḥan. Turn back. M. d. C. xxiv.


ḥan. Plant, gift. E. S. 200.


ḥan (hoe). Lose, forget. E. 1. n. s. 78.

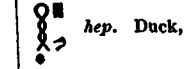

ḥanb.t. Return, territory. E. S. 10.

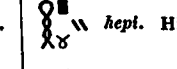

ḥan[k]. Vegetables. E. S. 295.


ḥan[k]. Bowl, vegetables. L. M. 67. a.

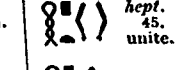
ḥan[k]i.t. Offer. L. D. iii. 73. b.

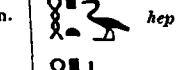
ḥanti. Return, turn back. L. D. iii. 68.

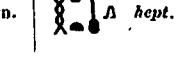

ḥep. Duck, fowl. MS. D.


ḥept. Hide. MS. D.

ḥept. Embrace. E. S. 773.


ḥept. Embrace. S. A. G. 256. 41. 45. unite. G. 322.


ḥep.t. Duck. E. S. 361.


ḥept. Paddle. E. S. 10.

HE

hept. Paddle. P. Br. 208.

hepti. Paddle. Ch. P. H. 257.

hep. Hide; secret. E. S. 593.

her. With. G. 472.

her set. Chain. E. R. 6661.

heru.t. Aliment. L. D. iv. 75. a.

her. With. G. 116.

her. Above. E. S. 42.

hes.t. Chain. L. D. ii. 147. b.

hes. Sing. G. 378. 371.

hes. Sing, singer. G. 378. generous. L. D. vi. 108. 67.

hes. Singer. E. R. 6710.

hes. Singer. D. 371.

hes. Sing, singer. D. 371.

hes. Dirt. L. T. xvi. 32. 5; xx. 51. 1, 52. 1.

hes. Singer. E. R. 9760.

hesb. Destroy, destruction. L. T. lxxiv. 153. 5.

hesb. Work, account, clothe. L. T. x. 17. 80; lii. 129. 9.

hesb. Account, reckoning. E. S. 559.

HE

hesb. Reckon. L. D. iii. 97. a.

hesbu. Pavement. L. D. iii. 203. 2. l, cf. 134. 2; L. T. lii. 129. 7.

heskâ. Cut. G. 385.

heskâ. Cut. G. 495.

heskâ. Deaf; cut the ear. L. D. iii. 262. c.

hesm. Some substance. E. I. 25.

hesmen. Natron. D. 371.

hesmen. Natron. D. 371.

hesmena. Natron. P. Br. 217; L. T. vii. 17. 17.

hesmen. Natron. P. S. 828; L. T. 149. 41.

hesp. District. L. D. iii. 262. c.

hesp. District (?). M. ci. ter.

hesp. District. E. I. 10. 1.

hesp. District. E. I. 10. 1; L. D. iii. 212. square. L. D. iv. 44. 7.

hes-sa. Vex, glare. E. R. 4095; Br. M. ii. liii. 13—16.

hesmeni. Natron vase, laver. L. D. ii. 147. b.

hesn. Part of body. L. D. iii. 228. bis.

hesp. Land, district. B. G. 106.

hes. Bard, singer. E. R. 6710.

HE

hes. Cow. L. D. iv. 24. 20. f.

hes. A liquid. L. D. ii. 129.

hes. m. tt. Strangle, suffocate. L. D. iii. 116. c. 113. c.

hesm. Strangle, suffocate. B. G. 867.

hesm. Strangle, suffocate. E. R. 9900.

hesma. Strangle, suffocate. Sarcoph. Her. L.

hesm. t. Suffocate. M. R. cxl. 50.

hes su ma. Strangle, suffocate. L. T. xli. 110. 6.

hes. t. m. Strangle. Br. M. lxxix. 4.

hes mut. Lioness. L. D. iv. 65.

hes. t. Cow. L. D. iv. 59. c.

hes. t. Cow. L. T. xl. 110. 8.

hest. Strangle. P. S. 127; L. T. 149. 34.

hes. Obey. E. S. 223.

hes. Obedient. L. D. iv. 73. g.

hes. Singer. E. S. 2.

hes. Singer. R. M. 50.

hes. Vex, glare. Br. G. xxii. m. 11; L. T. lxxviii. 163. 10.

hesi. Order. L. D. iii. 65. a.

HE

hess. Will, order. E. I. 9.

hes. t. A liquid. L. T. lxvii. 146. 44.
order. L. T. lxvi. 146. 43.

heteb. Kill. N. D. 348.

heteb. Kill. M. R. cxxxiv.

htar. Compel (?). L. D. iv. 36. a.

heteb. Kill. E. H. xl.

het. Mace. S. A. G. 218. 5.

het. Oppress. P. Penma. B. M.

het. Silver, steel. N. D. 509.

het. Light. L. D. iv. 18.

het. Kind of bread. L. D. iii. 25.

het. Kind or quantity of bread. L. D. ii. 10.

het. Bread. L. D. ii. 35.

het. Kind or quantity of bread. L. D. ii. 28, iii. 260.

het. Kind or quantity of bread. L. D. iii. 260. c.

heti. Throat. Ch. P. H. 51.

hti. Throat. Ch. P. H. 247.

htar. Time, charge. L. D. iii. 55. a.

het. t. Hyena. L. D. ii. 25.

HE

het.t. Hyena. L. D. ii. 25. 11.

het. Strike. M. R. xxxvii.

het. Region, canal. L. D. ii. 124. d. 87. 88.

Canal. L. T. xl.

het. Touch, consecrate. M. R. xxxv. 1.

htâ. Touch, consecrate. M. R. xxxiv.

hti. Strike. L. T. ii. 6. 2.

heti. Heart. G. 488.

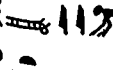
hti. Consume. L. T. xvi. 32. 5.

hti. Stick. L. T. lxi. 145. 4.

hti. White, silver or upper crown. D. 374.

hti. Throat, lungs. L. D. iii. 264. a.; L. T. xvii. 32. 9.

htum. Obscure. R. M. p. 93.


htemi. Obscure. E. S. 10. r. 8.

heten. Ring. N. D. 65.

hetp. Net, catch. L. D. iv. 88. b.

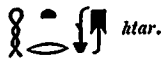
htar. Time. L. T. xxx. 79. 8.

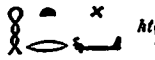
htar. Horse. G. 72; D. 374.

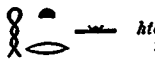
htar. Horse. G. 486.

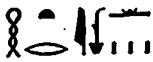
HU

htar. Time, charge. E. I. 11. 4.


htar. Horse. G. 129.


htar. Charge, compel. B. G. xvii. 1.


htar. Charge. A. xxxv. pl. iv. 166 L. D. iii. 30. 69.


htra. Tribute. Goodwin, R. A. 1861, p. 135.

htia.t. Place of suffocation. L. D. iii. 135.

htu. Quarry. L. D. iii. 32.

htu su. Calves. M. R. xxxvi.

hetb. Hyæna. Ch. P. H. 123. 247.

h.ta. Kind of food. T. Berlin.

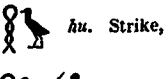
h.ta. Kind of food. N. D. 373.

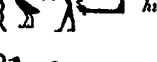
hetp. Peace. M. C. lxxxiii. 4.

hetp. Food, a quantity of food, peace. N. D. 210.

htar. Horse. E. S. 417.

hut. Onion. L. D. ii. 10.


hu. Strike, pluck. M. C. xxvi.


hu. Draw. Goodwin, R. A. 1861, p. 129.

hu. Evil. R. C. 11.

hu. Evil. Ch. P. H. 112. 244.

HU

hu. Corn (?). N. D. 373.

hu. Corn, aliment. N. D. 408.

hu. Drive., L. D. iii. 135. 42, 43.

hu. Taste. N. D. 76.

hu. Genius, spirit. L. T. liv. 131. 3. aliment. Ch. P. H. 230. 234.

hu. Corn. N. 408.

huâ. Corn. L. D. ii. 28.

huâ. Corn. L. D. ii. 28.

huâ. Corn ships, boats. L. D. ii. 104.

hus. Calf (?). E. R. 9900.

hui. Light. E. S. 10. h.

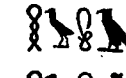
hui. Tear the hair in grief. L. D. iii. 79. b.

huiui. Light. E. S. 10. p.

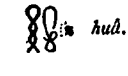
huranu. Courage (?). Ch. P. H. 126.

hutau. Sail. L. T. xxxvi. 99. 14.

hut. Bundle. L. D. ii. 28.


huaua. Filth, dirt. L. T. lx. 144. c.

huu. Excrement. Ch. P. H. 244.


huâ. Filth, stink. L. T. x. 17. 73.

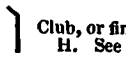
HE

huâ. Ground to dust. D. O. xi. 1; L. T. xxx. 78. 40.

huâ huâ. Waver. P. S. 828.

hua ti. Fly. S. P. v. 5.

huru. Tranquil. Ch. P. H. 126.


Club, or finger; value uncertain, perhaps H. See A.

hâ. Oppose, imprison. E. S. 32. cover.

hehs. Raise. L. D. iv. 44. b.

hâ. Imprison. L. T. xv. 27; Br. 209.

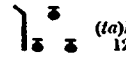
hak. Go. P. B. M.

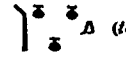
hâm. Conceive. L. T. lxii. 145. 23. in, on. L. D. iv. 55. d.

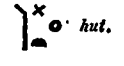
hamh.tu. Hair (?). L. T. lxvi. 146. p.

hamh. See. L. D. iv. 48. a.

henu. Space, measure. Ch. P. H. 45.


(ta)hn. Unguent. L. T. lxii. 145. 12.


(ta)hn. Return (?). L. T. xxiv. 64. 25.


hut. Hour (?). M. d. C. xxxviii.

hut. Hour. M. d. C. xxxviii.

heta. Goat. P. S. 828=L. T. 125. 9; S. P. clx. 9.

hetu. Goat. L. T. xlvi. 125. 9.

HU

huui. Hour. M. d. C. xxxviii.

het (*saḥ*). Mummy. Br. G. lxvi. c.

ḥetu. Goat, kid. E. S. 32. ins.

ḥetu. Half (?). N. D. 207.

ḥâ. Commence, beginning. L. K. xli. 530.
essence. L. M. xxxviii. 15.

ḥâ. Heart (?). P. S. 40; B. M.

ḥâ. Precede. D. 486.

ḥâ. Beginning. D. 114, 115.
essence. L. M. xxxviii. 15.
chief, duke. L. K. xlv. 592. a.

ḥâ. Chief, leader. E. R. 7159.

ḥât. Chaos. N. D. 116.

ḥât. Beginning, commencement. E. S. 32. cover.

ḥâ. Predecessors. L. D. iii. 25. bis. p.

ḥât. Heart. E. S. 6657.

ḥâthu. t. Food. L. D. ii. 44. b.

ḥâti. Heart. D. 114.

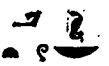
ḥâti. Heart. L. T. x. 17. 69.

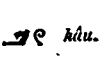
ḥâti. Essence. L. T. lxi. 145. a. 4.

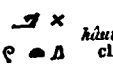
ḥâtu. Commencement. D. 114.

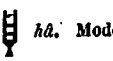
kât. t. Essence. E. S. 164.

HA

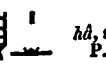

ḥâtu. Forehead. L. D. iii. 81. f.


ḥâu. Limb. L. D. iv. 53. a.

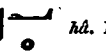

ḥâut. Go first, precede. M. R. clx. 40.

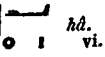

ḥâ. Moderate. R. R. A. 1853, 687.

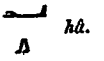
ḥâ. Master, ruler. Ch. P. H. 245. cf. *kherp.*


ḥâ, s. m. Number, account. S. P. ciii. 8, cxl. 3.

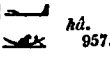
ḥâ. Command, govern. Ch. P. H. 245.

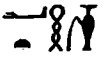

ḥâ. Duration, time of life. MS. D.


ḥâ. Duration, time of life. L. T. vi. 15. 48.


ḥâ. Stand, place. D. 291.

ḥâ. Food, supply. L. D. iv. 43. 23, 24.


ḥâ. Transport. R. A. F. 1855, 957.


ḥât ḥ. Vase with a stand. E. R. 6698.

ḥâ(t)u. Tablet. L. D. iii. 20.

ḥâu. Tablets. L. T. 35; Br. 209.

ḥâu. Transport boat. S. P. cxl. 8.

ḥai. Tablet. L. D. iv. 77. d. 7.

ḥai. Time. S. P. li. 1.

ḥai. Tablet. D. 292.

HA

hai. Image. S. P. xxxviii. 6. cf. *khcrp.*

hat. Crown. D. 292.

hå. Over, head. D. 214. on. L. D. iii. 65. behind. R. J. A. 214.

hå. Head, over. D. 214; E. R. 9739. behind. R. J. A. 215.

hå. Behind. R. J. A. 215.

hå. Limbs. L. D. iv. 44. c.

hå. Light. L. T. v. 15. 34.

hå. Back of head, behind. D. 214.

hå. Back of head, behind. D. 214.

hå. Kind of vegetable or seed. Ch. P. H. 244.

hå. Front, dwelling. L. ii. 13.

hå. Dust, stink, filth. L. D. iii. 195.

hå. Besides, back. L. T. liv. 133. 8; S. P. lxxvii. 6.

haas. Name of a god. L. T. xviii. 40. 2.

håa. Spouse. P. Be.= L. T. i. 6.

håi. Light. L. T. lxxviii. 162. 1.

håi. Spouses. L. T. i. 1. 5.

håi . t. Canal. Ch. P. H. 100. 245.

håiiu. Obstruct. L. T. liii. 130. 9.

HÅ

håi. Destruction. L. D. vi. 115.

håiu. Destroy. L. D. iii. 5. 8.

håk. Captive. D. 214.

håk. Captive. N. D. 88.

håk. Captive. M. R. cxl. 8.

håm. Fish. S. G. 283; P. S. 118; L. T. 125. 16.

håm. Fish. E. R. 9900. 29.

håmu. Fish, hook. E. R. 9900 = L. T. 153.

hånni. Sport. L. D. iii. 175. g.

hånni. Deceive, seduce. S. P. xxxvi. 7; lix. 1.

håpp. Hide. L. T. xxxi. 84. 6.

håpu. Hide. E. R. 9736; L. T. lxxvii. 162. 2.

hårr . t. Flower. L. iii. 106.

håt. Espouse. G. 444. net, trap. L. T. x. 17. 77.

håt. Net, or bag. E. R. 9900=L. T. 113. 4.

håt. Fear. L. D. iii. 287.

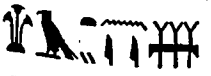
håt tt. Trap (fear). G. 380.

håt tu. Twist, distort. L. T. liv. 135. 1. 2.

hå . t. Rejoice, proclaim. E. R. 9900. 8.

HÅ

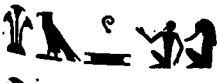
hå.t. Sudden. L. T. liii. 130. 7.


håti cni. Twist, tie. L. D. iv. 67. b.

håu. First fruits. P. xxxix. rustic. L. D. iii. 13. surplus. L. D. iii. 76. b.

håu. Surplus, before. L. D. iii. 76. b.

håu. Part of a chariot. S. P. lx. 6.


håu. Rustics. L. T. lxix. 1487, lxxvi. 163. 11.

håuu. Nakedness. L. T. xlviii. 125. 38.

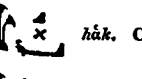
håårra. Serpent. S. G. c. 96.

håi. Light. E. R. 9736.

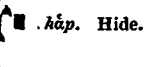
håi. Branch, blossom. L. T. xlviii. 125. 47.

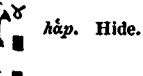
håir. Fly up (?). L. D. iv. 43. b. 8.

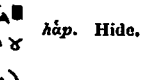
håi.t. Court. E. S. 32; L. D. iv. 65. a.

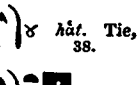

håk. Captive. D. 214.

håk.t. Captive. L. D. iii. 46.


håp. Hide. E. S. 8543. a.


håp. Hide. E. S. 10.


håp. Hide. M. d. C. xliv.


håt. Tie, knot. L. D. iv. 46. a. 38.

håti. Bellows (?). L. D. iv. 85. d.

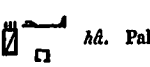
HA

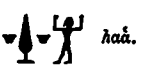
håtiu. Ties, knots. L. T. liii. 130. 8.

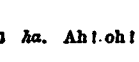
håup. Spy, deserter. N. D. 66.

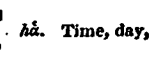
håup. Spy, deserter. N. D. 66.

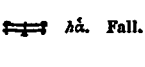
hå. Corn. L. D. iii. 260. c.

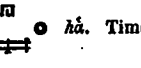

hâ. Palace. L. D. iii. 47.

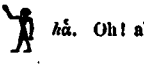

haå. Rejoice. L. D. iv. 69. c.

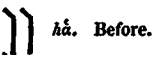

ha. Ah! oh! MS. D.

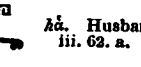

hå. Time, day, D. 240.

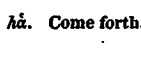

hå. Fall. L. D. iv. 9. a.

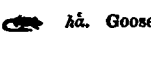

hå. Time, day. L. D. iv. 9.

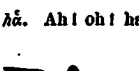

hå. Oh! ah! hail. D. 240. cf. *neha.*


hå. Before. L. D. iv. 74. c.

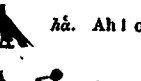

hå. Husband. M. C. cxxvi.; L. D. iii. 62. a.


hå. Come forth. M. R. clxix.


hå. Goose. L. D. iii. 19.


hå. Ah! oh! hail! D. 240.

hå. Husband. Ch. P. H. 244.


hå. Ah! oh! hail! D. 240.

hå. Hailer. M. C. cxxxviii. 7. hail! D. O. viii. 4.

HÀ

hå. Husband. M. C. cxxxvi.

hå. Proceed, go. L. T. ii. 20. come, fall. D. O. viii. 4.

hå. Duck. L. D. iii. 19.

hå. Duck. Visconti, Sarc. D'Ath.

hå. Day, time. L. D. iv. 89. c.

håå. Cow. M. H.

håb. Cook. M. C. lxviii. 5.

håb. Send. Ch. P. H. 244.

håb. Plough. E. R. 9900 =L. T. 17. 77.

håbt. Plough. L. D. iii. 2. 5.

håbu. Water-place. L. T. lxviii. 147. 12.

håbu. Haunt, send. L. D. iii. 130. b.

håbu, s. m. Ibis. S. P. ciii. 8.

håfr. t. Armlet. L. D. ii. 147. b.

håi. Front, direction, ceiling. E. I. 116. 15, 16.

håi. Oh! hail! ah! D. 240. address, invoke. Ch. P. H. 244.

håi. Ceiling. Br. G. xvi. 139.

håi. Fall. Ch. P. H. 105. send. E. R. 9900=L. T. 81. 2.

hai. Go back, fall into. S. P. lxii. 4.

HÀ

hâi. Ram. Ch. P. H. 244.

hâi. Husband. D. O. iii. 10.

hâinnu. Well. L. D. iii. 195. 21.

hâmu. Give orders. S. P. cvi. 4.

hân. Acquaint, order, return. L. D. ii. 125. 219.

hâi. Throw, descend, fall. Ch. P. H. 94. 244.

hânnu. Well, wave(?). Ch. P. H. 104.

hâi. Stand, hail! E. R. 6663.

hân. Move, entreat. S. P. cviii. 4. proffer. S. P. lx. 3.

hâpu. Laws. R. M. 77.

hâr. Kid. L. A. xii. 19.

hâru ta ta. Sweetness. S. P. l. 4.

hâsheta. Hasten, drive. S. P. lviii. 4.

hâsmenn. Natron. E. R. 6655.

hâs. t. Kind of drink. L. D. iii. 260. c.

hâtt. Fear, reverence. Ch. P. H. 244.

hât. Light, terror, salute. E. R. 9900=L. T. 100. 2.

hât. Cow. L. D. ii. 59. c.

hâti. Fear (?). L. T. lxi. 144. 23.

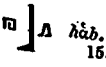
HÅ

hâuni. Fail. L. D. iii. 175. g.

hâb. Wish. L. D. iv. 7. c.

hâb. Ibis. D. 239.

hâb. Plough. MS. D.


hâb. Send, messenger. L. T. iii. 15. 45.

hâbâu. Infest. M. R. lviii.

hâb hâb. Beset, prowl. L. D. iii. 130. a.

hâb hâb. Beset, prowl about. N. D. 92.

hâbn. Ebony. L. D. iii. 64. c.

hâbni. Ebony. G. 77; L. D. iii. 63. a., 64. a.

hâbn t. Honey jar. N. D. 509.

hâbn t. Honey. L. D. ii. 44. b.

hâbt. Rule L. D. iii. 232. a. 4.

hâbu. Go round. L. T. xix. 41. 4.

hahâ. Scorch, blast. L. T. ix. 17. 50.

hâha. Seek. S. P. cxi. 4.

hâi. Oh! hail! E. R. 9741.

hai t. Ceiling. Br. G. xvi. 138.

hai t. Ceiling. Br. G. xvi. 138.

HÅ

hâi. Ah! oh! hail! D. 240.

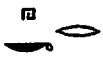
hâi. Ram. L. D. iv. 23. a.

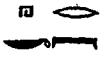
hai. Ah! oh! hail! MS. D.

hâin. Join, touch, near. L. D. iv. 44. a. 8. 7.

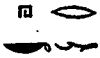
hâini. Join, touch, near. L. D. iv. 43. 10. 10.

hâk. A time, festival. E. I. 25.


hâkr. Fast. E. R. 9900= L. T. 18. 6.


hâkr. (Applied to a festival.) MS. D.

hâkr. Portion of time. L. T. xi. 18. b. 6.


hâkr. (Applied to a festival.) E. I. 78. 10.

hakr. (Applied to a festival.) E. S. 573.

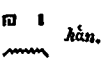
hâk. Weakness. E. R. 9900=L. T. 17. 25.

hâm hâm. t. Roar. D. 378; E. S. 10. 53.

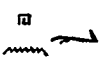
hâmâ. Tremble, roar. L. M. i. xxxiii.

hâmâ-hamâ. Roar. M. R. xliv. quinq.

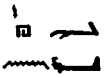
hâmâ-hâmâ. Roar. M. R. lviii.

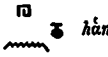

hân. Vase. Cl. 243. 408.

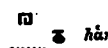
hân. Adore. D. 240.

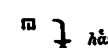

hân. Nod, assent, favour. R. J. A. 165.

HÀ


ḥân. Palpitate. L. T. xx. 44. 3.

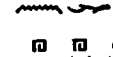

ḥân. Vase. D. 241.

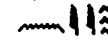

ḥân. Vase. D. 241.

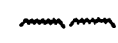

ḥân. Vase. E. R. MS. D.

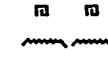
ḥân. Box. L. T. ii. 1. 19.

ḥân. Box. E. R. 6705.


ḥanḥit. Pool. Pap. Rhind, Usr.


ḥân ḥân. Adore. D. 240.


ḥân ḥân nu. Adorers. L. T. xviii. 38. 2.


ḥâni. Adore, wail. D. 240.

ḥâniu. Adore. D. 240.

ḥânn. Nod, assent. L. D. iii. 257. a.

ḥânn. Nod, assent. L. D. iv. 87. a.

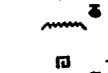
ḥânn. Species of deer. M. C. xx. 3, 6.

ḥânn. Please. E. I. 80.

ḥânnu. Quarry. L. D. ii. 138. e.

ḥannu. Well. Ch. P. H. 104.

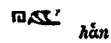
ḥânnu. Address (?) E. R. 9900 = L. T. 153.

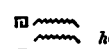

ḥânnu. Well. Ch. P. H. 247.

HR

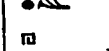
ḥân. Adore, wail. M. H.

ḥân. Adore. MS. D.


ḥân . t. Vase. L. D. iv. 7.


ḥânnu. Pool. E. S. 32.

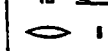
ḥnâ . t. Jar. L. D. iv. 7. c.


ḥâp. Laws. L. D. iii. 30. b. 20. 39.

ḥâp. Laws, judgment. L. D. iv. 52. a.

ḥâpu. Laws. M. i. cxviii.; L. D. iv. 52. a.

ḥâr. Pride, pleasure. MS. D.


ḥâr. Pride, pleasure. L. D. iii. 81. c.

ḥâr. Please, pleasure. R. M. 71.

ḥarp. Moisten. D. 239.

ḥârp. Moisten. D. 239.

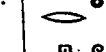
ḥârpu. Moisten. Ch. P. H. 245.

ḥârr . t. Please. Ani. 1842, xlviii.; L. D. iii. 72.

ḥârtu. Delighted. S. P. cliv. 5.

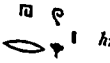
ḥru. Day. Ch. P. H. 245.

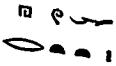
ḥru. Day. D. 239.

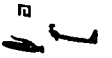

ḥru. Neglect. G. 505.

HR

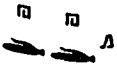
hru. Besides, not to mention. D. 239.


hru. Besides. D. 239.

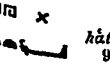

hru. t, or *nchrut.* Arm for war. L. D. iv. 65. a.


hȧt. Terrify. M. R. 84.

hȧt. Terrify. L. D. iii. 161.


hȧt hȧt. Inquire, reconnoitre. L. A. xiii. 38.

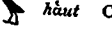
htai. Ceiling. Br. G. xiv. 138.

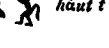

hȧt hȧt. Require, ought. E. R. 9900.

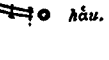
hȧt t. Reverence, salute. E. S. 10. h.

ha t t. Salute. E. R. 8462; L. T. lii. 129. a.

hȧt ta tu. Salute. L. T. iii.; lii. 129. 2.

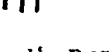

hȧut Ought, should. E. I. 64.

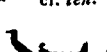

hȧut t. t. Salute. L. D. iii. 72.

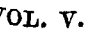

hȧu. Day. N. D. 208.

hȧu. Day. N. D. 212.

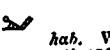
hȧu. Day. L. T. 64. 30, 31.


hȧui. Rejoice. L. D. iv. 82. e.


hȧ. Drag. L. D. iv. 52. a.; 71. b. cf. *ten.*

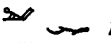

hȧu. Drag. S. P cli. 1.

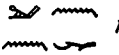
HE


hab. Workshop, store-place. L. D. ii. 126.

hab. Workshop, store-place. L. D. iii. 40.

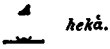
hȧbn. Ebony. E. S. 32. inside.


hȧbn. Ebony. L. D. iii, 32. 30; N. D. 80.


hȧbnn. Ebony. L. D. iv. 23. e.

hȧbn. Ebony. E. S. 32. ins.

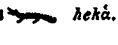
hebsi. Reckon. L. D. iv. 83. a.


hekȧ. Rule. P. B. M.

hek. Ruler. L. D. iv. 74. c.

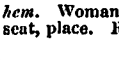
heka. Rule. M. iv. 2.

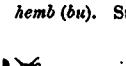
hekȧ. Ruler. N. D. 105.

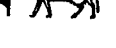

hekȧ. Ruler. E. S. 567. 573.

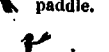
hekȧut. Goat. N. D. 106.

hekȧu. Beasts. L. D. ii. 5.


hem. Woman, wife. MS. D. seat, place. R. J. A. 238.


hemb (bu). Substance. L. D. ii. 129.


hemt. Wife, cow. D. 108.


hemt, s. f. Wife, lady. D. 104. paddle. D. 105.

hem. Turn back. D. 105; L. T. x. 17. 85.

HE

hem. Turn back. D. 105.

hem. Fish. D. 106.

hem. Fish. D. 106.

hem. Fish. D. 106.

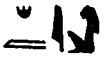
hem. Paddle, rudder. D. 105.

hem. Paddle, rudder. L. T. xxxvi. 99. 21.

hem. Back; amulet. L. D. iii. 57. a.

hemi. Steer. Ch. P. H. 246.

hem. Sit. P. Bel. L. T. i. 19.

 *hema.* Wife, woman. S. A. G.

hem.t. Wife. M. C. cxxix. 1.

hem. Well, food (?). L. T. xxxi. 80. 8.

hem. Female. L. D. ii. 105. b.

her. Alarm, terrify. L. D. iv. 84. a.

hems. Sit. MS. D.

hems. Sit. D. 106.

hems. Sit. D. 106.

hems. Sit. L. T. i. 1. 12.

hems. Sit. D. 106.

HE

hems. Sit. D. 106.

hems. Lady. D. O. ix. 10.

hem.t. Wife. D. 104.

hem.tt. Women. L. D. iv. 27. b. 4.

hem t. Wife. M. d. C. xxvii.

han. Field. Goodwin, R. A., 1861, p. 125.

hân. Return. E. S. 10. r. 6.

hanuti. Labourers. Goodwin, R. A., 1861, p. 125.

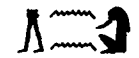
han.t. Priest. L. D. ii. 149. a.

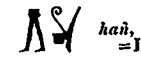
han. Command. L. D. iv. 53. a.

han. See. L. D. iv. 54. b.

hen, or *han.* Bring. G. 406. 402. 422. 426. conduct as tribute (perhaps then *mas*). D. 423.

han. Bring. G. 332.

 *hann*, or *nen.* Bringer (name of a god). E.R. 9900 =L. T. xxiii. 89. 1.

 *han*, or *nen.* Bring. E. R. 8598 =L. T. ii. 6. l. 3.

hannu. Tribute. M. cccl.

hannu. Tribute. M. R. lvi. 1.

hap. Paddle, hide. L. T. liii. 20. 19; lvi. 133. 14.

hep hep. Hide, screen, fan. L. D. iv. 64. c.

HE

hept. Paddle. L. T. liv. 133. 9.

hepti. Cabin, ark. E. R. 9900= L. T. 101. 1.

her. Face. D. 55.
upon. D. 59.
above. D. 59.

her. Above, upon. D. 59.

her. Calf's head, veal. L. D. ii. 2. 5.

her. Please. L. T. lxix. 148. 1.
in, within. D. 60.

her. Delight. L. D. iv. 71. a.

her. Face, upon, above, from, out, about. D. 55.

her ga. Upon. D. 55.

her. Face. L. T. xix. 42. 3.

her neb. All faces, mankind. E. S. 32. 43.

her. (Function.) E. S. 379.

her tut. Forthwith. R. J. A. 132.

her enti. Because. D. 57.

her. Face, head. L. T. xxi. 50. 2.

her enti am. As much as is in. E. S. 631.

her sa. After. E. S. 391.

her sa. After. Y. 48.

her . f . khet. Chenalopex goose. L. D. ii. 61.

HE

her f . khetner. Chenalopex goose. L. D. ii. 61.

heh. Many days, aiôn, age. L. D. iv. 53. a.

heh ȧkh. Name of a festival. L. D. ii. 34. g.

her. Above, upon. D. 58; G. 464; L. D. iii. 65. c.

her. Above, superior. Ch. P. H. 246.

hera. Over. L. D. iv. 42. a.

her. Midst, waist, trunk. G. 488.

her. Calf's head, veal. L. D. ii. 25.

her. Above, upon. D. 58; G. 309.

her. Terrify. M. R. clxvi.

her. Terror, lie in wait. G. 329.

her. Go. L. T. iii. 11. 1.
leave. E. S. 532.

heri. Fear, lie in wait. G. 386.

her . ta. Neglect. L. D. ii. 122.

heri. Above. G. 190.

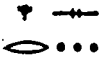
her ru i. Deceive, roll up (?). L. T. xxvi. 70. 1.

her rui. Deceive, roll up (?). L. T. xxvi. 70. 1.

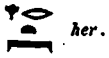
h rer. Flower. Br. Mon. ii. lxxiv. 1.

herrui t. Beside, above. L. T. xxvi. 69. 8.

HE


hers. Chain. L. D. iv. 46. a. 37.

her t. Above. G. 422. height. G. 457.


her . t. Above, upon. G. 252.

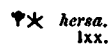
her. Go along. L. D. ii. 136. i.

her t. Park, pavilion, garden. L. D. iii. 30. 33; M. xxxviii.

hru. Day. P. Br. 217; L. T. vii. 17. b.

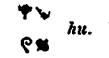
her ut. To polish stone. S. P. xxxv. 8.

her . t. Above, upon. D. 59.


hersa. Dwelling in. L. T. lxix. 14, lxx. 3.

her sa. Upon. E. S. 447.

herui (hui). Evil-doers. L. D. iv. 45.


hu. Filth. L. D. iv. 46. a. 24.

hes. Order. D. 362. 1. obey. P. xvii. 18.

hesi. Subject. E. S. 296. order. M. R. xlii.; R. M. 50.

hes. Sing, singer. M. C. xciv. 1.

hes. Subject. E. R. 6678.

hes. Sing, will. R. M. 50.

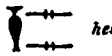
hesi. Subject, will. E. S. 10.

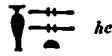
hesi. Order. M. R. xlii.

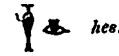
HE

hess. Sing, will. R. M. 50.

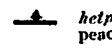
hess . t. Order. L. D. iii. 72.

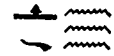

hess t. Sing, will. R. M. 50.

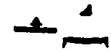

hes t. Sing, will. R. M. 50.

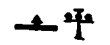

hes. Vex, enrage. L. D. iv. 74. c.

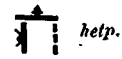
hes. Captive, prostrate. L. D. iv. 75. d.

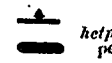

hetp, or *hept.* Table. R. I. 17. 4. peace, welcome. D. 137.


hetp. (Unknown.) L. D. iv. 30. a.


hetp. Table. L. D. iv. 17.

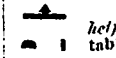

hetp. Table. L. D. iv. 17.

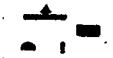

hetp. Tables. L. D. iv. 78. b. 17.

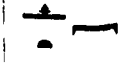

hetp. Food, or a quantity of food, peace. D. 306; L. D. iv. 46. 6. 12.

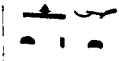
hetpu. Quantity of bread. L. D. ii. 8.

hetp. Table. D. 306.


hetp. Swan. D. 306. table. E. I. 78.


hetp. Canon, rule. E. R. 9900 =L. T. 23. 3.


hetp. Table. L. D. ii. 44. 6.


hetp. Table. E. R. 9900=L. T. 153.

hept. Peace. R. J. A. 162; P. xxvi.

HE

hetp. Food, quantity. D. 366.
peace, welcome. R. J. A. 162.
sunset. N. D. 546.
ephah, or measure. N. D. 373.
shrine. M. cxliii.
table, heap of food. E. I. 12. 10.

hetp. Regard. R. J. A. 327.

hetp. Kind of geese. E. S. 101.

hetp. Food, ephah. N. D. 389.

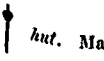
hetp. Pool. N. D. 361.

hetp. Ephah, quantity. N. D. 373.

hetp. Food, quantity of food, D. 306.

hetp. Pool. L. D. iii. 142.

hetp. Food, quantity, ephah. E. S. 506. 6. 300.


hut. Mace. L. D. ii. 148. c.

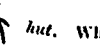
hut. Onion. L. D. ii. 28.

hut. Shrine. R. J. A. 564.

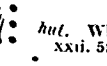
hut. Shrine. R. J. A. 564.

hut. Silver, white, or upper crown. G. 332.
shine. L. D. iv. 54. a.

hut. Silver. D. 228.


hut. White. M. C. ii. 76.

hutu. Orders. Niebuhr, xlv.


hut. White corn, wheat. L. T. xxii. 58. 3.

HU

hut. Wine, liquor. L. D. iv. 54. b.

hut. Quantity or quality of bread. L. T. lxi. 145. 28.

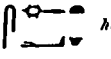
hut. White bread, quantity of bread. E. S. 159.

hut. Mace. L. D. iv. 31. b.

hut k. Prevail in some way. L. D. iv. 58. a.

huts. Onion. L. D. ii. 28.

(ma) hut ran. Tame goat. L. D. ii. 25.


hut skha. Prepared bread. L. D. ii. 35.

hut. Light. L. D. iii. 38. b.

hut. White. L. T. xi. 17. 92.

hut. Afflict. L. T. xlvii. 125. 19.
forge, defraud. P. S. 118; L. T. 125. 7.

hut t. t. Scorpion. P. B. M.

huttui. Light. E. S. 32. ins.

hut ta. Daylight. D. O. vi. 9.

hut. Mace. E. S. 10. r. s.

hut. Canal. P. B. M.

huth. Tablecloth. L. D. iv. 46. a. 38.

hut t. Light. N. D. 316.

hutu. Onion. L. D. ii. 147.

HU

hutu t. Light. G. 445.

hut uaḍ. A substance. L. D. ii. 27.

hut. Good demon. N. D. 111.

huth. Table. L. D. iv. 55. d.

hut (set). Light. L. D. iv. 52. a.

hu, or *aa* in *aabhs.* Cf. L. D. ii. 10. 2. a.
ivory. L. D. iv. 22. e.

hu. Taste. L. D. iv. 41. c.

hu. Corn. E. S. 597.

haa. Rejoice. L. D. iv. 82. c.

hua. Kind of game, or sharpening tools. M. C. civ.

hebhs. Calf. L. D. ii. 102. a.

hubs. Clothe. L. D. iv. 78.

heb . t. Sharpen. M. C. civ.

hbeb. Stream. L. D. iv. 71. a.

heh. Many days, age, aiôn. Cailliaud, lxvii.

hai. Blow. Br. M. lxxviii. 4. a.

heh. Seek. N. D. 316.

heken . t. Animate. L. D. iv. 39. a.

hekau. Adore. L. D. iv. 46. b. 23.

HE

huka . t. Drink (?), beer. L. D. iv. 23. e.

heka. Amulet, charm, thought. E. R. 659.

heka. Frog. P. B. M.

hemkui. Place of water. L. D. iv. 26. 4.

hnḍ. With, and. G. 474. 484.

hni. Some substance. L. D. iii. 200. 16.

henka. Drink. L. D. iv. 77. d.

hannu. Boat, swim. Ch. P. H. 246.

hân. Youth. L. D. iv. 42. a.

hân nu. Youth. L. A.

her. With, and. D. 334.

hrer. Flower. G. 89.

hrer. Flower. G. 77.

her tt. Eldest. L. D. iv. 41. b.

her kha. Kind of flower. D. 334.

hes. Steer, calf. E. S. 32.

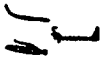
hus. Calf. L. D. iii. 175. c.

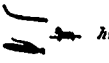
hus. Seat, bed. L. D. iv. 17. a.

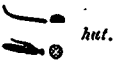
hesp. Land. Br. G. 357.

HU

husm. Strangle. M. R. clxiv. clxv.; L. D. iv. 45. 2.

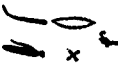

hut. Throne, boat. L. T. xli. 110. 6.


hut. Seat. L. D. iv. 11. c.


hut. Region. L. D. iv. 17. a.

hut. Table, same as *tebu*, q. v.

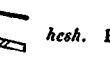
hutu. Throne. P. xxi.

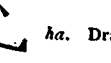

htar. Compel. M. R. clxvi.

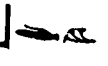
hut. Smite, injure. L. D. iv. 42. a.

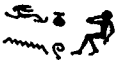
hutn. Smite. L. D. iv. 40. 4.

hut. Tongue. E. I. 12. 3.

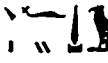

hesh. Food. L. D. iv. 41. c.

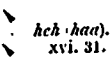

ha. Drag. E. S. 371.


hebt. Leaf, flower of some kind. Br, M. ii. lxxfii. 3.


hânnu. Youth. L. D. iv. 53. a.

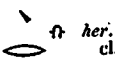
HM

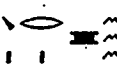

hubi ta. Squat. S. P. liii.

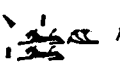

heh (haa). Thousands, millions. L. T. xvi. 31. n.

hu. Regions. L. D. iv. 42. a.

her. With, and. G. 472.

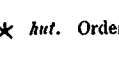

her. Fear, lie in wait. M. R. clxvi. 1.


huru. Tank. S. P. lxxv. 9.


hruru. Flower. D. O. viii. 4.

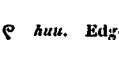
hes. Steer, calf. E. R. 9900.

hsu. Steer, calf. L. T. xxxix. 109. 6.


hut. Order. L. D. iv. 69. a.

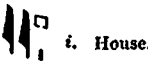
huut. Rejected. S. P. li. 5.

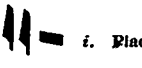
hu tu. Herd, calves, progeny. P. Br. 217; L. T. 1. 1.


huu. Edge, limit. E. S. 10. r. s.

hun. Youth. L. D. iv. 72. a.

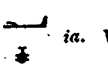
I [U].


i. House. S. P. clxiii. 10.


i. Place. L. D. iv. 18.

ia. Yea, yes. S. P. cxx. 7, cxxi. 3.

ia. Wash. L. T. xxvii. 106. 2.


ia. Wash. L. T. xxxviii. 106. 2.

ia. Wash. L. T. lxvii. 147. p. 43.

th. Nosegay. N. D. 373.

i m [am]. Tree. L. T. xxxi. 82. 3.

IM

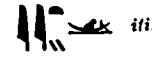
ima, s. m. Sea. M. R. cxliii. 10.

ima ma. Sea. D. 193.

ima, s. m. Sea. M. R. cxliii. 12.

it. Paint, figure. L. D. iv. 17. a.

i. t. Place. E. I. 12. 10.


iti. Boat. M. C. cviii.

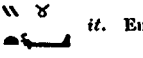
iuma, s. m. Sea. G. 34. 38.

KÀ

iuma. Sea. S. P. liv. 1

iura. Beans. S. P. cxliii. 9.

ibt. East. MS. D.

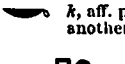

it. Embalmment. E. I. 117. 10.

iu. Houses. L. T. lxxvi. 159. 1.

iua. Boat. E. S. 32.

iu. Go out. L. T. lxxvii. 162. 13.

K.


k, aff. pr. m. Thou, thee. D. 405. another. MS. D.

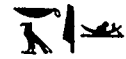
ki. Region, direction, land, inside. E. S. 32. c.

kari. Fallen. Br. H. lxxii. 1.

kå. Say (Ch.). D. 408.
call. R. S. 12; G. 506.
should, must. D. O. viii. 5.
receive. E. R. 6682.
take. M. d. C. xlix.

kå. Faint. L. D. ii. 134.

ka u., Base. L. D. iv. 50. a.


kåa. Boat transport. B. G. 272; L. D. ii. 136. i.

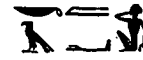
kåari. Camel (?), goat. S. P. cii. 7.

kåhå. Rush. P. xxi.

kåhab. Toss, butt. P. xxi.

kåi. Cows (?). L. T. lx. 144. 5.

kåi t. Cows. L. T. ix. 17. 4.


kåmaru. Camel (?). S. P. lvii. 5.

kåmahu. A substance. S. P. li. 6.

kåpu. Bird of heron kind. M. C. x. 12.

kånen. Cinnamon (?). Br. M. lxxix. 2; N. D. 194.

kår. Curve. L. D. ii. 125. a. 203.

kåt. Fumigate (see *kapt*). P. S. 127; L. T. 149. 41.

kåti. Multitude, crew, workers. Ch. P. H. 93.

kåti. Cows. L. T. ix. 17. 63; lxxix. 148. 9.

kåu. Seize. D. 408.

kåut. Rest, others. S. P. lxii. 1. 7.

KÅ

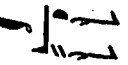
kåui. Take. M. d. C. xlix.; cf. L. T. lxxvii. 163. 7.

kåutshånå. Horse, or part of a chariot. S. P. lviii. 5.

kåui. Cow, herd. L. T. lxix. 147. 9.

kabi. Give, reckon. L. D. iv. 60. c.

kabt. Squat (?). P. S. 127; L. T. 149. 20.


kab ti. Two arms. L. D. iv. 50. a.

kabu. Infirm, acute. L. T. xvii. 36. 1.

kaf. Seize, hunt. E. S. 104. 293.

kafa. Fist, seize by force. D.

kafau. Seize by force. D. 408.

kfå. Hunt, seize. D. 408.

keh keh. Bent with age. Ch. P. H. 155.

kaf pshos. Kind of food. L. D. ii. 206. c.

kaha. Claw, seize. M. R. cxl. 67.

kahab. Excite, butt, toss. E. S. 32. ins. 11.

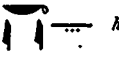
kåhåu. Claw, seize. E. R. 9900=L. T. 145. e.; P. xxi.

kahabu. Excite, butt, toss. L. T. lxi. 145. e.

kåhåbu. Butt, toss, claw, tear. L. T. lviii. 147. 15.

ki. Another, second, more. G. 527.

KE

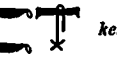

hi. Land, direction, region (?). E. S. 32. ins. c.

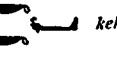
ki. Cut. L. T. xliii. 112. 4.

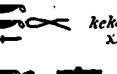
kisi. Flower, or part of one. E. S. 278.

ki. She-goat. G. 130.

kek. Boat, caique. M. C. xliv. 1. darkness. E. S. 10; G. 289.

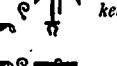

kek. Shade, darkness. G. 79.

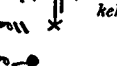

kek. Break. E. S. 32. ins. c.


keks. Bind, entreat. L. T. xxxiii. 88. 2.

keku. Darkness. G. 79.

kekui. Darkness. Coffin, B. M.


keku. Darkness. E. S. 70.


kekui. Darkness. D. 407.

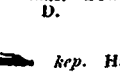
ken. Answer. D. 409.

ken (tekn). Accompany. N. D. 525.

kenau. Idle. D. 410.

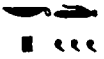
kenåå. Idle. P. Br. 212; L.T. 125. 26.

kenbet. Subject, servant (?). Visc. Mus. P. Cl. viii. Tab. viii. 1.


kans. Bowels. Sarc. D'Ath. MS. D.

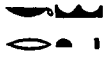
kep. Hand, fist. G. 93.

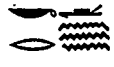
KE


kep. Fist. D. 409.

[k]shb. Assent. L. D. iii. 138. n.

kept. Measured out, fumigate. P. S. 118; L. T. 149. 41.


ker. Land (?). E. S. 32. cov. 1, 2.


ka-r-ua (?). Lake, pond (?). L. D. iv. 44. a. 4.

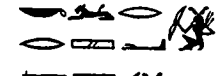
kar t. Chest. Cailliaud. lxvii.

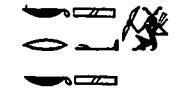
krau. Claw (?). L. T. liv. 131. 5.

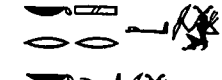
ker ker. Claw, seize with claw, extend, embrace. Ch. P. H. 97.

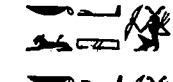
krer. Furnace, censer. E. R. 9736.

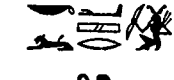
krer. Furnace, censer. E. R. 9736.


krershra. Calasiris soldier. Ly. Tennys. Pap.

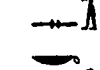

krsha. Calasiris soldier. Ly. Tennys. Pap.


krershra. Calasiris soldier. Ly. Tennys. Pap.

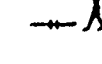

krash[r]. Calasiris soldier. Ly. Tennys. Pap.


krasher. Calasiris soldier. Ly. Tennys. Pap.

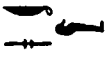
kesem t. Kind of sceptre. M. C. lxxvii.

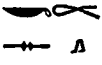

kes. Entreat. E. S. 31. bend down. R. J. A. 288.

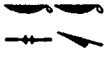
kes. Abject, bent down. M. d. C. xxxix. 2.

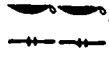

kes. Abject, entreat. N. D. 74.

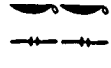
KE


kes. Embalmment. L. D. iv. 46. a. 2.


kes. Bind, subject, entreat. L. T. xxviii. 77. 13.


kes k[es]. Bind, subject, entreat. S. A. G. 149.


kes kes. Dance. S. P. cii. 7.

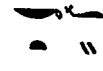

kes kes. Dance. G. 534.

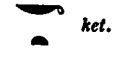
kes kes. Dance. Br. M. lxii. 1.

kesu. Entreat. L. D. iii. 137. 6.

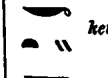
kesa. Prostrate, entreat. L. D. iv. 89. a.

ket ket. Diminish. L. D. iv. 47.


ketft. Reptile. G. 86.


ket. Other. Ch. P. H. 217.

ket. Small. S. P. cxv. 5.


keti. Thou. E. S. 395.

keti. Thy. L. D. iv. 73. d.

ket ket. Shake. D. O. xvi. 8.

ket t. Little. R. M. 61.

kett. Little. R. M. 61.

kett. Little. R. M. 60.

kettat. The rest. S. P. lviii. 3.

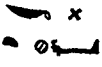
KE

ket ta. Another. D. O. vi. 1.

ket. Other. Ch. P. H. A. 1.

ket t. Different, other. D. O. viii. 7.

other. Goodwin, R. A. 126.


ktet. Other things. S. P. cx. 2.

ketui. Orbit, circle. E. S. 10. h.

ket t. Butcher. L. D. ii. 4.

Perhaps *k*, but a polyphone. See SH.

ka. Punish. L. D. iv. 75. d.

ka (?). Weavers. E. S. 32.

(*shen.*) Brother (?). M. d. C. xxvi.

(*shennu.*) Millions. L. T. lxxvii. 162. 10.

ka. Bushel, corn. L. D. iii. 175.

(*hebs ma.*) Pure linen (?). L. T. lii. 129. 6.

(*shen ti.*) Millions, attendants. Pamp. Ob. Ungi.

k[s]a. Kind of linen. L. T. lxiii. 145. 12.

(*hebs ma.*) Garment of truth. L. T. lii. 129. 6.

(*sas.*) Arrow. L. T. liv. 131. 2.

kind of stone. M. ccccxxiii.

kas. Kind of stone. M. ccccxxii.

kasâu. Tongue, part (?). L. D. iii. 204. 71.

KÂ

(*sasi.*) Arrows. L. T. liv. 131. 2.

kasm. Green stone, emerald. N. D. 508.

kaspu. Jasper. G. 100.

(*sasr.*) Arrow. E. S. 32. c. l. 10; M. R. cxxxvi.

(*sasru.*) Arrow. E. S. 10.

(*sasr.*) Arrow. N. D. 170.

karh. Night. L. D. iv. 77. d.

k. Thou. L. D. iv. 55. d.

k. Thou, thee. L. D. iv. 76. a.

ka. Tall, high. D. 450; L. T. lxxii. 145. 30; E. R. 9900=L. T. lxxxv. 10.

ka. Cry. D. O. viii. 1.

ka. Create. E. S. 197; E. I. 5.

ka. Heart, centre. L. D. iii. 237. 7.

ka. Kind of food. L. D. ii. 28.

ka. Figure, shape. D. 451.

kâ. Ever. M. R. xxxiii.

kâ[ta]. Earth (?). B. G. xvii.

kâh. Touch, handle, anoint. G. 382.

kâh. Shoulder. D. 451.

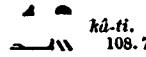
KÂ

kâhu. Shoulders. E. R. 9900=L. T. 17. 89.

kâhu. Angle (?). E. I. 12. 14.

kâhu. Cover, corner of a book. L. T. xxxvii. 100. 5.

kâi. Title or function, mason, smith. E. S. 312.


kâ-ti. Title or function. E. S. 108. 7.

kâru. Driver. T. B. M.

ka. Tall. T. B. M.

kâ. Steps, floor. L. T. xxvii. 71. 10.

kâa. Figure, shape. L. T. lxxi. 149. 24; S. P. cvii.

kâas. Knot, embalm. L. T. xviii. 39. 6; E. I. 10. 13.

kâas. Knot. L. T. xviii. 39. 6.

kâau. Form, shape. Ch. P. H. 215.

kââ. Floor. L. T. vii. 17. c. 2, 3.

kâh..k. Reeds. L. D. ii. 58.

kâhi t. Angle. L. T. lxiii. 145. 45; E. S. 40.

katâu. Tame, spur. S. P. cii. 5, clviii. 9.

kâi. Shape. D. 451.

kai. Call (?). E. S. 375.

kâi. Earth, corner. L. D. iv. 43.

KÁ

kâ ka. Agitate, boast. L. D. ii. 150. a.

kâka. Quentin. M. C. cv. d. c.

kâkâu. Boat (caique). L. D. vi. 108. 55.; Ch. P. H. 9.

kâ kâ. Steps (?), floor. P. M.=L. T. vii. 17. 2, 3.

kâ mai. Gum acacia. L. D. iii. 230.

kâ mai. Gum acacia. L. D. iii. 230.

kâ mai. Gum acacia. L. T. lxxix. 165. 12.

kânru. Dirt, dust. Ch. P. H. 215.

kâru. Drivers of asses. Ch. In. d. M. d'Or. p. 22.

karunata. Phallus. N. D. 368.

karunata. Phallus. D. 451.

kârunata. Phallus. M. R. cxl. 36.

kâs. Funeral. E. R. 6662.

kâs. Embalm, knot. L. T. xviii. 39. 6.

kâui. Earth. P. Br. 217; L. T. l. 1.

kati. Rejoice. S. P. xlv. 4.

kat. Bolt. E. R. 9900. pl. 21. l. 37.

kâui. Obscure. L. T. lxvi. 146. 32.

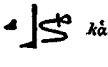
kata. Young plants. S. P. lviii. 3.

KÅ

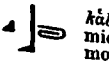
kåb. Libation. MS. D.

kåb. Libation, honey. T. Berl.

kåb. Place of libation. MS. D.

 *kåb.* Liquid, turn. E. S. 32.

kåb. Refresh, enjoy. P. xvii.

 *kåb.* Fold, double. L. T. ii. 3. 2.
midst. R. J. A. 143.
move, redouble. D. O. ii. 1.

kab. Corner, turn. L. D. iii. 18.
double. R. J. A. 142.

kab. Double. L. D. iii. 73. a.

kabåa. Honey. E. S. 32. cov.

kåbå [*t*]. Horn. L. D. ii. 124. 18.

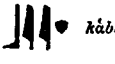
kabb. Refresh. P. xvii.

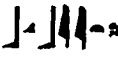
kåbh. Libation, quantity, coal. G. 79.

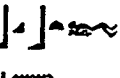
kåbh. Libation, quantity. T. Berlin.

kabh. Libation, quantity. E. R. 9788.
pure water. D. O. viii. 5.

kabhu. Libations. N. D. 164.
thousands. Ch. P. H. 79.

 *kåbi.* Honeycomb. D. 452.

 *kåb kåbi i t.* Cut to pieces. R. M. 143.

 *kåb kåb . t.* Cut to pieces. R. M. 143.

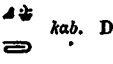
kåbni. Vessel, ship. L. D. iv. 7. 6.

KÅ

kåb t. Family. L. D. ii. 149. c.

kabt. Knee (?). P. Br. 217; L. T. 125. 55.

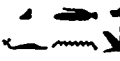
kabu (*baku*). Palm blossom. E. I. 1. 17.

 *kab.* Double. N. D. 177.

kåf. Desolate (?). E. S. 64.

kåfau. Desolaters. E. S. 32. cover.

kåfnu. Bake, oven. L. T. xxxvi. 99. 29.

 *kåften.* Monkey. E. I. 58. 36.

kåften. Monkey. L. T. xx. 47. 22.

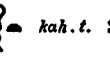
kaften. Squat. L. D. iv. 46. a. 21.

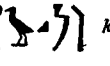
kåh. Lump of food. L. D. iii. 270. c.

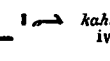
kåh kam. Lump of food. L. D. ii. 35.

kåhh-tu. Herd, goat. E. R. 9900. 9.

kåh kah u. Engrave. L. D. ii. 149. c.

 *kah . t.* She-goat. G. 93.

 *kahu kam.* Lump of food L. D. ii. 67.

 *kahu.* Touch, shoulder. L. D. iv. 41. b.

kahu. Shoulder. L. D. iv. 46. a. 30.

kai. Touch, place. St. A. G. a. 32. land. E. R. 8539.

KÀ

kai. Division of land. L. D. iv. 43. 5.

kaka. Digest, eat. E. R. 9900.

kȧka. Taste. Ch. P. H. 216.

kaka. Digest, eat. E. R. 9900; L. T. xl. 110. 2.

kȧkȧ. Boat, caique. Cl. 242.

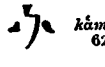
kakȧ. Rejoice. L. D. iv. 55. d.

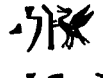
kȧm. Create. M. C. cxxxv.

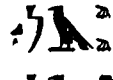
kȧm. Create. MS. D.

kȧm h. Joint of meat. L. D. iii. 48. d.

kȧm tu. Delight. L. T. xxv. 64. 36; P. 9900.

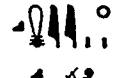

kȧmȧ. Delight in, create. E. S. 6248.

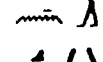

kȧmȧ. Create. L. T. vii. 17. 6. 4.


kȧmȧ. Lock. L. T. xxix. 78. 20.

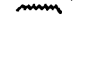
kamamu. Create, form, produce. Ch. P. H. 216.

kȧmi. Gum acacia. L. D. iii. 258. a. 5.


kȧmi. Gum acacia. L. D. iii. 210. a.


kȧn. Victory. E. S. 144.

kan. Breast. D. 453.


kan. Service, power, number. M. d. C. v. courageous, valiant. Ch. P. H. 217.

KÀ

kan. Numerous, number. L. D. iii. 174.

kȧn. Deficient. S. P. clxiv. 6.

kȧn. Deficient. L. T. xi. 18. 4.

kȧn. Binds, strands. L. D. ii. 77.

kȧn. Victory. D. 452.

kna. Embrace. D. O. xiv. 3.

knau. Breast. S. P. civ. 6; lix. 5. 7. pudendum. S. P. lix. 4.

knau, s. m. Labour. S. P. vi. 2. condition. Goodwin, R. A. 1861, p. 123.

kan b. Dependent. L. D. ii. 136. c.

kȧn[b]ti. Member of family, servant. E. H. xxx.

knau. Loins. M. R. cxxxix. 33.

kȧn b. t. Dependent, servant. L. D. ii. 138. a.

kȧnf (cf. *kȧfu*). Baker. R. R. 9900; L. T. xxxvi. 99.

kȧni. Victory. N. D. 253.

kan kan. Convey. E. S. 248.

kȧn kȧn. Beat. L. T. x. 17. 82; D. O. iv. 6.

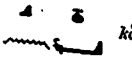
kȧn kȧnnu. Leap. L. M. ii. 100. 10.

kȧn kan. Beat flax. M. C. xliii.

kȧnn. Scent, smoke. M. R. cxiii. 35.

KA

kånnu. Power, victory. Sl. A. G. 44. 80.


kånnu. Power, victory. N. D. 452.

kånnu. Numerous, abundant, touch. D. O. iii. 3.

kånnu. Numerous, powers. P. xxi.

kånnu. Deficient. E. I. 10. 17.

kåns. Bowels. Coffin, D'Ai.

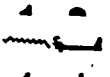
kåns. Bed. L. D. ii. 4.

kant. Anger. MS. D.

kånt. Anger. G. 374.

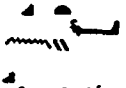
kånt. Anger. D. O. iii. 8.

kånt. Pool. L. T. 110. 6.


kån t. Service, power. M. d. C. liv.

kån t [b]. Servant, dependent. E. H. xxx. 111.

kån teb. Servant, dependent. L. D. ii. 124.


kånti. Numerous. L. T. xliii. 112. 2.

kånnu. Force, victory. M. d. C. xviii.

kånnu. Force, victory. Sl. A. G. 44. 80.

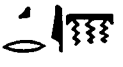
kånt. Anger. L. D. iv. 11.

kåp. Receive. L. D. iv. 68.

KÅ

kår. Calumniate (?). E. S. 562.

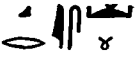
kår. Key, bolt, lock. L. D. iii. 265. c.

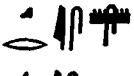

kra. Storm. Ch. P. H. 216.

kra. Storm (?). Br. M. liv. 32.

kåras. Embalm. R. M. 166.

kras. Embalm. M. R. iii. 358; P. Bel.; L. T. 1. 13.


kåras. Embalmment. M. R. iii. 358.

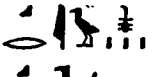

kåras. Embalm. P. Bel.; L. T. 1. 13.

kåras. Place of embalmment. MS. D.

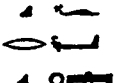
kra[s]. Embalmment. E. R. 6708. a.

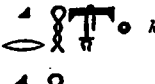
krå t. Key, bolt, lock. L. T. xlix. 125. 56.

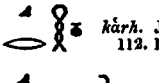
krau. Storm, overcome. L. T. xviii. 39. 4; L. D. iii. 166.

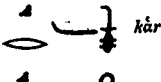

kårau. Jar. E. S. 378; E. I. 48. A.

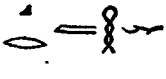
kårau. Driver. M. cccxiv.


kårf. Untie. L. T. xv. 26. 4.


kårh. Night. D. 453.


kårh. Jar. B. G. 71; L. T. xliii. 112. 1.


kårhu. Jar. L. D. iv. 77. d. 5.


kårmåh. Kind of tree. L. M. xii. 4.

KÅ

kårmahu. Kind of drink. Smith, P. H.

kårr. Furnace. G. 75.

kårr.t, s. f. Orbit. L. T. xxiv. 647; E. S. 10.

kårr.t. Orbit, furnace. M. R. iii. 329.

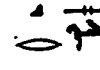
kars. Embalmment, funeral. G. 77.

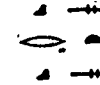
kårs. Embalmment, funeral. Coffin, B. M.

kårs t. Embalmment, funeral. E. R. 6668.

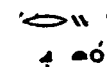
kårs r t. Embalmment, funeral. E. R. 6668.

kårs. Embalmment, funeral. D. 453.

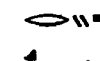

kårs, s. m. Embalmment, funeral. M. C. cxxviii. l.

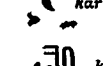

kårs.t. Embalmment, mummy. G. 86.

kårs.t. Embalmment, funeral. T. B. M.


kartî. Orbits, holes. P. S. 828. p. 3. l. 5.

kår-ti. Passages, prisons, holes, cataracts. Ch. I. M. d'Or. p. 67.; Br. Z. A. 1863, p. 16.


kår ti. Orbits, holes. B. G. xviii. 15.


kår. Ford. L. D. iv. 54. a.

kås. Coffin, burial. Coffin, B. M. 12.

kås. Embalm, bury. G. 374.

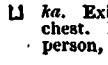
kås. Embalm, bury. M. R. iii. 359.

KÅ

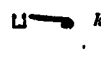
kas.t. Embalm, bury. G. 358; Y. 48.

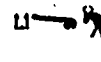
kat. Fire. P. S. 828.

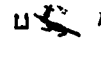
karh. Night. Ch. P. H. pl. I. 22.

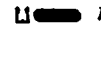

ka. Existence. N. D. 536.
chest. N. D. 440.
person, individual. Ch. P. H. 215.

kå. Bull, male. M. C. ii. 76. c.

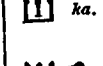

kå. Bull, male. D. 42. 92.

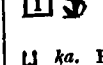

ka. Bull, male. G. 323.

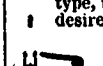

ka. Type, form. L. D. iv. 77. c.

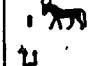

ka. Food, supply. E. S. 597; L. D. iv. 50. a.

ka. Labour, work. M. C. xlvi.

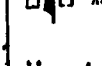

ka. Priest, minister. E. S. 223.


ka. Priest, minister. E. S. 223.


ka. Existence. L. T. ii. 1. 22.
type, form. L. D. iv. 39. d.; N. D. 549.
desire. MS. D.


ka. Bull, male. G. 321.

ka. Food, supply. N. D. 408.


kara. Box. E. S. 32. 54.

ka. Place. L. D. iv. 60. 6.

kå kå. Stubble. L. D. iii. 195. 19.

kåm. Black stone, obsidian. G. 90.

KÅ

kåmu. Garden. S. P. lix. 4.

kåuti. Build, work. E. S. 467.

kabu. Caab, measure. Smith, P. H.

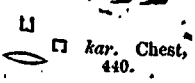
kai. Title. L. D. ii. 135. e.

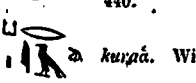
kå. He-goat. D. 112.

ka her ka. Choiak, name of a festival. L. D. iv. 77. d.

kan. Melon. L. D. ii. 61.

kar. Gardener. L. D. ii. 244. l.


kar. Chest, sarcophagus. N. D. 440.

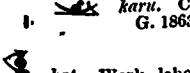

kurgå. Widow. E. S. 288.

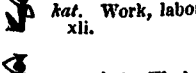
kara. t. Chest, sarcophagus. G. 485.

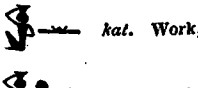
kara t. Chest, sarcophagus. R. C.

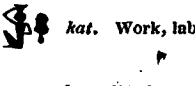
kari. Gardener. M. R. xxix. 8.

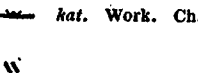
karu. Convoy. Br. Z. A. G. 1863, 46.


kat. Work, labour. D. 292; M. C. xli.


kat. Work, labour. P. ix.


kat. Work, labour. S. A. G. i. 17.


kat. Work. Ch. P. H. 217.

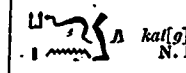

kati Work, labour. E. S. 467.

KÅ

kata mer. Kind of stone. Ch. P. H. 109.

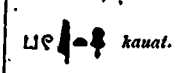
kat [g] nå. Groom, charioteer. M. C. cxliv. 1.

kat[g]na. Groom, charioteer. E. S. 166.


kat[g]na. Groom, charioteer. N. D. 395.

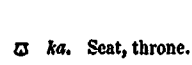
kauti. Work, labour. E. S. 467.

kauti. Work, labour. E. S. 467.


kauat. Work, labour. G. 373.

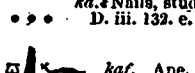
ka. Cow. L. T. lxi. 145. 30.

ka (mer). Bull. L. D. iv. 55. d.


ka. Seat, throne. D. 259.

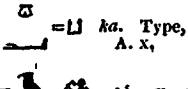
ka. Lower part, tail. L. E. 69. 21. See *kars.*

ka. Nails, studs, or some metal. L. D. iii. 132. e.

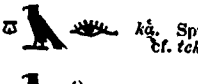

kaf. Ape, monkey. L. D. ii. 25.

kabu. Workmen. L. D. ii. 149. e. 13.

ka. Type, existence, person. L. A. x.


kå. Foul, pestilential. E. S. 32. cover.

kå. Spy. L. T. xxix. 78. 29. cf. *tcka.*


kå. Bull. L. T. 145. 14; P. S. 40.

kå. Evacuate. E. R. 9900. b. 8. 4.

KÅ

kå. Evacuate. L. T. lxxv. 154. 13.

kå. Foul, destructive. E. S. 32. See *maka.*

kå. Evacuate. L. T. lxix. 148. 21.

kå. Foul. L. D. iii. 200. 10.

kå. Post. L. T. xxiv. 64. 11.

kå. Then. G. 529.

kåau. Defile. L. T. xxviii. 78. 8.

kåb. Weak, feeble, miserable. Ch. P. H. 215.

kåb. Dim, blear. L. T. lxxii. 149. 27.

kåbu. Arm. Br. G. 1.

kåbu. Arms. M. R. xix. 32. cxxi.

kåbu. Miserable. B. G. 24.

kåbu. Poor, weak. S. P. cix. 4.

kåfi. Ape. Ch. P. H. 115. 215.

kåhu. Fatigue. L. T. xxi. 64. 19.

kåhs. Gazelle. Ch. P. H. 215.

kåt. Desert. L. T. xv. 26. 2; P. Br. 209.

kåi. Sore, foul. L. T. xix. 41. 3; E. R. 9900=L. T. 26. 2.

kåi. Jar. D. O. viii. 5.

KA

kåi. Naked. L. T. lxvi. 146. g.

kåi t. Desert, foulness. L. T. xv. 26. 2.

kåiu. Foulness. Coffin, Stobart.

kå kå. Kiki. L. D. iii. 149. 46.

kå kå. Cackle. L. T. lxxii. 149. 46.

kå m rat. Bird, duck. M. C. x. 11.

kånn. Paralysed. Ch. P. H. 217.

kånn. Faint, paralysed. Ch. P. II. 217.

kåru. Precede (?), or . . . . . S. P. lx. 5.

kånnusk. Kind of fruit, figs. S.P.cxlviii.3.

kåsa. Mourn. D. O. viii. 8.

kåtå. (Name of a god.) L. T. xxix. 78. 19.

kåt. Throne. L. T. lix. 142. 14.

kåt. Seat (?) L. D. iii. 65.

kått. Bad road. S. P. lvii. 7.

kåu.t. Shoulder. L. D. ii. 37.

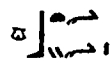
kåun. Apes. L. T. 136. 3.

kåuåten. Drive, control. S. P. lviii. 7.

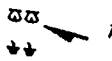
kab. Humiliate. L. D. iv. 50. a.

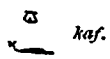
KA

kaḥ k[ab]i. Kind of animal. N. D. 285.


kabut. Arms. L. D. iv. 81. d.

kab.t. Bend down. L. D. iv. 48. a.


kab kab. Cut down. L. D. iv. 5. 3.


kaf. Ape, monkey. M. C. xxi. 6, 7.

kaf.t. Female ape, monkey. E. S. 216.

kafu. Ape, monkey. P. S. 828.

kah. Drop the arms. E. S. 10.

kah. Seat (?). L. D. iv. 47. a.

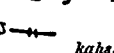
kahs. Goat, gazelle. L. D. ii. 44. b.

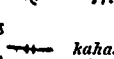
kahs. Goat, gazelle, dorcas. M. R. xxxviii. 1.

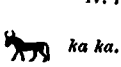
kahs. Gazelle, dorcas. L. D. ii. 25.

kahs. Gazelle, dorcas. M. R. xxxvii.

kahs. Gazelle, dorcas. L. D. iv. 77. d.


kahs. Gazelle, dorcas. L. D. iv. 77. d.

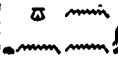

kahas. Gazelle, dorcas. L. D. iv. 77. d.

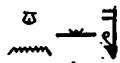

ka ka. Bull (?). L. D. iv. 29. b.

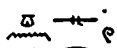
kakâu. Kiki. L. D. iii. 200. 12.

kaun. Weak. Ch. P. li. b. 8.

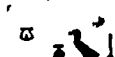
KA


kaunn. Faint. D. O. viii. 1.

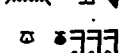

kan. Title, cartouche. M. R. xxxii. case. L. T. xv. 3.

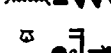

kann-srui. Kind of goose. L. D. iii. 200. 19.

kannu. Bird, Coracias Graculus. M. C. viii. 8.


kannu. Stands, hemp. L. D. iii. 65. a.

kannu. Titles, inscriptions. L. T. xv. 28. 5.

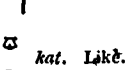

kannu t. Titles, inscriptions. L. D. iii. 15.


kan.t. Title, cartouche. M. R. xxxii.

kahs. Gazelle (?). L. D. iv. 46. b. 2.

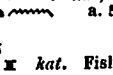
kar neter. Mason. L. D. ii. 134. a.

kas. Cut, slice. L. D. ii. 46.

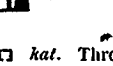

kat. Like. L. D. iv. 74. e.

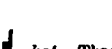
kat. Consider. L. D. iii. 262.

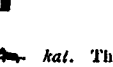
kat, s. t. Fishpond. L. D. iv. 44. a. 5; Br. G. xxiv. 689. 697.


kat. Fish-pond. L. D. iv. 44. a. 22.

kat. Shrine. B. G. 110.


kat. Throne, zone. D. 261.


kat. Throne. Fr. T. Seti. I. B. M.


kat. Throne. M. R. lx.

KA

ka.t. Title, inscription. M. cccxv. n.

kat. Dry measure of capacity. L. D. iii. 260. c.

kau. Goat, dorcas. M. xlvi. 2; M. R. xxxvii. 2.

kasha. Cut. D. O. vii. 10.

kashi. Secret. L. D. iii. 204. 76.

kam. Black. L. D. iv. 46. a. 38.

kam. Black. G. 320. remain. Ung. ob. Pamph.

kam. Black, hair. G. 320.

kam. Black. G. 320.

kamut. Place, carve. L. D. iv. 48. a.

ken. Nail, bone. S. P. xxxvii. 6.

ken. Carving of ivory. L. D. ii. 121.

ken. Titles. M. R. clxvi.

ken. Deficient. L. T. xxxv. 99. 3; L. D. iii. 140. b. 2.

kennu. Titles. S. P. xxxv. 7.

kepu. Fumigate. Chab. Mel. D. 57.

kaput. Lurk (?). S. P. lvii. 7.

kepu. Measure, smoke. P. S. 118; L. T. 149. 41.

kark. Night. Ch. P. H. pl. i. n. 22.

KA

kar. Under. MS. D.

kar. Fraud, false. E. R. 6059.

kar api. Functionary. E. S. 839.

kar. Under, to, at. G. 470.
course of a day. R. S. vii. 16.
have, bear, carry. M. d. C. xii.; L. M. lxxxv. 88.
with. R. J. A. 145.
food. L. D. iv. 43. 15.

ker. Silence, have, bear. L. T. xxviii. 78. 4; L. M. lxxxv. 88.

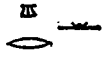
kar. Native, inhabitant. L. D. ii. 123; N. D. 231.

kar. Battle, fight, adverse. R. B. M.

kar. Entrap, secret. E. S. 8498.

kar. Secret, ravish, trample. D. 259.
hasten, harness. D. O. ii. 2. 7. 4.

kar. False. E. S. 444.


kar. Carry. D. O. iii. 4.
business. E. I. 80.
under, at. D. O. vi. 1.

kar. Lower part, tail. L. E. 69. 21.

kar. Tail. L. D. iii. 137.

kar. Food, support. L. D. iv. 44.

kar. Drop of rain, storm. L. D. iii. 276. b.

kara. Silence. S. P. xl. 5.

karâ. Box. E. R. 6655.

karâ. Mason. S. P. cxxiv. 5. cxxvii. 5.

kark. Night. D. 260.

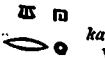
KA

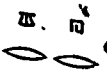
karh. Night. D. 260.

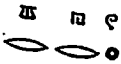
karheb. Minister, kind of priest, pterophoros. E. S. 223.

karheb. Minister, kind of priest, pterophoros. N. D. 523.

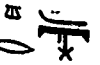
karhu. Night. N. D. 260.


karha. Course of the day. R. S. vii. 16. 18.


kar har. Course of the day. E. R. 6668.


kar haru. Course of the day. L. T. viii. 17.

kar heb. Kind of priest, minister. M. cxl. 4.


karhu. Night. L. D. iv. 17. b.

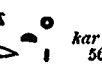
kariu. Testes. L. T. viii. 17. 26.

kar ka. Prepare. L. D. ii. 125. 217.

karr. Cackle. E. R. 6688.

kart. Boy. Br. M. ii. pl. lxxii. 3.

kar . t. Cataract. L. D. iii. 130.


kar t. Course of the day. E. I. 56. 6.

MÂ

kar t. Fraud, silence. L. T. lvii. 138. 3, 4.

kar t. Bear, carry, have. L. T. lv. 133. 11.

kar . t. In, dwelling. E. S. 32. cover.

kar. Power, property. L. T. xviii. 39, 8.

karti. Mason. T. B. 15; E. S. 275.

kar tu. Testes. L. T. xxxiii. 90. 4.

karut. Testes. L. T. viii. 17. 26.

kar. Under, to, at. G. 470. have, carry.

kar. Support. L. D. iv. 44.

kar t. Sculptor, mason. E. S. 200.

kar ti. Sculptor, mason. M. C. xlviii. 2.

kauf. Ape. P. S. 127= L. T. 136. 4.

karut. Natives, inhabitants. L. D. iii. 13. c.

kar khru. Interpreter (?). L. D. ii. 5.

kar. Adverse, evil, contend. S. P. cxlv. 7.

M.

m. With, from, by, as, no, not. D. 139, 140.

ma. Give. M. R. xl. 1.

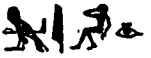
mauhu. Paddle. D. 140.

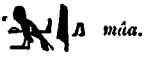
mâ. With, by, from, of, in, may. M. d. C. viii. give. R. J. A. 118. D. 94.

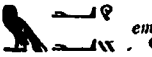
mâ. Come. G. 184.

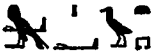
mâ. Come. E. S. 440.

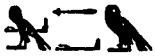
MÂ

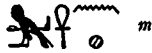

mâa. See. E. I. 27; E. S. 380.

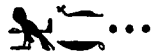

mâa. Come, may. D. 142.

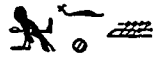

em ââui. In the power of. Ch. P. H. 231.

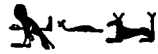

ma aut. Salt. P. Br. 217; L. T. vii. 17.

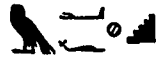

mâ âam. Salt. L. T. vii. 17. 17.


mâânkh. Counterpoise, tie. M. C. lxxvi. 12.


mâfka. Copper. Ch. P. H. 221.

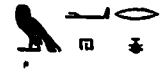

mâfkh. Stand, frame, stocks. E. I. 105.


mâf.t. Lynx. L. D. iv. 67.


mâfkh. Stand, frame, stocks. P. Br. 217; L. T. 11.

mâhâ. Sepulchre. Cl. 243. n. 365.

mâhau. Family, clan. L. T. v. 15. 19.


mâhâr. Jar, quantity. E. R. 6655.

mâhâti. Fire. L. T. lxxix. 162. 10.

mâhat. Deceit. L. D. iii. 13. 22.

mâhaut. Family, clan. E. S. xxix. 5.

mâhau. Family, cognate. E. S. 32. cover.

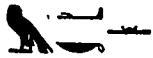
mâi, pref. imp. and opt. May, come. Ch. P. H. 231.

mâi. May. D. 142.

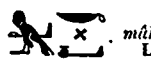
MÂ

mâi. Substance. M. R. cxviii.

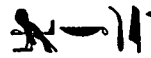
mâk. Watch, rule. L. T. xxiv. 64. 7; B. G. 76.
work, inlay. M. R. iv. 207. i.
composition. B. G. 264.
think. D. O. v. 7.
pref. imp. S. P. cviii. 1.
for, when. Ch. P. H. 105.


mâk. Think, consider. D. O. iii. 9.

mâk t (ma). Place. E. R. 9900. pl. iv. 20.


mâk. Think, consider, rule. L. T. liii. 130. 15.

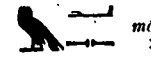
mâks. A substance. L. D. iv. 22. a.


mâktaru. Tower. S. P. cxiv. 2.

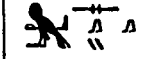
mâku. Linen object. S. P. xxxiii. 5.

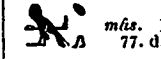
mâkâruta. Dens (?). M. R. lv.

mânnui. Snakes. P. Br. 268.

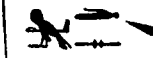

mâs. Bring, tribute. M. R. xxix. 3.

mâsi. Bring, introduce. N. D. 80.


mâsi. Bring, introduce. N. D. 88.

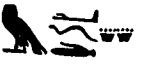

mâs. Bring, introduce. L. D. iv. 77. d. 5.

mâ rut sep. Continual. E. I. 4.


mâte. Cut with a sword. L. D. iv. 52. a.
sharp, hard, thick. L. T. x. 17. 76. Tab. B. M.
whet, sharpen. E. S. 440.

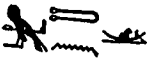
mâts. Hard, thick. E. I. 10.

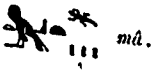
MÂ


mâtt. Open, unwind, unfold. Br. M. lxvii. 2. 4. 6.

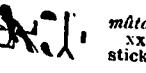
mât t. Unfold. L. T. xxii. 58. 2.

mâtet. Unfold, unwind. L. T. ix. 17. 58.


mâten. Road. L. D. iii. 5.


mâ. t. Many. Br. M. ii. 61.

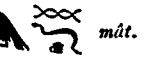
mâtâ. Spine. L. T. xxxix. 108. 4.

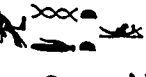

mâtai. Rope, pole. L. T. xxxiii. 89. 5. stick? P. Br. 217; L. T. 89. 6.

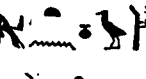
mâtâi t. Girdle. P. S. 118; L. T. 82. 9.

mâtâi. Tie. L. T. 82. 4.

mâten. Road. L. T. xl. 109. 9.

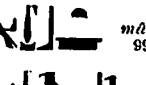

mât. Pass. E. R. 6655.


mât t. Cabin, forecastle. L. T. lxi. 245. e.; lxxiv. 153. 9.

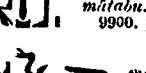

mâtennu. Road, path. Ch. P. H. 221.

mâtai. A mercenary. L. K. xlvi. 600. c.

mâtai. A mercenary. L. K. xlvi. 603. a.


mâtab. t. Hatch. E. R. 9900; L. T. xxxvi. 99. 17.

mâ-tâbu. Plank, hatch. L. T. xx.; xvi. 99. 17; xlv. 123. 3.


mâtabu. Plank, hatch. E. R. 9900. p. 9.

mâta. Phallus. L. T. lxxix. 164. 12.

ME

mâkhi. Balance. S. S. c. B. M.

makh i t. Balance. P. S. 127; L. T. 125. 9.

mâkhâ. Go. E. R. 6655.

mâkhâ. Balance. S. S. c. B. M.

mâkhâ. Balance. P. Br.; L. T. 1. 16.

mâkhâ. Balance. P. Br. 217; L. T. 1. 1.

mâkha. Balance. Ch. I. d. M. d'Or. p. 34.

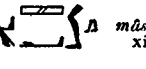
mâkhâ. Strangle. S. P. cxi. 17.

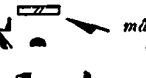
mâkhâu. Despoil, strangle, kidnap. Goodwin, R.A. 1861, p. 133.

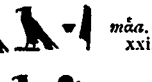
mâkhâi. Balance. G. 75.

mâkhen. Vessel, boat. L. T. xxxviii. 106. 3.

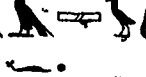
mâsh. Archer. E. S. 866.

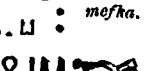

mâshâ. Walk. D. O. xiii. 1.


mâsht. Battle, slaughter. L. D. iv. 90. a.


mâa. Come (?). M. d. C. xxi. hor. 2.

mâti. Neck. D. 140.


mâshau. (Uncertain.) S. P. cliv. 7.


mefka. Copper. D. 140.

mehbi (?). Humble. M. ccxx. See *hbi.*

ME

meḥâ. Crown. M. C. cli. 8.

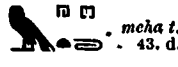
m-ḥunḥ. (*nuḥeḥ.*) Shake, quiver. R. J. A. 565.

maḥâi. Besides. M. R. lxxii. 3.

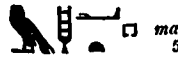
meḥa. Leave. L. D. iii. 262. b.

meḥâu. Chiefs in the presence. L. D. ii. 150. a.

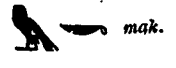
meḥaun. Serpent. M. d. C. xxiv.

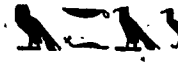

meḥa t. Enclosure. L. D. ii. 43. d.

meḥa, s. f. Sepulchre. E. S. 567.


maḥa. Sepulchre. E. S. 573.

em ḥer. Beyond. Ch. P. H. 223.


mak. Dance. M. C. c. ci.


em kefâu. On the contrary. S. P. cxi. 7.

mâk. Give, make. MS. D. plate, cover over. L. D. v. 1.

maka. Adulterate (?). L. D. iii. 252.

mem. Warm. E. S. 32.

mem. Flute. D. 141. mummy, dead. E. R. 6678; L. T. v. 15. 20. with. E. S. 32. cover.

mem. t. Flute. M. R. iii.

mma. With, by. MS. D.

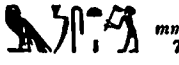
mmâ t. Many. L. T. ii. 2. 1.

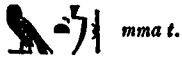
MS

mmâu. Beast. L. T. lxiii. 145. 40. s. 40.

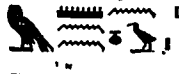
mmeti. Forecastle, cabin of a boat. P. Br. 207.

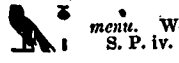
mmau. Also. L. D. iii. 65. 73. a. c. d. f.


mmast. Hate. L. D. iv. 78. a. 1.

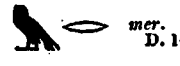

mma t. Also. L. D. iii. 30. 4.

mmen. Gift, memorial. MS. D.


mmennu. Places, ports. L. D. ii. 128.


menu. Well, in good condition. S. P. iv. 7.

em nem. Again. Br. Sai en sin, p. 13.


mer. Bind, superintendent. D. 141.

mer. Bind. M. C. cxxiv.

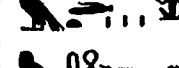
mer. Superintendent. E. I. 13.

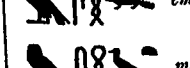
m-ra. Thus. D. O. xiii. 3.

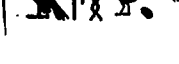
merḥ. Wax, anoint. L. T. lv. 134. 9; E. R. 9900.

emrupu. On the contrary, or. Ch. Met. 95.

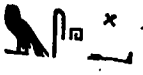
merti. The dead. E. S. 32.


mer tut. Superintendents of five. L. D. ii. 22.

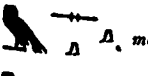

emsuḥ. Crocodile. Ch. P. H. 158.

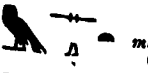

msuḥ. Crocodile. D. 140.

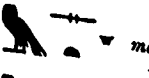
EM


emsâh. Mislay. S. P. ciii. 1.

msuh. Crocodile. D. 140.


mesi. Introduce, bring. E. R. 9900.

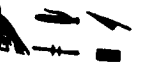

mes.t. Bringing. L. D. ii. 67.


mes t. Kind of food, cake. L. D. jii. 260. c.

mestu. Kind of food, cake. L. D. ii. 35.

msuh. Crocodile. N. D. 140.

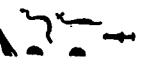
matr. Vain. L. T. xlviii. 125. 43.

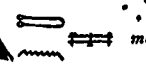

mats. Hard. L. T. xv. 28. 6. thick. E. R. 9900=L. T. 108.

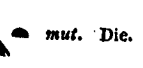
mât. Reverence, fear. S. P. cxlj. 6.

mett. Die. L. D. ii. 142. b.

mett. Of oil. M. R. xxxiii. See *tet.*


emsetf. Sword, chisel. Br. M. lxvii. 3. See *seftb.*


meten, s. m. Road. L. D. iii. 32. 11.


mut. Die. L. D. iii. 232. b.

mut. Die. Ch. P. H. 223.

mut. Mother. D. O. 1. 1.

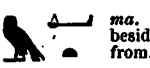
mut. Die. E. S. 10. r. s.

mut. Die. L. T. iii. 9. 1.

EM

em tu. Being. Ch. P. H. 223.

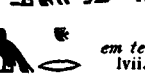
mut. Die. L. T. xxxiv. 94. 5.


ma. To. Ch. P. H. A. 9. besides. S. P. xciii. 12. from. S. P. xciv. 2.

maha. Sepulchre. E. S. 574.

mut. Die. L. T. li. 127. b.; E. R. 6668.

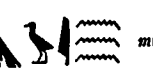
muti. Die. L. T. xi. 18. 7, lv. 14, xxxiv. 92. 7.

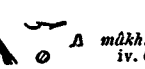

em ter. At all, when. S. P. lvii. 6, cvii. 6, cxii. 2.

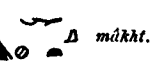
mter. Awhile. D. O. xiii. 8.

mu. Foreigner. M. C. c.

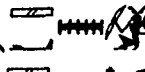
mu. Water. E. R. 6668.

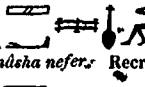

mua. Water. D. 140.

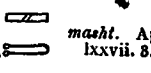

mâkh. When, after. L. D. iv. 63. c.

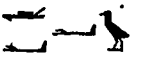

mâkht. When. R. M. 166.

mâkht. Mason, explorer of mines. L. D. ii. 110, 111.


mâsha. Archer. L. D. ii. 20.


mâsha nefer. Recruits. L. D. ii. 43. b.


masht. Apron, girdle. M. C. lxxvii. 8.


em uâu. Alone. Ch. P. H. 221.

em tu tu. As it were.

ME

meshesh. Kind of food. L. D. iii. 260. c.

mut. Die. L. D. iv. 54. b.

ma. Like, so, and. Ung. I. O. E.

ma. Like, according to, as. G. 479.

ma, s. f. Cat. Sl. A. G.

ma, s. f. Cat. Sl. A. G.

ma, s. f. Cat. D. 421.

ma. Road. Ch. P. H. 240.

mai, s. f. Cat. D. 422.

mai t, s. f. Cat. D. 432.

mau, s. f. Cat. D. 421.

mau, s. f. Cat. D. 421.

mau, s. f. Cat. D. 422.

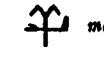
mar . t. Female relationship or office. E. S. 130.

mast. Kidney (?). L. D. ii. 28.

matt. Likewise. R. S. 1. 10.

maui. Brightness, beauty. R. J. A. 153; L. D. iv. 65. a.

m. In, with, from, by, as. MS. D. mother. E. R. 9789.

 *mâ.* In, with, &c. M. d. C. xi.

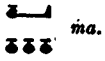
MÂ

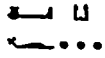
mâ. Go. L. D. iv. 57. a.

mui. Light. E. I. 28. B.

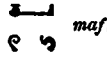
mauttet. Likewise. G. 319.

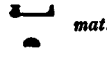
ma. Give, gift. G. 254. 449.

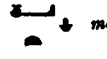
 *ma.* Gift. E. R. 6668.

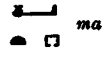
 *mafka.* Copper. G. 89.

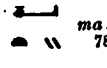
mafk. Copper. D. 91.

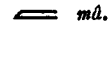
 *mafk.* Copper. D. 91.

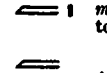
 *mat.* Die. N. D. 558.

 *mat.* Fruit. E. S. 307.

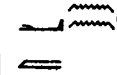
 *ma t.* Place. L. T. xxviii. 753.

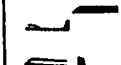
 *ma . ti.* Give, place. L. T. xxviii. 78. 1.

 *mâ.* In, with, from, by. D. 298.

 *mâ.* Place. G. 499. to place. P. xviii.

mâ. May. G. 418.

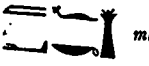
 *mâ.* Water. D. O. x. 1.

 *mâ.* Truth. MS. D.

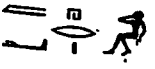
mâa. Come, approach. G. 274.

mâau. Hair. D. O. ii. 3.

MÂ

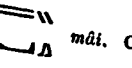

mâsk. Copper. E. R.

mâhaut. Homage, obey. G. ri ii. 26.


mâharu. Youth, hero, soldier. E. H. xxxix.

mâharu. Warrior, fighter. S. P. lv. 4.

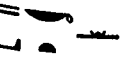
mâi. Seed, germ. L. D. iii. 223. c. 5.


mâi. Come. D. 300.

mâk. Regulate, think. D. 299.

mâkasta. Grove (?). M. R. cxiii. 22.

mâk.t. Fields. E. S. 32.


mâk t. Watch. E. S. 722.

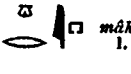
mâku mâku. Regulate. E. S. 512. a.

mâktaru. Tower. M. R. l.

mâka. Fighter. L. D. iii. 12.

mâkaau. Fighter, officer. S. P. civ. 6.

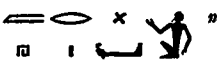
mâkaturu. (Migdol) tower. R. A. F. 1835, 690.


mâkara. Cottage. S. P. l. 5.

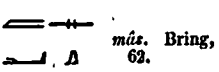
mârk kâbatu. Chariot. S. P. liii. 4, lix. 9, lxvi. 5.

MÂ

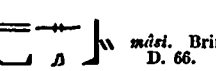
mâmâ. Bear (?). L. D. iv. 63. c.

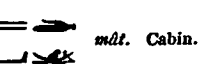

mâharu. Warrior, defile. M. R. cxl. 52.

mârina. Groom. S. P. lvii. 3.

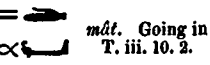

mâs. Bring, tribute. N. D. 62.

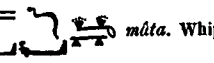
mârau. Groom. S. P. lxii. 1.

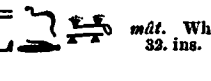

mâsi. Bring tribute. N. D. 66.


mât. Cabin. E. S. 32. cover.

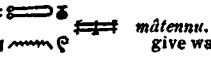
mât. Cabin, going in the cabin. E. S. 32. cover.

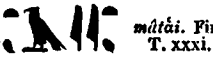

mât. Going in the cabin. L. T. iii. 10. 2.

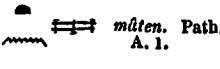

mâta. Whip. S. P. lviii. 4.


mât. Whip (?). E. S. 32. ins.

mâten nu. Facilitate, give way to. G. 107.


mâtennu. Facilitate, give way to. G. 327.


mâtâi. Fine girdle. L. T. xxxi. 82. 4.


mâten. Path. L. A. xiii. A. 1.

mâten. Facilitate, give way to. Gr. ii. 26.

mâtâi. Troops, mercenaries. G. 105.

MÂ

mâlâu. Mercenaries, soldiers. E. R. 9729.

mâtai. Soldiers, mercenaries. E. R. MS. D.

mâusi. Bring. L. D. iv. 26. 3.

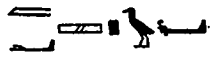
mâkha. Walk. G. 1. 4. balance, measure. D. O. iii. 4.

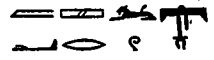
mâkhâi. Submit. Gr. ii. 11.

mâkhâi. Balance. E. R. MS. D.

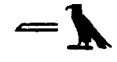
mâkhennu. Boat of the dead. L. T. xxv. 99.

mâkhennu. Boat of the dead. L. T. xxx. 99. 3.


mâshpu. (Unknown.) S. P. cxli. 7.

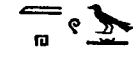

mâsheru. Dawn. Br. M. iii.

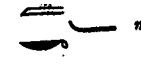
mâshâi. Part of chariot or harness. S. P. lx. 6.


mâ. With. M. d. C. xxix.

mâi. Some substance. M. R. lvi.

mâhâuit. Courtiers, family. L. D. iii. 242.


mâhau. Officer, family. L. D. iv. 47. b.


mâk. Tongue (?). E. R. 6680.

mmâ. With, by, as. P. xvii.

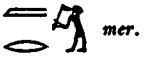
MÂ

mâna t. Corn bin. S. P. vi. 3.

mmat. Also. M. 224.

mer. Die. Coff. Be. Ie.

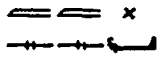
mer. Prefect, superintendent. T. L. c. 65.

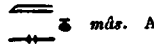

mer. Die. Coff. Be. Ie.

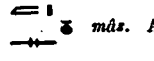
merau. Die. Br. M. liv. 16.

mauh. Crocodile. D. 300.

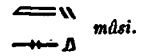
mauh. Crocodile. D. 300.

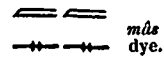

mas mas. Steep. L. D. iv. 43. 1.


mâs. Anoint. L. D. iv. 46. 35.

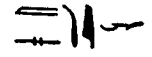

mâs. Anoint. L. T. xv. 30. 5.

mâs. Hate. P. B. M. MS. D.


mâsi. Bring. M. R. lviii.

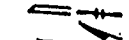

mâs mâs. Dip. L. A. xv. c. dye. E. S. 826.

mâs t. Palette. L. T. xxxiv. 94.

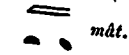

mâsta. Paint-box, palette. S. P. cv. 1; L. T. xxxiv. 94. 2.

mâsu. Anoint, dip. L. T. lxxv. 156. e.

MÂ


mâte. Hard, whetstone (?). L. T. xxxix. 108. 3.

mât. Die. Coff. Be. Ie.


mât. Dead. L. D. iv. 47. b.

mât. Some substance, or kind of food. L. D. iii. 260. c.

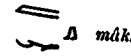
mât. Some substance. L. D. iv. 25. 4.

mât. Some liquid. L. D. iv. 8. b.

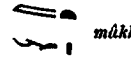
mâtru. E. S. 32. cov.

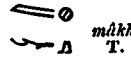
mâu. Kind of food. L. D. ii. 35.

mâkhi. Above, after. L. D. iv. 47. a.

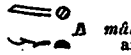

mâkhâ. When, whilst. R. M. 163.

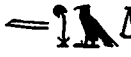
mâkhaka. Desolate, desert. Clarac. 242.

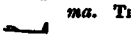

mâkha t. After. E. S. 161.


mâkha kha. Whilst, when, after. T. B. M.

mâkha kha. Balance. S. S. B. M.


mâkha kha. t. Whilst, when, after. G. 459.

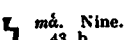

mâkha. Balance. P. B. M.


ma. Truth. MS. D.

mâ. True, real. P. H.

MÂ

mâ. Wind, vapour, cloud. P. H. 53; S. P. clxiii. 6. puff of air. Ch. P. H. 221.


mâ. Nine. L. A. B. 1855, 76; L. D. iv. 43. b. destroy. L. D. iv. 52. a.

mâ. Dead, cut. L. D. iv. 52. a.

ma. See. E. S. 10; M. d. C. li.

mâ. See. M. d. C. xliii.

mâ. See. T. L. G. 272.

mâ. Some substance. L. D. iv. 54. b.

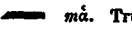
mâ. Beast. L. A. xiii. A. 1.

mâ. Place. L. D. iii. 197. b.

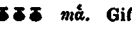
ma. Cut. L. D. iv. 52. a.

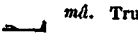
mâ. Cut. N. D. 186.

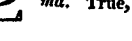
mâ. True, truth. T. B. M.

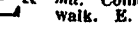

mâ. True, truth. E. I. 15.

ma. Puff of air. Ch. P. H. 221.

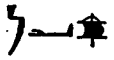

mâ. Gift. L. D. iii. 214. c. 7.


mâ. True, truth. E. S. 247.


mâ. True, right. R. A. 1852, 16.


mâ. Come. M. d. C. xlii. walk. E. S. 10.

MÂ

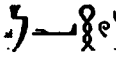

mâ. Sail. L. T. v. 15, 16.

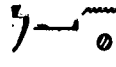
mâ. Air, cloud. S. P. clxiii. 6. l. 3.

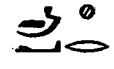
mâ. Sacrifice, offering. N. D. 103; M. R. xxxviii. 2.

mâ. True, truth. L. T. I. i. 17.

mâkhru. Justified. Ch. P. H. 220.

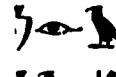

mâhu. Wonder. E. I. 4.


mâ ankh, Counterpoise of a collar. E. R. 6666.


mâkheru. Justified. E. I. 6.

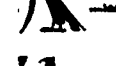
mâ. Grow, live. E. I. n. s. 27.

ma. Give. L. D. iv. 52. b.

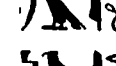

ma. See. D. 337.

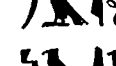
ma. Sole of foot, ankle. L. T. xlviii. 125. 48.

mâ. Beast. R. A. 1856.


mâ. Place. N. D. 166.

mâ. Stalk. M. d. C. xliii.


mâar. Grieve. L. T. li. 126. 2.

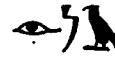

mâaru. Grieve. P. xxx.; L. T. lxxvii. 162. 3.

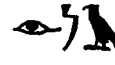
maau. Lion. D. 338.

maau. Lion, beast. G. 129.

MÀ

mâà. See. D. 338.


mâa. See. D. 337.


maa. See. Ch. P. H. 220.

maa. Mirror. E. R. 6666.

maa. Sole of foot. P. S. 118; L. T. 141. 19.

mâuti. Seat. Ch. P. H. 220.

mâlu. Chair, dais. L. A. xii. 59.

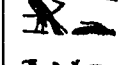
malu. Stalk. L. T. xxxi. 109. 5.

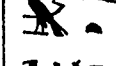
mâlu. Stalk, seat. Pap. Murray.

mâdu. Stalk. P. S. 118; L. T. 149. 9.

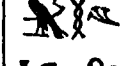
mâdu. Light. L. T. xxiv. 64. 17.

mâft. Anklet. E. R. 6666.

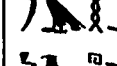

mâft. Lynx. L. D. iii. 265. c., iv. 46. a. 9. 26.


mâft. Lynx. Br. G. 1085.

mâft. Lynx. E. I. 10.


mâh. Wreath, crown. E. S. 305.

mâhu. Crown, wreath. L. T. xiii. 19. 14.


mâhu. Girth, water line. L. T. xxvii. 101. 1.

mâhat. Sepulchre. Br. M. ii. 74. 1.

MÀ

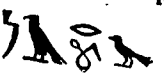
mâi.t. Stalk. E. R. 9900 =L. T. 109. 4.

maiu. Light, beams. E. S. 10.

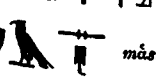
makâ. Some implement, reel (?). L. T. xxxii. 98. 8.

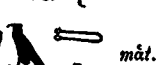
mâk.t. Some implement connected with a net, reel. E. R. 9900=L. T. 153.

mâkâ. Artificial. L. T. lxii. 140. 11.

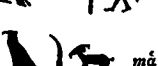

mâr. Grieve. L. D. ii. 122.

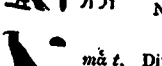
mâruau. Groom, S. P. lix. 9.


mâs. Calf. L. T. xxxi. 84. 5.


mât. Middle, heart. E. I. 36. 22.

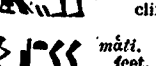
mât. Grow, renew (?), die (?). E. R. 6677; T. L. D. 50.

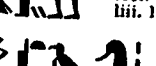

mâ uta. Leucoryx, gazelle. N. D. 373.


mâ t. Division of land. L. D. iv. 43. 4.

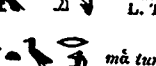
mâ t. Granite (?). E. I. 36. 2.

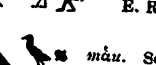
mâti. Ankles, feet. S. P. clix. 5.


mâti. Ankles or soles of feet. E. I. n. s. 3. 8; L. T. liii. 130. 13.


mâti. Runner (?). L. T. liii. 130. 7.

mâ au t. Stalk. P. S. 828; L. T. 149. 5.


mâ tur. Growth, renewal. E. R. 6668.


mâu. Some quantity. S. P. cxvii. 3. See *tama.*

MA

mâu. Mirror. M. C. iii. 432.

mâut. Balance. P. S. 127; L. T. 125. 9.

mâu. Place, water. L. D. iv. 27. b.

mâui. Light, shine. L. D. iv. 17. b.; G. 440.

mâkhâ t. Balance. Br. G. v. 4.

mâ âu t. Chair. B. S. A. xxxv. 4. 36.

ma âu t. Dais, chair. L. A. xii, 59.

mââtu. Chair. L. D. iii. 30. a. 16.

mâhu. Wreath. G. 77.

mâ. Beast. L. D. iv. 110. c.

mâai. See. S. P. clvii. 4.

mâ-her. Mirror. E. S. 6689.

mâh.t. Wonder, admire. Br. M. lxviii. g.

maui. See. L. D. iv. 65. a.

mahut. Leucoryx, gazelle. M. R. xxxvii. 2.

mahut. Leucoryx, gazelle. L. D. ii. 44. d.

mahut. Leucoryx, gazelle. M. C. lxxiii. 10.

ma uskh. Mow. L. T. xlv. 124. 2. kind of tree. Br. G. 1.

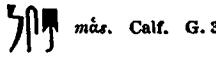
mak. Reel, winch. L. T. lxviii. 149. 49.

MA

mar.t. Cistern. L. D. iv. 78. b. 16.

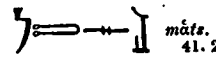
mârui t. Testimony (?). L. D. iv. 47.

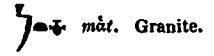
mâs. Calf. R. M. 126.

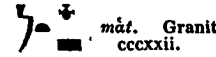

mâs. Calf. G. 321.

mât. Granite. T. L. S.

mâtra. Witness. M. C. civ.


mâts. Stay. L. T. xix. 41. 2.

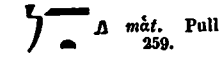

mât. Granite. L. D. iii. 72.


mât. Granite, carnelian. M. cccxxii.

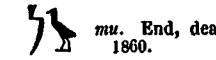
mât. Sole of the foot. E. S. 10.

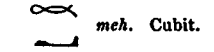
mât. Truth. E. S. 566; cf. M. R. cliii. 1.

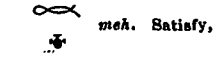
mâkh. Devoted to. L. D. ii. 8. 1.

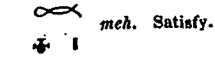

mât. Pull a rope. L. D. iii. 259.

matai t. Groan, cry. L. D. iii. 79. b.


mu. End, death. Devéria, R. A. 1860.

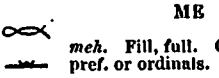

meh. Cubit. L. B. 54. c.

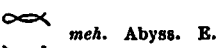

meh. Satisfy, please. E. R. 2308.


meh. Satisfy. Ch. P. H. 223.

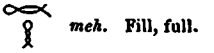
meh. Crown. G. 77.

ME


meh. Fill, full. G. 323.
pref. or ordinals. Ch. P. H. 223.


meh. Abyss. E. R. 9739.

mâhi. Crown. Be. 15.


meh. Fill, full. G. 459.

meh. Abyss, waters. P. B. M.; L. T. lvii. 1383.

meh. Wing. L. B. 54. d.; L. T. lxxvii. 164. 1.

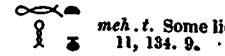
meh. North wind. MS. D.

mehi. Kind of fish. L. T. xxv. 64. 33.

mehi. North wind. MS. D.

mehi. North. G. 343.

mehn.t. Serpent. L. T. liv. 131. 7.


meh.t. Some liquid. L. T. liv. 133. 11, 134. 9.

meh t. Abyss. MS. D.

meh.t t. Crown. E. S. 809.

mehu. Full. S. P. cxli. 13.

mehu. North. L. D. iii. 175. g.

mehut. Fulfill. E. I. 4.

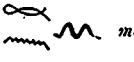
mehu. Fill. B. G. xxiv. 17.

mehu. Wreath. D. 366.

ME

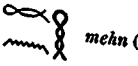
meh. Gazelle (?). B. G. xxiv. 17.

mehn. Serpent. G. 470.

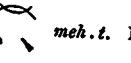

mehn. Serpent. G. 470; M. R. clxv.

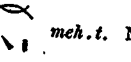
mehn. Serpent. L. T. xxiv. 25.

mehn. Serpents. L. D. iv. 45. c.


mehn (metath). Serpent. E. S. 10.

mehn t. Serpent, viper. E. S. 10.


meh.t. North. L. B. 53. f.

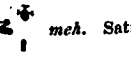

meh.t. North. G. 291.

meh.t. North wind. E. S. 29.

meh.t. North. G. 410.

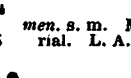
meh.t t. North. G. 291.

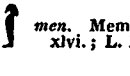
meh.ti. North wind. MS. D.

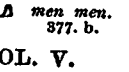

meh. Satisfaction. E. S. 379.

meh. North wind. E. S. 380.

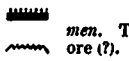
meh. Wood, grain. L. D. iv. 23.


men. s. m. Monument, gift, memorial. L. A. xiii. B. 5.


men. Memorial, gift. M. d. C. xlvi.; L. D. iv. 17. a.


men men. Bull. L. D. iii. 212. 377. b.

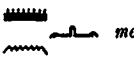
ME

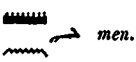

men. To place, firm. D. 232. ore (?). B. G. xiii. II. A. e.

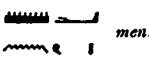
men. Daily, constantly. MS. D.

men. Without, void, conceal. Ch. P. H. 222.

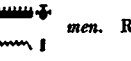
men. Place, firm. G. 65.


men. No, not. R. M. 147.


men. Forearm. D. 231.

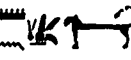

men. Forearm. R. M. 152.

men. Leg, shank. D. 231.


men. Resolute. P. xxiv.

men. Boat, anchor, cover. E. S. 32.

men. Place. E. I. 12. 10.

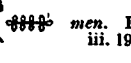

men.t. Bier. L. D. iv. 118.

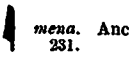
men. No, not. R. M. 147. defect. L. D. iv. 60. a.

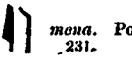
men. Fault, flaw. L. D. iv. 71. a.

men. Vase, jar. G. 230.

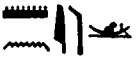
men. Gift, monument, memorial. D. 232.


men. Liquid measure. L. D. iii. 19.


mena. Anchor, warp to shore. D. 231.

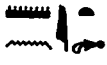

mena. Pole, anchor, stop. D. 231.

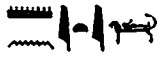
ME


mena. Arrive, anchor. D. 231.

mena. Death. D. O. xix. 7.

mena. Driver, shepherd. M. cxli.


mena t. Collar. G. 77.

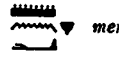

mena t. Repose, death. E. R. 8495. a.

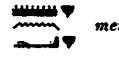
menau. Arrive, approach. R. M. 136.

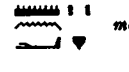
mena. Harbour. Goodwin, R. A. 1861, p. 130.

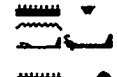
menau. Sleep, death. L. T. xxxii. 35. 3.

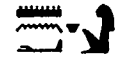
menâ. Nurse. E. S. 310.


menâ. Nurse. D. 231.

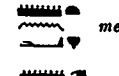

menâ. Nurse. D. 231.


menâ. Nurse. M. C. xxxiii.


menâ. Nurse. E. S. 111, 112.


menâ. Nurse. E. S. 111, 112.

menâ. Nurse. D. 230.


menâ t. Nurse. D. 231.

menâ t. Shepherds, foreigners. D. 231.

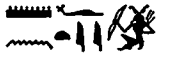
menâ. Shepherd. R. M. 171.

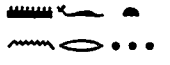
menf. Rings, earth. B. G. xiii. 2. A. e.

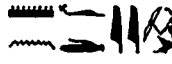
ME

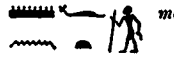
menefâ . t. Soldier. L. D. ii. 138. a.

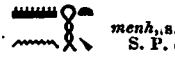
menefâa. Soldiers. L. D. iii. 199. e.

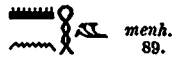

menfi t. Soldier. M. ccxviii.

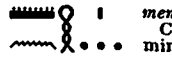

mennefer . t. Bracelet. M. C. lxxvii.

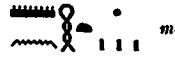

menfti. Soldiers. Br. M. ii. lxviii. 1.

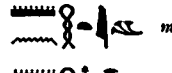

menf . t. Soldiers. B. S. A. xxxv. 166. 28; L. D. iii. 43. a.


menh, s. m. Lieutenant, officer. S. P. civ. 6.


menh. Colchicum, fodder. G. 89.


menh. Wax. Birch, R. A.; Ch. P. H. 170.
mineral. L. D. ii. 111. 2.


menh. Wax. P. S. 825; Ch. P. H. 223.

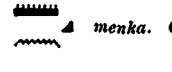

menha . t. Fodder. S. P. iv. 1, 2.

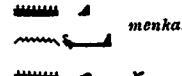
menht. Fodder, clover. S. P. clvii. 1.

men hut. White stone, or pottery. B. S. A. xxxv. iv.

meni Plodding penetration. S. P. xxxv. 8.

meni. Soldiers. S. P. xlviii. 2.


menka. Create, form. Sl. A. G.


menka. Work. T. L. MS. D.

menkau. Form, create. Ch. 20.

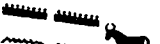
menkam. Kind or quantity of wine. L. D. ii. 129.

ME

men men. Bull, conceal. Ch. P. H. 54.

men men. Perambulate. Br. G. 3. v. 3.

men men. Perambulate. L. T. xxv. 64. 52.


men men. Cattle. L. T. xlvi. 125. 11.

men men t. Cattle, herds. B. G. 271; L. D. ii. 13. 1.

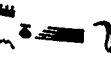
mennu. Port. B. G. 274.

menennu. Port. B. G. 290. a.

men-nefer. Bracelet. M. C. lxxvii.

mennu. Place. P. Br. 217; L. T. vii. 17. 4.

mennu. Brown stone (?). L. A. xiii. 33.


mennu (kam). A substance. L. D. iv. 46. a. 38.

mennu. Rope. M. C. xlii. 1.

mennut. Pigeon. L. D. ii. 28.

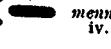
mennut. Pigeon. L. D. ii. 25.

mennut. Clothes. L. D. iii. 30.

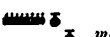
mennu t. Defect, ills. E. R. 9900. pl. xxi. l. 12.

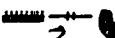
mennu. Tree, grove. E. S. 10. r. s.

mennu. Image. L. D. iv. 48. a.


mennu. Sustenance. L. D. iv. 44. b.

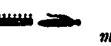
ME

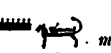

mennu. Gift. L. D. iv. 77. d.


mensam. Jar of some liquid. E. R. 6655.

mens t. Flaw. L. D. ii. 125. 218.

ment. Combine. L. D. iv. 64. a.


ment. Breast. D. 236.


men. t. Bier, couch. L. D. iv. 47. a.

men. t. Swallow. D. 235. pigeon. L. D. ii. 44. b.

men. t. Brown stone. T. L. C.

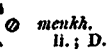
men. t. Collar. De. Noub. p. 6.

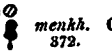
men. t t. Black stone, durite. M. R. i. 46.

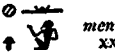
men t. Groves, meadows. M. R. cxl. 42.

ment. Nurse. Ch. P. H. 222.

mennu. Rope, twine. M. C. lxii. 9.


menkh. Fabricate, work. M. C. li.; D. 234.


menkh. Create, form, work. G. 372.


menkh. Workman. E. H. xxxiii.

menkh. Clothe. L. M. i. viii. 652. f.

menkh. Pottery. B. S. A. xxxv. iv. 131.

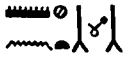
menkh. Utensils, things made. E. R. 9792.

ME

menkh. Clothes, utensils. E. R. 9799.

menkh. Work, utensils. E. R. MS. D.

menkh. t. Clothes, work. L. D. iv. 78. b. 15; E. R. 6679.


menkh t. Clothes, work. E. R. MS. D.

menkharu. Kind of fabric of linen, or rope. L. D. iii. 30.

mensh. Galley. E. S. 321; R. A. F. 1855, 957.

men. Fault, flaw, illness. L. D. iv. 75. a.

men, s. m. Monument, memorial, gift. L. A. xiii. p. 5.

men. Gift, dedication. L. D. iv. 47. b.

men. Tree, grove. B. S. A. xxxv. iv. 112.

men. Obelisk. L. D. iv. 48. a.

ment. Pigeon. M. C. xii. 3.

mennu. Jars. L. D. iv. 52. b.

menukh. Utensils, clothes. Sl. A. G.

men. Go round. E. I. 75.

men. Go round, perambulate. L. T. xliv. 119. 3; L. D. iii. 161.

men. Mna, or pound. N. D. 175; Br. ii. lxxix.

ME

men men. Perambulate, go round. L. T. xxviii. 78.

mennu. Go round. L. D. iii. 5.

ment. Around. S. P. xlv. 3. 5.

menu. Go round. L. A. xvii.

menu. Pound. N. D. 175.

mer. t. Circle. E. R. 9900. pl. xix. l. 37.

mer. Circle. S. P. clxii. 9.

men. Mna, or pound. N. D. 509.

men. Pace, go round. E. R. 9900.

mer. Love, kiss, attach, will. D. 342.

mer. Box, chest, ring. N. D. 65.

mer. Love, attach, kiss, will. D. 342.

mer. Love. D. 343.

mer. Bind. Sl. A. G. H. 225.

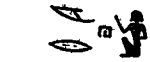
mer. Kind of tree, mulberry. R. A. F. B. A. 1856, 11.

mer. Sea. Br. Gr. ii. 24.

mer. Swathe, envelope. L. T. xi. 18. 12; D. 343.

ME

mer. Name of a god, cow. E. S. 332.


mer. Person attached to a temple, monk. E. S. 398.

mera. Land, region. E. I. 97. 12.
limit, street. L. D. iii. 195. 34.

merh. Wax. E. I. 100. 140.

merhau. Cistern (?), (or wax and incense). L. D. iv. 27. b.

merh.t. Wax. L. D. ii. 44. b.

merh.t, s. f. Wax. E. I. 20. 5.

merhu. Wax, pitch, daub. L. T. iv. 134. 9.

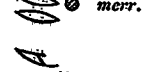
meri. Trough. D. O. xi. 1.
pool. S. P. cx. 5.
bank. Goodwin, R.A. 1861, 130.

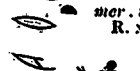
meri t. Lake, sea. Br. G. 1208.

merr. Love. D. 343.

merrh.t. Wax. E. I. 39. 9.

merr.t. Wish, will. E. S. 157.


merr. Cakes. Br. M. ii. lxii. 1.


mer.t. Kind of chest or box. M. R. xxv. xxxviii.

mer.t. Persons attached to. L. D. ii. 124. d. 87, 88.

mer.t. Attach. Seyff. viii.

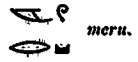
mer.t. Wax. E. S. 254.

ME

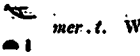
merti. Snake, blindworm. L. T. xviii. 37. 1.

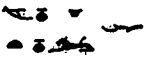
mertu. Attached to, monk. P. S. 828; L. T. 149. 30.

meru. Packet. E. R. 6669; P. Bel.; L. T. 18. 12.


meru. Isle. E. I. 14, 18.

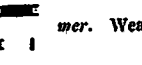
merut. Love, beloved. Ch. P. H. 221.

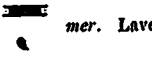

mer.t. Water. E. S. 9737.


mertuar. A vegetable, tree or fruit. N. D. 195.

mer au. Mulberry tree, pike. B. S. A. xxxv. iv. 146.

mer. Basin, lave. D. 270.


mer. Weaver. L. D. ii. 126.

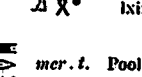

mer. Laver, lake. L. D. iii. 65. a.

mera. Spondists (?), monks. S. P. cxxvii. 9.

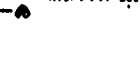
mer-bu. Phlegethon. L. T. xxxv. 98. 4.

ma-hâ. Sepulchre. E. S. 36.

meru. Pool. B. G. 344.


merhu. Club, lance, or boat hook. L. T. xxiii. 631; lxii. 145. 281.

mer.t. Pools. L. D. iii. 234. d.

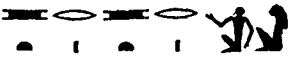

mers.t. Kidneys. L. D. iii. 260. c.

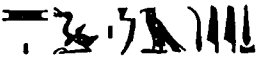
MA

mau. Spondist, work-people. S. P. cxiii. 2. 6.

merutt. Like. R. 188; Y. 70.

mer t. Waves. Ch. P. H. 249.


mer mer. Friend. S. P. lvii. 9.


mage mâti. Weapon. S.P.lvii.9.

mes. Born, child. D. 229; E. I. 21; L. D. iv. 77. d.

mes. Product or source of river. L. D. ii. 149. g.

mes. Born, engender, child. D. 229. generation. D. O. 1. 6.

mes. Imagine (confine). Ch. P. H. 222.

mes. Child, born, engender. D. 229.

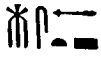
mes. Bear, bring forth, born. E. R. 6679.

mes. Born. M. cxviii.

mes. Birth, born. L. D. iv. 37.

mes. Born. L. D. iv. 77. b. 11.

mes. Kind of cake. L. T. xlv. 122. 4; Ch. P. H. 223.


mesûu t. Stonecutters. L. D. iii. 219. 28.

mes beb. Wash. Rosellini, Breve Notizie, Parma, 1838.

mesf. Rejoice. L. D. iv. 64. a.

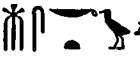
mes h. Turn back. L. D. iii. 219. c.

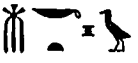
ME

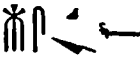
meshu. Turn back. L. T. xxiv. 64. 21.

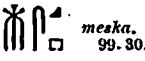
mesi. Chaos, cake, mass. L. T. x. 17. 82.

mesi. Chaos, cake, mass. E. R. 9900=L. T. 17. 79.

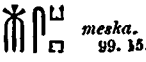

mesk-u t. Solid bracelet. D. 229.


meskn. Bracelet. L. D. iii. 47. c.


meska. Cleave, arm. L. T. xviii. 39. 12. 42.


meska. Purgatory. L. T. xxxvi. 99. 30.

mes ka. Purgatory. E. R. 9900.


meska. Purgatory. L. T. xxxvi. 99. 15.

mes mes. Confusion. L. T. lxvi. 146. 18.

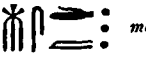
mess. Born, engender. L. T. xxix. 78. 13.

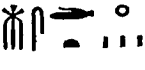
mess. Belt, harness. L. D. iii. 30. a. 15.

mess. Strap. T. B. M.

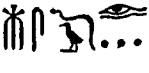
mesu. Born. E. R. 9900=L. T. 1716.

mest. Hate. G. 374.


mestem. Incense, stibium. L. T. lxi. 144. 30.


mest. Colour for eyes. S. 118; L. T. 125. 66.

mest. Sole of foot, ankle. P. Br. 217; L. T. 125. 48; E. S. 32. inside.


mestem. Stibium. M. R. xxvi.

ME

mestem. Stibium. M. R. xxvi.

mestt. Hateful. E. S. 562.

mestu. Hating. L. A. ii.

mes.t. Whelp. E. S. 32. ins.

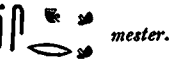
mest. Place of birth, lying-in chamber. G. 102.

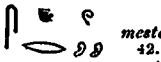
mesti. Hatred. L. T. lxvi. 146. i.

mestem. Stibium. P. Br. 217; L. T. 125. 66.

mestu. Hateful. L. T. xix. 42. 13.

mesut. Born. L. D. iv. 81. c.


mester. Ears. D. 229.


mester. Ears. L. T. xix. 42. 7.

meskhen. Place of new birth. L. D. iv. 77. d.

meskhen. Place of new birth. P. S. 628; L. T. 110.

meskhen.t. Place of new birth. D. 229.

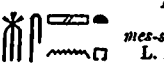
meskhen. Place of new birth. L. D. iv. 59.

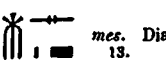
meskhen t. Place of new birth. L. D. iv. 79. c.

meskha. Rejoice. L. D. iv. 71. a.

meskha. Rejoice. R. J. A. 153.

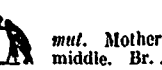
AU


mes-shen. Place of new birth. L. D. iv. 26. a. 24.

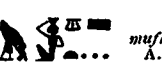

mes. Diadem. L. D. iv. 78. b. 13.

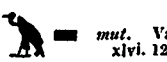
mestem. Stibium, kohl. L. D. ii. 98. d.

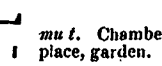
mes.t. Sexual part, end. L. E. 117.


mut. Mother. D. 127. middle. Br. A. 2. 1863, p. 22.

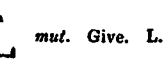
mufka t. Copper. B. G. xiii. 11. e.; L. D. iv. 33. f.

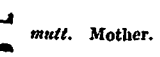

mufka. Copper. B. G. iii. A. d.


mut. Value, weight L. T. xlvi. 125. 9; Br. ii. lxix.

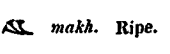

mu t. Chamber, tomb. E. 12. 15. place, garden. L. D. iv. 46. a. 3.

mu. Something of flowers. B. Gr. iii. 6.

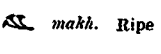

mut. Give. L. D. iv. 78. a. 8.

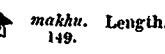

mutt. Mother. E. S. 32.

mufka. Copper. D. 180.

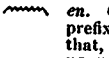

makh. Ripe. S. P. xciii. 8.

makh. Blest. E. S. 15.


makh. Ripe fruit. S. P. lix. 3.


makhu. Length. P. S. 828; L. T. 149.

N.


en. Of, by, from, to. D. 430.
prefix of perfect. D. 430.
that, in order. G. 420.
no, not. P. S. 127. passim.

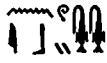
na. Prevail. E. S. 375; L. D. iv. 52. a. 46. b. 2.

nu. In. E. S. 32.

nu. Heaven, firmament, space between. L. D. vi. 114.

n[*rau*]. Victory. D. 431.

naâ. Kind of goat. L. D. ii. 49. a. 61.


nabui. Fire, smoke. N. D. 438.

nas. Address. E. S. 32.

nas. Hail, address. E. R. 8528.

nâ. Come, descend. G. 383.

nâu. Kind of snake. D. 430.

nâ. Water. L. D. ii. 4.

nâ. See. M. R. cxl. 46.

nâ. House, chief. S. P. liv. 5.

nâ. Account. L. D. ii. 64.

nâ. Paint, ink, colour. T. B. M. Be. 13. 588.

nâau. Asp, snake. L. T. xvi. 32. 3.

nââu. Paint. L. A. xii. 9.

nââ. Paint. P. Br. 217. c. 138.

nâb. Jar, certain quantity. L. D. ii. 145. a.

nâi. Go to a place. S. P. cvii. 6.
come, descend. E. R. 8700.

nâi. Asp. Ch. P. H. 224.
kind of snake. E. I. 10. 4; L. T. xxii. 149. 42.

nnuhu. Rope. M. d. C. xliii.

nâi. Air. L. D. iv. 57. a.

nâ[*r*]*unâ.* Chiefs, nobles. M. xxxvi. (perhaps *Na Runa.*)

nâtu, s. m. Kind of fish. D. O. vii. 10.

nâta, s. m. Pen. S. P. cv. 1.

nâui. Sword, weapon. D. O. v. 5.

nâu. Paint. Be. 13.

nâsh. Oppose. L. T. lxxvii. 162. 2.

nâu. Dorcas, goat. L. D. ii. 129.

nâu. Dorcas, goat. B. S. A. xxxv. iv. 52.

nâi, definite article plur. The. Ch. P. H. 224.

nâ[*n*]*enâ.* (The) officers. S. P. ii. 4.

NÅ

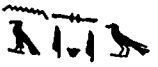
nahi. Signal. S. P. cxx. 4.

nåhå. Foul. P. Br. 217=L. T. 125. 11.

nå entti. Those who are. Ch. P. H. 224.

nakai t. Lying. S. P. l. 8.

nåru. Kind of food. L. D. iv. 67.


nåsi. Foul, vile. L. D. iv. 44. a. 4.

nåu. Place. S. P. xliv. 6.

nab . t. Epithet of Amen Ra. E. S. 812.

nabt. Epithet of Amen Ra. E. S. 812.

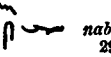
nebå. Staff. E. R. 6655.

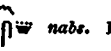
neba. Palm wood. P. S. 828. p. 6. l. 1.

nebat. Fire. Ch. P. H. 53. 224.

nabh. Kind of flower. L. T. xxvi. 71. 6.

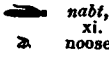
nabs. Date tree. M. d. C. x.; L. D. ii. 58.


nabs. Palm tree. L. D. iv. 29. d.


nabs. Dates. E. S. 157.

nabs. Dates. M. d. C. xi.

nabsu. Date palm. T. B. M.


nabt, s. f. Plait. D. O. ii. 10, xi. 3. noose. L. T. liii. 130. 24.

NE

nebtu. Disk. E. R. 9900= L. T. 99. 4.

nabt. To tie. E. S. 32.

nibt. Tie, plait, noose. L. D. ii. 11. a.

nabt. Smoke. E. S. 10. l. s.; E. I. 117. 55.

nebt. Evil of some kind. L. D. iv. 2. tie. L. D. iv. 29. b.

nabs. Date palm. L. D. ii. 147. a.

neben. Gild. E. R. 9300= L. T. 17. 50.

nef. Breath, wind. M. d. C. xlviii. sailor. Edgworth mummy.

nefåu. Breath (?). E. R. 6678; E. R. 9900 L. T. 89. 2.

nef nef. Kind of worm or snake. E. I. 10. 3.

nef. Sailor. L. T. xxxvi. 99. 23. breath. L. D. iv. 44. 5.

nefer. Good. L. D. iv. 87. b.

nefer. Good. E. R. 6969.

nefer . t. Good. D. 432.

neft. Flabellum. L. A. ii. 96.

neteri. Kind of bread. L. D. ii. 145. a.

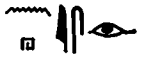
neh. Foul. L. D. ii. 149. f.

nahuh. Agitate, shake. Goodwin.

neh. Execute, form. Br. M. lxxi. 4.

NA

naha. Sycomore tree. E. S. 167.


nahas. Arouse, awake. L. T. lxi. 144. 24.

nahă. Lose, few. E. S. 10. r. s.; L. D. iii. 225. 25.

nehă. Few, lose. Ch. P. H. 227.

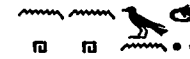
nahămu. Rejoice. D. O. xiv. 9.

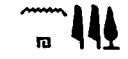
nehărai. Officer, groom. S. P. liv. 2.

nahămă. Fruit of some kind. L. D. iii. 200. 12.

nehău. Few, some. Ch. P. H. 171.

nehău. Lose. L. D. ii. 122.


neh neh en sent. Excite. L. D. ii. 150. l. 50.

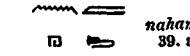

nahai, s. f. Sycomore. D. 432.

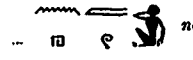
nahai t. Sycomore. D. 432.

nehai. Few. S. P. cxxi. 2.

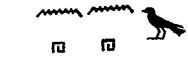
naham. Joy, rejoice. M. cxvii.

naham. Joy, rejoice. MS. D.

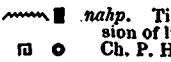

naham. Rejoice. L. D. iv. 39. a.


nahamu. Joy. B. A. F. 1855, 961.

naham. Joy, rejoice. N. D. 182. ch.


naha-naha. Agitate. L. D. iii. 150. a.

NE


nahp. Time, conjunction, emission of light. L. D. iv. 46. a. 15; Ch. P. H. 72.

nehp. Complain. Ch. P. H. 227.

nahp. Complain. G. 282.

nahap. Copulate. L. D. ii. 77.

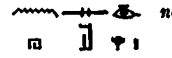
nehp. Seize, emit. Ch. P. H. 79. 227.

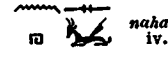
nahap. Complain. P. xxi.

nahapuui. Complain, wail. L. T. xviii. 40. 3.

nahas. Awake, negro. Cory, Ch. inq. 1837, e.

nahas. Rebel. B. G. 476.


nahas. Awake, raise the eyebrow, pride. N. D. 451.


nahas. Revolt, pride. L. D. iv. 36. a.

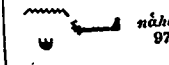
naha t. Sycomore. D. 432.

naha. t. Execute, form. L. D. iv. 55. a.

nahau. Want, require, lose. L. D. ii. 102. 149. c.

naha. Foul-face. L. T. xlviii. 125. 18.

năhăm. Take away, rescue. Ann. Boul. 1851.


năhăm. Take, rescue. E. R. 9796.

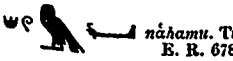
năhăm. Take, rescue. M. xv.

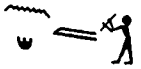
neham. Listen. Ch. P. H. 183.

NÁ

naham. Take, rescue. E. S. 32. cover.

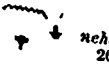
naham. Take, leave. L. D. iii. 199. 21.


náhamu. Take away, rescue. E. R. 6780.


náham. Take, rescue. R. A. F. 1855, 961.

naham. Take away, rescue. M. xv. 1.

naham. Take away, rescue. E. R. 6780.


nehar. Kind of food. L. D. iii. 260. c.; ii. 25. 28.

nahar. Kind of bread. L. D. ii. 35.

nahar. Kind of bread. L. D. iii. 48. b.

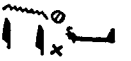
naharu. Kind of bread. L. D. ii. 44. b.

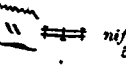
nahas. Revolt. M. d. C. xxiv.

ni. Lance. B. G. xiii.

nib. Lance, basket (?). B. S. A. xxxv. 166. 49.

nini. Sit, rest. E. S. 10.


nekh. Power, strength. N. D. 241.

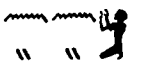

nif. Breath, pass. L. D. iv. 52. a.

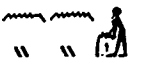
niher. Agitate. L. T. li. 127. b.

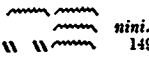
nikáu. Idle, lazy. S. P. xci. 10, xcii. 4.

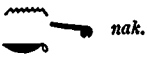
nimâ. Who. D. O. iv. 10, xv. 10; L. T. xxii. 58. 1, xxiv. 64. 20. 23.

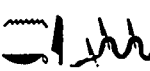
NA


nini. To be amazed, astonish, recognise. E. S. 10, 32. cov.


nini. Sprinkle. N. D. 580.


nini. Flux, flood. L. T. lxxiii. 149. 56.


nak. Fornicate. D. 434.


neka. Delude, provoke, false. E. S. 32. ins. criminal, impious. Ch. P. H. 225.

nekau. Delude. L. T. lxxviii. 163. 16.

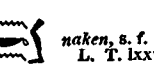
nekai. Delude. L. T. lxxviii. 163. 17.

neka. Things. Chs. M. 315.

nakht. Wash, refine gold. M. C. li. 4.

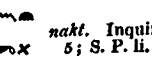
naki. Delude, false. E. S. 10.

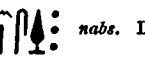
naken. False, lapse, slaughter. L. T. lxix. 148. 17.


naken, s. f. Fall, lapse, slaughter. L. T. lxxvi. 150. a.; E. S. 32.

naken. Slaughter. N. D. 438; E. S. 10.

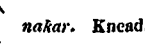
naken. Fall, lapse, slaughter. N. D. 438.


nakt. Inquire. D. O. viii. 2; xvi. 5; S. P. li. 5, 6.

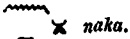

nabs. Dates. L. D. iv. 23. a.

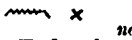
nákáf. Steal. L. T. xv. 27. 1.

nákám. Sleep. E. R. 6664.


nakar. Knead. M. d. C. lxvii. 4.

NA

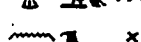

naka. Bull, beef. L. D. ii. 25.


nak. Compel, force. L. D. iii. 219. 21.

nekâ. Compel. S. P. xlviii. 5.

naka. Bull. L. T. xvi. 31. 9.

nakâ. Steer. L. D. iii. 265. c.


nekâu. Lying. S. P. liii. 2.

nakak. Curse. L. D. vi. 114.

nekaka. Cackle. Ch. P. H. 225; L. T. xxi. 82. 1.

nekaka. Cackle, caw. Ch. P. H. 225; E. S. 10.

nemaa. Water. L. D. ii. 125. d. 19. b.

nemm. Remove, take, force. L. T. lxiii. 145.

namm. Destroy. E. S. 10.

nemma. Pygmy. R. M. 128.

nemma. Second. L. T. lxxviii. 164. 9.

nemma.t. Block. L. T. x. 17. 68.

nemmtâ. Forced, vanquished. L. D. vi. 114.

nemmâ. Turn. E. S. 32. cov. ins.

nemmau. Turn. S. P. cxliv. 5.

nemmhu. Feeble, youth, deprave. S.P. xci. 7, cviii. 7; Ch. P. H. 12; E. R. 9900; L. T. 125. 6.

NA

nammhu. Deprave. L. T. xlvi. 125. 6. defeat. L. D. vi. 114.

namms. Wig, hair. D. 431.

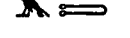
nemms. Wig. L. T. xxix. 78. 17.

nemm ti. Force, legs. E. I. 11. 4.

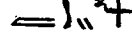
nemmti a. Force. L. T. v. 15, 16.

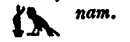
nemmu. Cistern. Ch. P. H. 226.

nemmut.t. Liquid. L. D. iv. 3.

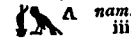

nem.t. Block, gallows. P. S. 127; L. T. 149. 21.

nema. Force, turn back. L. D. iii. 225.


nam. Oil, liquid. E. R. 6655.


nem. Block. E. R. 9900=L. T. 17. 53.

nam. Force, turn back. L. D. iii. 24. d. 6.


nemt. Block. E. R. 9900=L. T. 17. 77.

nam. Forced. T. B. M.

nemt. Legs. E. R. 9900=L. T. 92. 2.

nemu. Punish. Ch. M. 315. torrent. L. D. iii. 5. 8.

nam. Block, place of execution. T. B. M.; E. R. 9900=L. T. 17. 6.

nema. Force back, accompany. Br. M. iii.; E. S. 440.

nams. Cap. E. R. 9900. p. 36. l. 20.

NA

nams. Liquid. N. D. 326.

nam t. Place of execution, block. E. R. 9900; L. T. 17. 63.

namme tt. Kind of food. L. D. ii. 28.

nams. Cup. E. S. 447.

namms. A liquid, a measure. L. D. ii. 44. b.

nem. Force. E. S. 303.

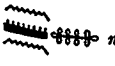
nam. Oily liquid. E. R. 6123; M. lxxxviii.

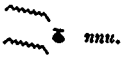
nam. Oily liquid. E. R. 6122.

nam. Oily liquid. E. S. 246; L. D. ii. 43. c.

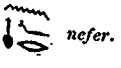
nam. Oily liquid. L. M. xxxiii. 15.

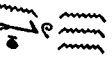
nemu. (Winepress), name of god. E. R. 9900=L. T. 150. 4.

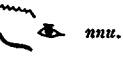

nemens. A quantity. L. D. iv. 3.

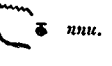

nnu. Like. E. S. 159.

nnam. Net, basket. L. D. ii. 130.


nefer. Good. E. R. 6658.


nnu. Water. M. d. C. xliii.

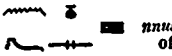

nnu. See. De. Noub. p. 19.

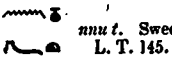

nnu. Image. De. Noub. p. 14.

NN

nnu. Kind, sort. L. T. xxxii. 85. 3, 4. these, this (?). Chs.

nnanu. Defile. P. Br. 110=L. T. 149. 21; P. Br. 212=L. T. 125. 14.


nnus. Weight or quantity of lead. L. A. xii. 55.


nnu t. Sweet, fresh (?). P. S. 40; L. T. 145. 16.

nnu. Tribute. E. S. 9900. 6.

nnu. Look at. E. S. 32; D. O. vi. 1. see. E. I. 116, 17; L. D. ii. 105; R. A. F. 1859, 957.

nnu. Go, descend. E. I. 116, 17; L. T. xv. 28. 3. attend to, repair, dispose. D. O. viii. 3; E. S. 32. out.

nnu. Water. P. S. 828 =L. T. 149. 29.

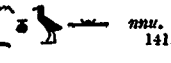
nnu. Time, continually. L. T. ii. 6. 3.

nnu. Order of gods. E. S. 305.

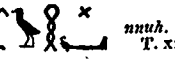
nnu. Order of gods. L. T. xxvii. 72; E. R. 9900.

nnu. Bird, vulture. L. T. lxxii. 149. 30.

nnu. Kind of linen. L. D. iv. 87. a.


nnu. The. L. T. lviii. 141. 11.

nuh. Antennæ, horns. L. D. iv. 85. 2.


nnuh. Shake, toss. L. T. xxxiv. 93. 3.

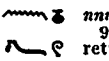
nnuhu. Movement. L. T. liv. 133. 5.

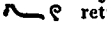
NN

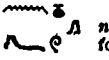
nnui. Water. L. T. lxxi. 149. 5, 6; xxxix. 107. 1, 2. 109. 1, 2.

nnui. Attend, excite, push, finish. D. O. viii. 3; E. S. 32. out.; Ch. P. H. 224.

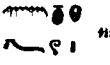
nnuru. Vulture. P. S. 828 = L. T. 149. 30.

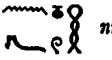

nnu. Likeness. R. A. F. 1857, 957.


return. D. O. xiii. 7.

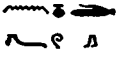

nnu. Descend, go. E. I. 105. follow. L. T. iv. 13. 2.

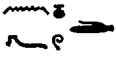
nnu. Sea. L. T. liii. 130. 9.

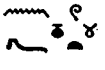

nnu. Continually. L. T. ii. 6. 3.

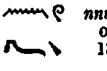

nnuh. Rope, cord. D. 433.

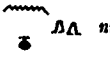
nnui. Water. M. d. C. xxx.

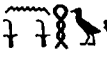

nnut. Escape. L. T. xxiv. 64. 10. 78. 6.


nnuti. Escaped. L. T. xxviii. 78. 7.

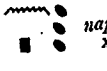

nnut. Rope. L. D. iv. 42. a.


nnu. Water, a certain quantity of land or water. L. D. iv. 43. 13. 15. 16.


nnu. Go hither and thither. P. S. 838 = L. T. 110.


nnuh. Knot, twist. L. D. iii. 136. 19, 20.

nap. Sow, seed. L. T. xl. 110. a. 5.


nap. Grain, seed, corn. M. D. xliii.

NE

nap. Grain. M. R. cxiii.

napa. Grain. Sl. A. G.; E. S. 32. 90.

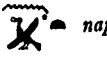
napá. Grain. MS. D.

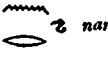
napi. Grain. L. D. iv. 13. b.; L. T. lxxiii. 149. 63.

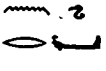
napi. Corn. E. R. 9900. 9.

napra. Grain, corn. Sl. A. G.

napra. Grain. N. D. 415.


napat. Date bread. L. D. ii. 35.


nar. Victory. N. D. 78.


nar. Victory. E. R. 6682.

nrau. Vulture, victory. G. 73; L. T. lxv. 146. a.

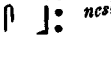
nrau. Vulture. L. T. lxxix. 164. 12.

nrau. Victory. MS. D.

nrau. Victory. D. 430.

nru. Victory. Cf. Ch. P. H. 225.

nru. Awful.


ncsb. Dates. L. A. ix.

NA

nas. Flame. L. D. iii. 225. 6. 55.

nasm. Wig (?). L. T. li. 127. 8.

nasm[t]. Jug. L. D. ii. 145. a.

nasr. Victory. M. d. C. xviii.

nas. After. G. 498.

nas. Flame. L. D. iii. 225.

nasr. Governor, superintendent. L. D. ii. 122.
Victory. M. R. xxx. i.

nasr. Box (?). L. D. iii. 168.

nasr. Fire. L. D. iv. 34. a.

nasra. Kind of wand. L. D. iv. 65. a.

nasr.t. Flame. L. D. iii. 225.

nas.t. Awe. L. D. iii. 68.

nasu, s. m. Tongue. E. R. 9900=L. T.

nasr. Fire, flame. N. D. 172; L. D. iv. 45. c.

nasr.t. Flame, frontlet. L. D. iii. 5. c.

nsa. About. G. 224; L. T. xxxix. 102. l.
out of. L. D. ii. 6; R. J. A. 242.

nasib. Devour(?). Goodwin, vase.

nas, s. f. Near. L. D. iii. 228. 15.
tongue. S. P. clix. 6.

nas. Fire. S. P. cxlvi. 9, clvi. 4. clvii.

NA

nasbu. Devour. L. T. x. 17. 73.
snuff. L. T. liv. 133. 2, lxxi. 149. 27.

nasa. Abandoned. E. S. 32.

nas nas. Abuse. S. P. lvii. 9, lvi. 5. l. o.

nasp. Delude, stupefy, numb. L. T. lxviii. 147. 17.

naspu. Stupefy, numb. L. T. xviii. 39. 4, xxv. 99. 3.

naspu. Stupefy, numb. L. T. xxiv. 64. 20.

naspu. Stupefy, numb. L. T. xxiv. 64. 14.

nasr. Phlegethon. M. R. xxxviii.

nasr. Flame. N. D. 123.

nasr.t. Flame. L. D. iii. 225.

nas.t. After. S. P. xlviii. 4.

nastu. Behind. L. D. iii. 259. d.

nasr.t. Flame, glow. N. D. 106; L. D. iv. 45. c.

nsu. Behind, about, after. G. 497.

nateb. Dominion (?). L. D. iii. 5. l. 11.

nat. Knead. M. C. lxviii. 6.
salute. L. D. ii. 150.

nat. Address, save, help. N. D. 427.
afflict, punish. E. S. 10. r. s.

nat. Kind of tree. MS. D.

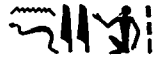
nat. Hail! help. L. D. ii. 149. a.

NA

nat. Knead. L. D. iii. 262. a.

netâ. Subject. L. T. xliii. 114. 1.

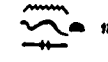
nath.t. Tusk. L. A. xii. 47.


neti. Subject. Br. M. ii. 74. 2.

neti. Help. L. D. iv. 46. a. 3.

netiu. Little, less. L. D. vi. 108. 67.

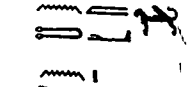
nats. Little. E. R. 6668.


nats t. Little. P. xviii.

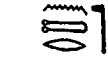
nat. Submission. L. D. iii. 16. a.

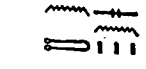
net. Defend (?). E. S. 562. 10.

enti. Out of. E. S. 32. 108.


entmâ. Lay asleep (?). E. S. 32. inside.

natr. Gods. L. D. iv. 83. a.


natr. Gods. N. D. 423.


natesn. They. R. M. 56. she. R. M. 56.

net. Of, who. Ch. P. H. 226.

enti. Of, who. Ch. P. H. 226.

entâ. Debt. R. J. A. 236.

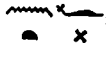
net. Enemy. L. D. iv. 74. d.

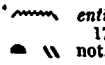
NA

entâ. Debt, compel. L. D. iv. 39. a.

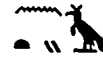
entâ. Debt, compel. R. J. A. 235.

netb. Smoke, flame. N. D. 112.


netf. Untie, detach. Ch. P. H. 292.


enti. Being, existence. L. T. vii. 17. f. 10.
not. E. R. 9900. l. c.; L. T. lxxxvi. 180.

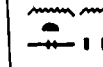
enti. No, not. E. R. 9900= L. T. lxxvi. 1.


enti. Being, existence. L. T. xviii. 40. 2; xxxi. 81.

enti. Spittle, froth. L. T. xxxviii. 105. 2.

enti. Being. E. I. 10. 3.

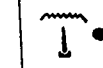
ent. Lower crown. L. D. iv. 45. c.


netesen. They. R. M. 25. she. L. D. ii. 43. d.

natt. Impediment. L. T. xiv. 23. 1, 2.

entt. Being, existing. MS. D.

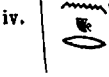
natsh. Attach, tie. E. I. 11. 14.


neta. A measure. Ch. P. H. 222.

natr. Work, plane, cut. M. C. xxxiii. 8; L. D. ii. 108.
pull a rope. M. C. iv.

natr. Work. L. D. iii. 135. e. 51. 53.

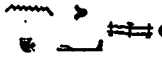
natr. Plane. L. D. ii. 49. b.


natr. Playing with goats. L. D. ii. 131.

NA

natr. Carpenter. R. M. 78.

'natrau. Make, cut. L. T. liii. 130. 10.


natr. Time (of time). L. D. iv. 54. b.

nut. Thou. L. D. ii. 43. d. of. Acc. Tor. xx. 1. a.

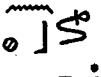
nuhbu. Calves. L. D. ii. 122.

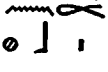
nakhåkhå. Whip. L. D. ii. 148. c.

nakhab. Title. M. R. xlv. 1.

nakhb. Indicate. L. D. iv. 20. e.

nakhb. Title, inscribe. L. D. iv. 20. d.


nakhb. Title. L. D. iv. 36. a.


nakhb. Title. R. J. A. 251; M. R. clxiii.

nakhbt. Title. L. D. iv. 36. a.

nakhb. Engrave. L. D. iv. 45. c.; M. R. clxvi.

nekhab. Lotus. L. D. iv. 61. g.

nekhfi. Calcine. Ch. P. H. 81. 227.

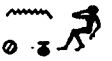
nakhi. Powerful. L. D. iv. 51. 6.

nekhi. Deride. E. R. 9900 = L. T. 113. 8.

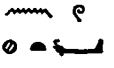
nakhem. Know. L. T. xv. 26. 5. See *khenem.*

nakhen (*khenn*). Childhood. G. xi.; L. T. xliii. 112. 6.

NA

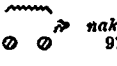

nakhnu. Young. L. D. iii. 174.

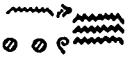
nakht. Power. T. L.


nakh tu. Power. L. D. iii. 130. a.

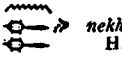
nakhu. The many. L. D. iii. 184.

nakhekh. Rule, stimulate. L. T. xxii. 54. 2.

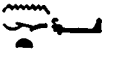

nakhekh. Liquid, sprinkle. E. R. 9737. 38.

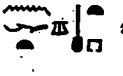

nakhekhu. Fluid, blood, essence. E. R. 9749.

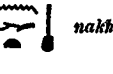
nakhekh. Whip. E. R. 9737. 9749; L. T. lxxvii. 162. 1.


nekhakha. Essence, seed. Ch. P. H. vi. 11.

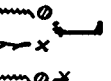
nakhtui (*nai*). Sword. D. O. v. 5.


nakht. Power. MS. D.

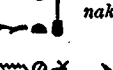

nakht kur-kheru. Title of some kind. L. D. ii. 103. a.

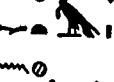

nakht. Powerful. L. D. ii. 103. a.

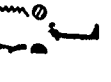
nakh. Power. MS. D.


nakh. Power. L. A. xiii.

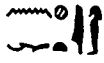
nakht, s. m. Hard land. S. P. vi. 8. field sown with corn. Goodwin, R. A. 1861, p. 128.


nakht. Power. L. D. ii. 5.


nakht. Arable land. Goodwin, R. A. 1861, p. 128.


nakht. Power. L. D. iii. 130. a.

NA


nakhta. Strong man, giant. Ch. P. H. 227.

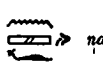
nash. Plait of hair. E. S. 386; L. T. iv. 13; L. D. iv. 2. 77. b. 12.

nash. Strong. L. D. iv. 74. c.

nash. Leap. D. O. xiv. 1.

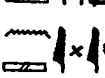
nash. Winnow. L. D. ii. 47.

nashb. Some liquid. L. D. ii. 44. e.


nashf. Venom, poison. E. I. 10. 4.

nashi. Plait. L. T. xxii. 58. 3.

nashi. Braid, plait. L. T. xxii. 58. 3.

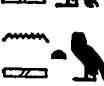

nashi. Defend. L. D. iv. 51. b.

nashm. Green felspar. L. T. lxxiv. 160. 2.

nashm. Boat. S. P. xxxvii. 5.

nashm. Deck, barge. L. T. lxii. 10.

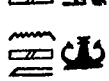
nashm. Rib, loin. L. D. iii. 260. c.


nashm.t. Deck, boat. E. I. 105.

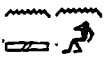
nashm.t. Deck, boat. L. T. lxii. 10.

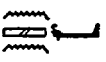
nashm.t. Deck, boat. E. I. 17.

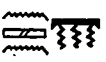
nashm.t. Deck, boat, E. I. 17. 21.

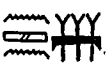

nashm. Deck, boat. E. S. 294.

NÀ

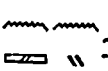

nashn (shnn). Youthful. L. D. iv. 46. a. 7.

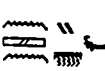

nashn. Opposition, weakness. E. R. 6681.

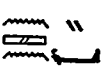

nashn. Oppose, storm. P. S. 828; L. D. iv. 67. b.


nashn. Oppose, contend. L. D. iv. 67. b.

nashn. Quarrelsome. L. D. iii. 264. 5. 67. a.

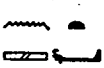

nashni. Plague, torment, cruelty. Ch. P. H. 250.

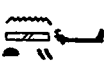

nashni. Oppose, contend, storm. L. T. viii. 17. 27; V. v. l. 30. 31; P. S. 828.

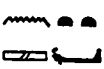

nashni. Oppose, contend, quarrel. E. R. 7035.

nasht. Lady's maid, hairdresser. E. I. 13. 17.

nashenem. A liquid, water. L. D. ii. 145.

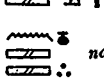

nash t. Cruelty. Ch. P. H. 11.

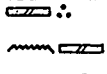

nashti. Title of some kind. L. D. iii. 219. c.


nashti. Plague, torment. Ch. P. H. 250.

nashti. Destroy, revolt. L. D. iii. 195.

nashu. Flowerpots. D. O. xvi. 9.


nashesh. Destroy. N. D. 192.


neshesh. Paddling, walking. L. D. iv. 39. e.

en. Of, to, from, by. Ch. Mel. pl. i. 33.

nâ. Water, wave. R. A. F. B. A. 1856, 25.

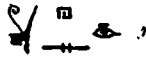
NÅ

nåhå. Foul. L. D. iii. 195. 19.

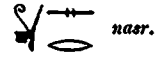
nåi. Descend. P. xx.

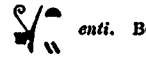
nåi. Flowers (?). E. I. 12. 2.

naham. Rejoice. E. S. 32.

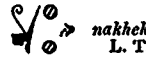

nahas. Awake, arouse. P. xxiv.

nas. Lower crown. L. D. iii. 68.

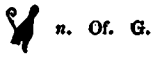

nasr. Fire. E. S. 10. r.


enti. Being, existing. MS. D.

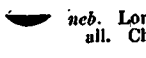
nater. Gods. E. S. 376.


nakhekh. Fluid, element, seed. L. T. lxvi. 146. k. 27.

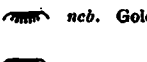
naxhn. Quarrel, contend. L. D. iv. 40. d.

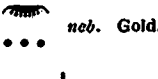

n. Of. G. 42. 135.

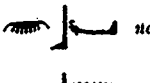
nas. Upper crown. L. D. iii. 68.


neb. Lord, lady, master, mistress, all. Ch. P. H. 215.

nebs. Date, palm tree. L. D. ii. 147. a.


neb. Gold. G. 497.


neb. Gold. G. 502.


neb. Gold. E. S. 141.

neb. Swim, float. G. 376.

NE

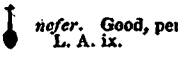
nebi. Swim, float. G. 376.

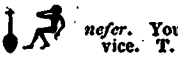
nebi. Gild. P. xviii.

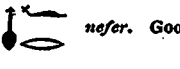
nebu. Gold. Ch. P. H. 225.

nebu. Cast, model. Ch. P. H. 225.

nubheh. Kind of plant or flower. E. R. 990=L. T. 71. 6.

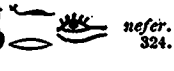

nefer. Good, perfect, continue. D. 293; L. A. ix.


nefer. Youth fit for military service. T. L. c. 76.


nefer. Good, perfect. G. 370.

nefer. Handsome. E. I. 8.

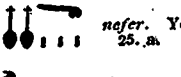
nefer. Youth fit for military service. M. C. lviii.

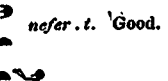

nefer. Beauty. L. D. iii. 324. f.

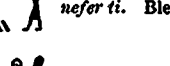
nefer. Warmth, heat. Ch. P. H. 109. 225.

neferie=samt. Couch, bench. E. R. 9900=L. T. 99. 19.

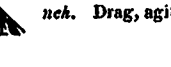
neferi. Bless. L. D. iv. 23. f.


nefer. Youths. L. D. iv. 24, 25. a.


nefer.t. Good. E. I. 4.


nefer ti. Bless. L. D. iv. 29. c.

nefer. Crown, decoration. M. R. clx.

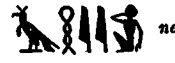

nek. Drag, agitate. L. D. ii. 131.

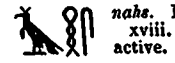
NE

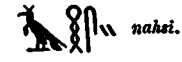
neh. Agitate. L. T. xxx. 79. b.

neh. Vow, request. L. D. iv. 46. a.

nahbu. Neck. S. P. xlvii. 3.


nehi. Request, vow. E. S. 373.


nahs. Excite, revolt, negro. M. xviii.
active. Cf. S. P. xciii. 10.


nahsi. Negro. E. S. 409.

neht. Wish, vow. L. T. xxx. 78. 37.
neck. Ch. P. H. 227.

nah. t. Wish, request, vow, prayer. E. S. 373.

neh t. Neck. S. P. cxlii. 7.

naham. Wishes, vows. L. D. iii. 223. 15.

nehi. Wish, request. E. I. 4.

nahb. Sustain, believe. Ch. P. H. 133. 237.

nahb. Neck. G. 98.

nahb. Serpent, python. MS. D.

nahb. Serpent, python. E. I. 10. 4.

nahb. t. Neck. G. 274.

nahb. t. Neck. D. 129.

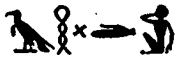
naheh. An age, for ever. MS. D.

neh. Liquid of some kind. Smith, P. H.

NE

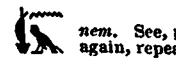
nahp. Mould, form. M. cxl. quat.

nahp. Mould as a potter. M. d. C. xlix.; L. D. iv. 23. a.


naht. Wish. L. T. xvi. 31. 3.

neht. Confide, wish, vow. Ch. P. H. 132.

nem. Repeat. E. R. 9900= L. T. 92. 3.
again. Ch. P. H. 226.

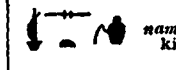

nem. See, perceive. E. I. 4.
again, repeat. Ch. P. H. 226.

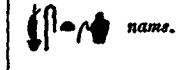
nem. Second festival. L. D. ii. 150. g.

nemh. Deprave. MS. D.

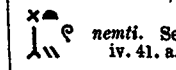
nem-nemu. Deprave. MS. D.

names. Headdress, wig. V. vi.


names t. Jug, or liquid of some kind. W. M. C. ii. 366.

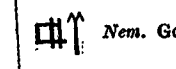

names. Pot, or liquid. E. S. 380.

nem. Again, twice, second. Br. ii. lxxviii. a.


nemti. Second, comparable. L. D. iv. 41. a.

nemtt. Vanquish, force. E. S. 567.

nemu. Repeat. Ch. P. H. 226.


Nem. God Chnumis. L. D. iv. 70. f.

nem. Jug of water. L. D. iv. 6. a.

nem. Water. L. D. iv. 78. b. 18.

NE

nem. Guide. G. 290. accompany. B. S. 13. direct. N. D. 347. join. De. Noub. 7.

nem. Water. M. C. xxxi. 3.

khnumur. Circle. E. R. 9900. pl. 9. 35.

nem.t. Tank, well. P. xxi.

nemti. Tank, well. R. J. A. 594.

nem. Guide, direct. G. 290.

nem. Guide, direct. N. D. 461.

nem.t. Direct. N. D. 97. join. De. Noub. 7.

ne[t]em. Sweet. L. L. 54. m.

nem. Delicious. L. T. xxxii. 86. 1.

nem nem. Debauch, engender. L. T. lvi. 136. 14.

nem. Deprave, debauch. M. 125.

nem.t. Jar of sweet water. M. ccxlviii.

nem. Delight, sweet. T. L.

nemtt. Legs, retreat (?). E. S. 562.

nen. No, not, without. D. 93; Ch. P. H. 222.

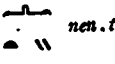
nen. No, not, without. D. 93.

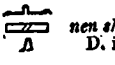
nen. No, not. T. L.

nen t. Ignorant, fools. L. D. iii. 15.

NN

nen.t. No, not. D. 93.

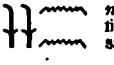

nen.ti. No, not. Ch. P. H. 222.


nen shem. Kidneys, bowels (?). L. D. ii. 135.

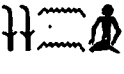
nnu. Type, similar. E. I. 10. 2. rank. E. R. 9800.

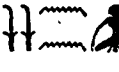
nnu. Assent, relax, abject. N. D. 320.

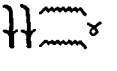
nnub. Some function. L. D. ii. 15. b.

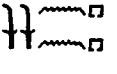

nnu. Like, as, if. N. D. 320. figure, statue. T. L. same, this, that. Ch. Et. Eg. 37.

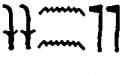
nnu. Rest, relics. Ch. P. H. 226.

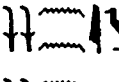

nnu. Assent. L. T. iii, 7. 2, lxxii. 149. 39.

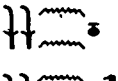

nnu. Miserable. L. T. lxxi. 149. 16.


nnu. Texture. L. T. lxii. 145. 31.

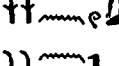

nnu. Place (?). S. P. clv. 9.


nnu. Gods, types, same gods. E. S. 6.


nnau. Miserable, abject. E. R. 9900; L. T. 153. 2.


nnu. Prepare (?). L. T. lxii. 145. 16.

nnu. Appointed time. E. I. 27. 380.


nnu. Place down, abject. L. T. xxvii. 73. 2.

nnu. Fellows, males. L. T. xlvi. 125. 4.

nnu. Time appointed. L. D. iii. 200.

NN

nnu. Flowers (?). D. 228.

nnu[t]. Assent, want, neglect. L. T. xxvii. 74. 2.

nnu. House, receptacle. N. D. 320.

nnu. Countries. L. D. iii. 129.

nnu-tui. Fellows. L. T. lxxiv. 153. 2.

nnush. Kidney, liver, rib (?). L. D. ii. 35.

nnushem. Kidney, liver, rib (?). L. D. ii. 28.

nasr. Tongue, superintendent. E. S. 10.

nas. Tongue. L. D. iv. 46. a.

nas. Attached to. N. D. 2. behind. L. D. iv. 75. a. 77. a.

nash. Limb. L. D. iii. 227. 1.

nas. Close, after (?). L. D. iv. 78. 17.

 nasr. Superintendent. L. D. ii. 125. d. 189.

nasr. Superintendent. E. S. 559.

nasru. Superintendent. E. S. 562.

nas. Tongue. L. T. xxvi. 68. 8.

nas.t. Tongue. L. T. lxxv. 154. 13.

net. Incline, bow, hail, help. G. 66.

net. Incline, bow, hail, help. D. 335.

NE

net. Limit (?). L. D. iv. 47. a.

nat. Present, tribute, offering. N. D. 362.

net. Flour. B. S. A. xxxv. iv. 111.

netnet. Distinct. S. P. cxvii. 4. supply (?). S. P. xlvii. 6. diligent. S. P. lxxvi. 11. exhort, assert. S. P. lxxvii. 5.

net ru. Explain, discourse. Ch. I. d. M. d'Or. p. 23.

nat. Incline, bow, hail, help. D. 335.

net. Incline, bow, hail, help. D. 335.

net. Incline, bow, hail, help. D. 335.

net. Incline, bow, hail, help. G. 282.

net. Incline, bow, hail, help. N. D. 233.

net. Tribute, collection. N. D. 500.

nat nat. Incline, bow, hail. N. D. 148.

nat nat. Support, assist, hail. L. T. lxiii. 145. 34.

nat. Incline, hail, help. E. S. 296.

natt. Support. L. D. iv. 57. a.

nat. Shuttle (?). L. D. iv. 63. e.

neter. A god, divine. D. 346.

neter. A god. D. 346.

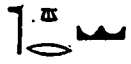
neter. A god. G. 302.

NE

neter a . t. Temple. D. 347.

neter a t. Temple. D. 347.

neter at. Temple. D. 347.

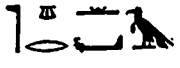

neter kar. Hades. D. 347.

neter kartt. Hades. G. 416.

neter kar. Hades. E. S. 627.

neter kar. Hades. N. D. 519. mason. L. D. ii. 138. c.

neter kar. Masons. L. D. ii. 149. e.


neter kar. Mason. S. P. cxvi. 1.

neter kar. Mason. L. M. xvi. 67. 6.

neter kar ti. Mason. M. C. xlviii. 3.

neter . . . Servant, priest. D. 348. 286.

neter . . . Servants of priests. L. D. ii. 37.

neter ta. Kind of priest. D. 349.

neter sen ter. Incense. L. D. ii, 42. c.

neter ta. Kind of priest. D. 349.

neter ta Kind of priest, holy father. D. 349. goddess. D. 349.

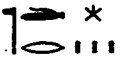
neter ta. Kind of priest, holy father. T. B. M.

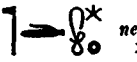
neter. Goddess. D. 349.

NN

neter. Goddess. M. d. C. xxix. 2.

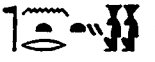
neter. A god. G. 321.


neter. Gods. L. D. iv. 54. b.


neter tiau. Time. M. R. xxxiv.

neteri. Goddess. G. 347.

neter. Goddess. N. D. 429.


neteri ti. Two goddesses. G. 163.

neter-tuau. Time. R. A. F. B. A. 1856, 27.

neter tuaut. Phœnix (?). E. S. 32. cov. ins.

neter tuau. Time. R. A. F. B. A. 1856, 27.

neter ut. Temple. L. D. iv. 87. e.

neter . . . Prophet. D. 348.

neter . . . Prophet. E. I. 17. 12.

neter . . . *t.* Prophetess. R. M. 59.

nu. Like, similar, type. Br. Ve. B. M.

nnu. Rank, kind, sort. E. I. 64; E. R. 6676.

nnu. Place. E. S. 10.

nu. Time. L. D. iv. 39. d.

nnu. Huntsman. L. D. iv. 3.

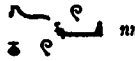
NN

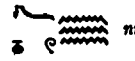
nnu. Send, return. L. T. xv. 28. 4.

nnu. Cut, sharpen. L. D. iv. 66.

nnuh. Separate. L. T. xlvii. 125. 25.

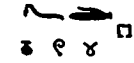
nnuhu. Ropes. E. I. 64.


nnu. Lead. M. R. cxl. 35.

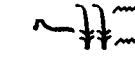

nnu. Water. Br. Gr. pt. iii. taf. iii. 5.

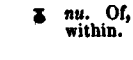
nnuhu. Ropes. E. I. 64.

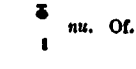
nnui. Water. M. cv.

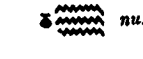

nnut. Receptacle, place. L. D. iv. 60. b. 62. f. 64. b.

nnut. Receptacle (?). L. D. iv. 87. a.

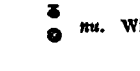

nnu. Rank, order, kind, like. E. S. 113. 1.

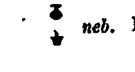

nu. Of, from, by, to. D. 414. within. E. R. 8558.

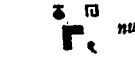

nu. Of. D. 416.


nu. Water. L. D. ii. 125. d. 209.

nu. Within. E. R. 9779.

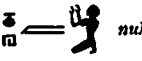

nu. Within. E. R. 9779.


neb. Lord. D. 416.

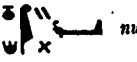

nuk. Make, form. L. D. iv. 546.

NU

nuham. Rejoice. Br. ii. lxxxii. 1.


nuham. Joy. L. D. iv. 23. f.

nuham. Take, save. N. D. 112.

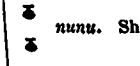

nuhemi. Take, save. L. D. iv. 77. d.

nuk. I, me, mine. D. 417.

nuk. I, me, mine. D. 417.

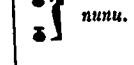
nuk. I, me, mine. G. 505.

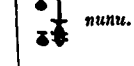
nuk. I, me, mine. D. 415.

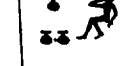

nunu. Shine. M. d. C. xlvi.

nunu. Shine, dawn. M. d. C. xxx.; L. D. iv. 37. d. 77. a.

nunu. Little boy, ninny. L. D. iv. 53. a. 69. c.

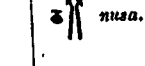

nunu. Likeness. L. D. iv. 61. f.


nunu. Liquid. L. D. iv. 77. d.


nunu. Little boy, ninny. L. D. iv. 79. c.

nu (men). Gift. L. D. iv. 69. b.

nas. Address. L. D. iv. 78. a.


nusa. Behind (?). M. d. C. xliii.

nuter. Gods. L. D. iv. 69.

NT

nt. Of. L. D. iv. 52. a.

net. Draw. L. D. iv. 46. a. 36. a.

nut nut. Some liquid. L. D. iv. 54. b.

enti nuti. Being, existence. G. 535.

nutu. Kind of antelope. M. C. xviii.

nu. Of. Acc. Tor. xx. 1. a.

nu. Officer of some kind. D. O. xvi. 8.

PE

nuh. Rope. G. 77.

nekh. Power. L. D. iv. 26. 3.

nukh. Power. L. D. iv. 60. a.

nukhi. Power. L. D. iv. 74. b.

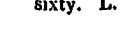
nukht. Power. L. B. A. 1856, 191.

nekhen. Babe. L. D. iv. 60. b. 63. c.

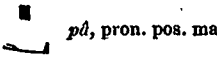
nukh . . . Bold. L. D. iv. 67. c.

P.

p, a. m. The. D. 307. sixty. L. A. B. 1855, 76.


p . ar . skher. The counsellor. R. J. A. 165.

pâ, pron. pos. masc. The. D. 307.


pâ. Mortals. L. D. iv. 25.

pâ. Human species. D. 308; E. R. 9900. pl. 21. 1. 24.

pâ. Bake. L. T. lxiii. 145. 34.

pâ. Men, human race. D. 309.

pâ. Men. L. D. iv. 26. 1.

pâ pâ. Produce, deliver of a child. L. D. iv. 80. c.

pâpâ. Deliver, give birth. G. 188. 192.

pâ t. Mankind. P. M. xviii. 4.

pân. Step. L. D. iv. 78. a. 1.

pâpâ. Produce, be delivered. L. D. iv. 53. a.

pâpâ. Shine. L. D. iv. 69. c.

pâpâ. Produce. G. 346.

pâi, p. m. This. G. 182.

pât. All clean fowl. L. D. ii. 44. b.

pât. Two handfuls. T. B. M. 155. 588.

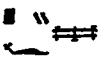
pât. Tread. L. D. ii. 149. d.

pebu. Metallic object. Be. 13; E. S. 588.

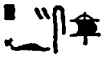
PE

pef. Breath. E. R. 6681.

pfi, p. m. The. D. 311.

 *pefi.* Breath, road. L. T. xxxi. 82. 1.

pfai. This. Ch. P. H. 228.

 *pefis.* Bake, cook. L. T. xxxvi. 99. 29.

pefss. Cook. E. R. 9900, p. 33. l. 23.

pefs. Cook, light. N. D. 451. 481; T. B. M.

peh. Follow up, penetrate. E. S. 574.

peh. Follow up. E. S. 569.

p'hrer. Courier, run. R. A. F. 1855, 960.

or *p'hrer.* Run. E. S. impression, Burton.

peh.t. Glory. L. D. ii. 76.

p'hu. Follow. L. T. ix. 17, x. 5. 3.

pherr. Run. L. D. iv. 46. a. 7.

peh. Pursue, penetrate. L. D. ii. 134. a.

peh.t. Glory. L. D. ii. 76. i.

pi. Fly. D. 310.

PE

pai. To fly. E. S. 32.

paif. Wind, gust. E. S. 514.

pi, p. m. The, this. G. 181.

pinu. Pshent crown. L. D. iv. 71. a.

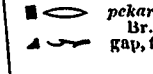
peka. Gap. L. T. lix. 142. 17.

peka. Gap. E. S. 5612.

peka. Wove. L. D. iii. 25.

pekâ. Gap. E. S. 573.

pekah. Gap. Br. G. 1696.

 *pekar.* Some substance or fruit. Br. ii. lxxix. 2.
gap, flower (?). N. D. 195; E. S. 567.

peka t. Kind of tunic or linen. L. D. iii. 13.

pekau. Shape. P. S. 828; L. T. 149. 24.

pekau. Gap. S. P. lxxxv. 6.

peka. Gap, hole. N. D. 106.

peka. Gap. L. T. lix. 142. 17.

peka. Peck. B. A. xxxiv. iv. 88.

peka. Kind of linen or tunic. L. T. iv. 13. 3, xlv. 122. l.

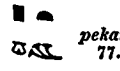
PE

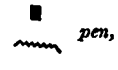
peka. Extend. L. D. iii. 16. a.

peka. Gap, hole. T. B. M.

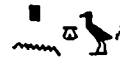
pekas. Spittle. L. T. lxviii. 147. 17.

pekau. Division. E. S. 567.

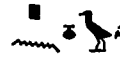

pekau. Fruit or grain. L. D. iv. 77. d.

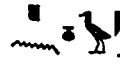

pen, p. m. The, this. D. 314.

penka. Squeeze, express. L. T. xxxvi. 99. 17.
staunch, exhaust. Ch. P. H. 229.

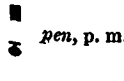

penkau. Bleed. S. P. cxliv. 6.

pen (for *pest*). Back. L. D. iii. 200. d.

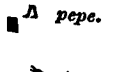

pennu. Ratsbane, flower. S. lxxxix. 12.


pennu. Rat. L. T. xvii. 33. 2; G. 107.

penpen. Hang up or dry linen. B. M. P. Butler, 523.


pen, p. m. The, this. D. 314.

pepe. Fly. L. D. iv. 17. a.


pepe. Fly. E. I. 4.

ppâ. Cake. L. D. ii. 28.

pâi. Part of door. E. R. 9900; L. T. 125. 56.

PE

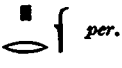
ppau. Cake, bread. L. D. ii. 145. a.

ppat. Cake, food. L. D. iii. 48. a., i. 124, ii. 85. 44. c., 124. d. 86.

vpat. Fly, roll. E. I. 10. r. 8.

ppkhat. Lioness. L. D. ii. 124. a. 18.

per. See, explain. L. T. lxxviii. 163. 12.

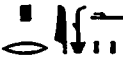

per. Appear. L. T. xxv. 68. 2.

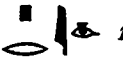
per. Show. L. T. xlviii. 125. 49.

per. Kind of cake. L. D. ii. 19.

pra. Show, appear. L. T. xlviii. 125. 48.

pra. Sight. N. D. 105.


pra. Sight. L. A. xiv. 8.

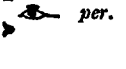

pra. Show, see. M. R. cxiii. 12.

pri. Slip, wrap. L. T. lxxviii. 163. 16.

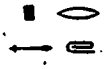
per. t. Void. E. S. 10.

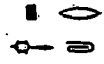
pru. See, appear. Gr. i. 6; cf. L. T. xxii. 58. 1.

pershu. Attentive. S. P. vi. 6.
exterior. S. P. cx. 7.


per. See, appear. L. D. iv. 43. b. 2.

PE

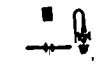

per. Surround. N. D. 106.


per. Go round. E. S. 10. l. s.

pes. Cook, bake. E. S. 289.

pest. Back, spine. G. 80. 62.

pessh. Stretch, extend. MS. D.


pes. Cook, bake, boil. G. 318.

pes. Cake. L. T. xxiii. 58. 5.

pes. Cake, biscuit. L. D. iii. 260. c.

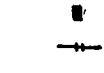
pes. Paintbox, inkstand. L. T. xxxiv. 94. title.

peshu. Bite. E. I. 12. l. 6.

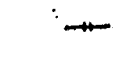
peshu. Bite, sting. Ch. P. H. 229.

peshu. Sting, bite. R. A. F. 1856, 44.

peska. Log (?). P. S. 828.


peska. Log. B. A. xxxv. iv. 45.

pesn. Cake. Br. Gr. 1695; L. D. ii. 35. 44. 6.


pesn. Kind of bread. T. Berl.

pesnu. Cake, kind of bread. L. D. iv. 67.

PE

pesst. Sunset, shine. D. O. i. 9.

pest. Gleam, sunset. N. D. 308.

pest. Gleam, sunset. E. R. 9740.

pest. Light, brightness. Ch. P. H. 229.

pest. Back, spine. G. 94.

pest. Back, spine. E. R. 6695.

pest. Back, spine. L. T. xix. 42. 9.

pest. Back, spine. D. O. xiv. 6.

pest. Stretch. G. 466.

pest. Back. R. J. A. 512.

pest. Gleam. M. civ. quat.

pesut. Followers behind. S. P. xxxix. 7.

pessh. Push, stretch. E. S. 248.

pes-sh. Push, stretch. G. 393.

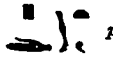
pesu. Cake, biscuit. N. D. 195.

pet. Bow. G. 62. sceptre. M. C. lxxvi. 5.

pet. Leg. L. T. lxiv. 153. 6.

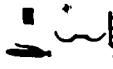
PE

pet. Foot. M. cccl. kick. S. P. xciv. 3.

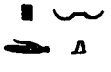

pet. Claw of an animal. G. 93.

pet. Bow. G. 75.

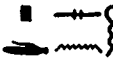
pet. Bow. L. T. liv. 138. 1.


pet. Bowcase. L. D. ii. 148. c.

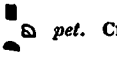
peti. Bow. G. 75.


pet. Stretch, bend. L. T. xxxiii. 92. 2.

pats. A claw, to claw. L. T. x. 17. 85.

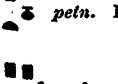

patsenehh. Box, shrine (?). MS. D.

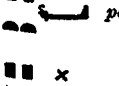
pet. Heaven (?). L. T. 125. 60; P. Br. 217.

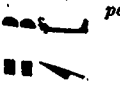

pet. Crib. E. S. 156.

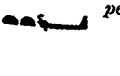
peth. Open the mouth. Br. Zeit. d. M. G. x. 1854, taf. iv. 4.

pethu. Open. Br. Zeit. d. M. G. x. 1854, taf. iv. 13.

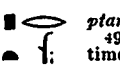

petn. Belonging to. L. D. iv. 68.


pet pet. Trample. G. 279.


pet pet. Trample, rout. N. D. 61.

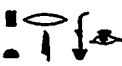

pet pet. Strike, trample, rout. N. D. 207.

PU


ptar. Explain. L. T. xlviii. 125. 49. time. S. P. lxxvii. 11.

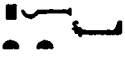
ptar. Explain, show. L. T. vii. 17. 1.

ptar. Regard, look at. M. ccxvii.


ptar. Regard, look at. L. D. iii. 153. discover, perceive. Ch. P. H. 111. 229.

ptaru. Slip of papyrus. S. P. lxxxiv. 1.

ptarra. Time. S. P. lxiv. 11.


pett. Ready. L. D. iii. 10. a.

pu. Is, it is. D. 310.

puha. Sack, ravage. L. D. iii. 30. 11.

pui, p. m. This, the. G. 182.

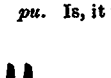
pui. Fly. D. O. xviii. 4.

puka. Gap, hole. E. S. 294.

putar. Show, explain. E. R. 9900; L. T. 125. 47.

puka. Divide. S. P. xlvi. 1.

pukȧ. Log, plank. S. P. xcvii. 6.


pu. Is, it is. D. 310.

pui. The, this. G. 182.

PU

put. Form. L. D. iv. 53. a.

puta. Divine circle of gods. L. D. iv. 40. c.

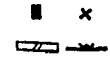
pesh. Stretch, extend. D. 311.

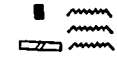
pesh. Stretch. E. S. 32.

pesh, s. f. Statue. E. S. 504.

pesh. Stretch. M. R. cxxxviii.

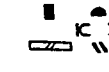
pesh. Flower or fruit. S. 11.


pesh. Stretch, extend. E. R. 6667.


pe . sh. Water. L. D. iv. 70. h.

pesh. Separate. L. D. iv. 35. d.

pesht. Stretch. G. 466.


peshti. Divide. L. D. iv. 47. a.; cf. L. D. iv. 14. b. c.; Br. G. xvi. 141, 142.

pekh. Lioness. L. D. iv. 82. b.

pekhå. Kind of food. L. D. iii. 260. c., ii. 67.

pekhå. Food. L. D. ii. 35.

pekhi. Lioness. L. D. iv. 79. d.

pekht. Stretch out. L. D. iii. 210; M. R. cxxxix.

PÅ

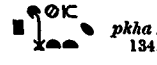
pekht. Lioness. E. S. 32. ins.

pekht. Lioness. E. S. 32. ins.

pkhkhå. Divide. L. T. xlvi. 125. rubric.

pkh-kha. Divisions. P. Br. 217; L. T. c. 138.

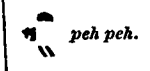
pkhå . . t, s. f. Rod. S. P. cxii. 2., xiii. 11.


pkha . t. Lioness. Ch. P. H. 134.

peh. Glory. Y. 44.

peh peh. Glory. Y. 44.

peh peh ti. Glory. R. M. 143.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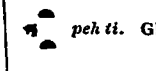

peh ti. Glory. R. M. 141.

pa, p. m. The, it is. D. 155.

papu. Papyrus. S. P. xvii. 9.

pa. To fly. D. 156.

på, p. m. The, this. D. 155.

pa. To fly. Sl. A. G. c. 125.

pai. To fly. G. 371.

pak t. Kind of linen or tunic. E. S. 159.

PÅ

paenti. That which is, where. Ch. P. H. 228.

pȧt. Cake. L. D. ii. 28.

pauti. God, image. Br. M. iii.

paf. Breath. R. A. viii. 16.

ppat. Cake, food. L. D. iii. 148.

ppat. Cake, kind of food. L. D. iii. 260. c.

ppat. Kind of food. L. D. ii. 25.

pu. Divide. S. P. xcv. 10.

ppat. Company. L. T. 125. 31.

ppat. God, image, company. L. T. xxxi. 83. 1.

ppat. Figure, company. E. S. 9900. 9.

pat. Figure, company. L. T. 125. 31.

pat. Figure, company. L. T. 125.

put. Food. Ch. P. H. 228.

pat. Course (?). E. S. 467.

pat. Form, type. L. D. iii. 68. time. M. R. cxiii. 18.

pat i. Figure, company. E. S. 467. feed. E. S. 580.

patu. Time, exist. L. D. iii. 81. f.

patu. Figure, company. L. T. xxxiii. 85. 8.

PK

pu. Which (is). S. P. lxxxiv. 7.

pau(t). Figure, time. L. D. iii. 130. a.

puat. Circle of gods. L. D. iv. 40. d.

paut. Time, any time. M. R. li.

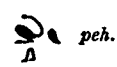
paut. Type, company. L. B. A. 1856, 231.

paut. Type, company. L. B. A. 1856, 231.

paut. Food. E. S. 278.

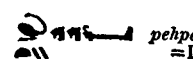
pashesh ti. Crowns. Y. 71.

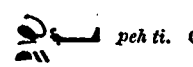
peh. Arrive, attain, reach. L. D. ii. 136. e.; Ch. P. H. 170. 22.

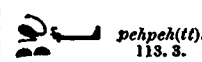

peh. Rump. L. T. lx. 144. e.

peh. Function. L. D. ii. 137.

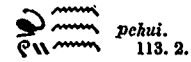
peh. Marsh. L. D. ii. 105. d. 130.

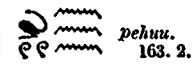

pehpeh ti. Glory. E. S. 9900 =L. T. 108. 8.

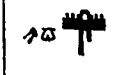

peh ti. Glory. E. S. 9900.


pehpeh(tt). Glory. L. T. xliii. 113. 3.

puka or *huka.* Magic. P. S. 825. v. 7. 15.


pehui. Marshes. L. T. xliii. 113. 2.


pehuu. Marsh. L. T. lxxvii. 163. 2.


pka. Kind of linen or dress. L. D. iv. 20. a. 13.

PE

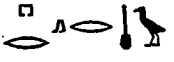
per. Winter. Br. Calendr. p. 34.

per. Appear, go forth. D. 237; M. d. C. xl.

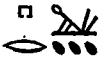
per. Come forth, emanate. Ch. P. H. 94.

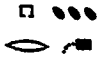
per. Flow out, pour out. Ch. P. H. 229.

per er khru. Meals. P. Mountnorris; L. T. li. 126.


per er khru. Meals. L. D. iii. 13.

perer khru. Meal of dead. L. T. xxxviii. 105. 5. 125. 39.


per. Grain. A. F. B. A. 1855, p. 7.


per. Grain. Biot, J. d. Sav. 1856, p. 74.

per. Pail, liquid. L. D. ii. 19; B. S. A. xxxv. iv. 56.

peri t. Granary, house, abode. Ch. P. H. 229.

perr. Food, appear. D. 237.

perri. Granaries. P. xxxix.; L. D. iii. 77.

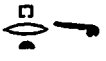
perr.t. Food, appear. N. D. 543.

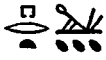
perr.t. Food, appear. D. 237.

per t. Winter, appear, proceed. Br. Calendr. p. 34.

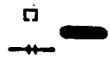
per. Winter. S. P. vii. 9.

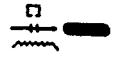
PU


per t. Proceed, emanate. P. xviii.; L. D. iii. 24. d. o.

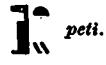

per t. Grain, appear, proceed. Gr. ii. 23.

per t. Grain. D. O. ii. 4.


pers. Kind of cake, food. L. T. xlix. 125. 68.


persn. Kind of cake, cooked food. N. D. 373.

peru. Run away, bear off. E. R. 9900=L. T. 17. 83.


peti. Bow. D. 259.

pett. Some colour. L. T. lvi. 133. 12.

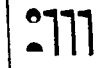
pett. Some colour. L. T. lv. 133. 12.

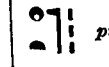
pet. Foreigners, R. J. A. 226.

pât. Festival of the ninth. L. D. ii. 123. f.

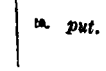
put. Nine. L. B. A. 1856, 228.

put. Nine, company of gods. Br. 208; L. D. iii. 225. b.


put, s. f. Company of gods. D. O. ix. 2; L. B. A. 1856, 226, 227.


put, s. f. Company of gods. L. B. A. 1856, 226, 227.

pekht. Division. L. T. lxvi. 146. k.


put. Company. Br. H. I. lxxvii. 5.

R.

r. To, for, at, to be. D. 71.
in (forms gerund). Ch. P. H. 218.
from. R. J. A. 528.
chapter. D. 72.
than. R. J. A. 528; E. R. 111.

ru. Duck. L. D. ii. 28.

ru. Door. M. C. 1.

ru. Dale. E. S. 221.

ru, s. m. Gate. P. ix.

ru. Mouth. D. 72.
gate. G. 448.
chapter. G. 510.
fraction. V. B. M.
edge of a sword. Ch. P. H. 218.
about. S. P. xci. 1.

ru. Mouth. G. 76.

ru. Drop. L. T. xlix. 125. 53, cf. lxi. 144. 28.
pool. P. S. 828; L. T. 125. 53. (=*she.*)

ru. Door. G. 86.

ru. Door. G. 80.

ru. Duck. D. 77.

ru. Duck. L. D. ii. 98. a.

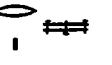
ru. Duck. E. S. 6669.

ru. Viper, reptile. L. T. 165.

ru. Pool. L. D. iv. 67. d.

ru. Pool, dale. N. D. 387.

ru. Gate. L. T. xv. 28. 4; A. 1076. 4.

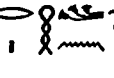

ru. Path, gate. L. D. iv. 77. a. 7.

ru-an. Gorge of a valley. N. D. 270.

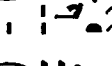
ru an. Gorge of a valley. L. D. iii. 80. c.

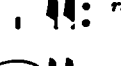
ru an. Gorge of a valley. L. D. iii. 174.

ru an t. Mouth or gorge of a valley. L. D. iii. 80. c.


ru han. Shrine(?), door of a box. L. T. xxv. 68. 3.

ruha. Evening. D. O. iv. 3.


ruhaut. Mouth of a river. M. R. cxxx.


rui. Mud (?). L. T. xxxviii. 101. 6.

rui. Door. E. R. 9900= L. T. 17. 22.

ruka. Hide. Ch. P. H. 137.

rukha. Brazier. M. R. cxl. 48.

rukâta. Curve. S. P. xlviii. 3.

rum. Rami, fish. L. T. xxxiii. 88. 2.

ruenka. Pubes. D. O. viii. 8.

rupu. Or, either. S. P. iii. 3; Ch. Mel. 313.

RU

ruperu. Temples. S. P. clvi. 2.

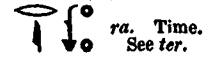
ruti. Twins, lion gods. L. T. xxx. 80. 2.

rutâu. Work, act. L. D. iii. 65.

rutâ. Work, act. B. S. A. xxxv. iv. 78.

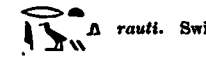
rushâû. Care, anxious. L. D. iii. 199. 32.

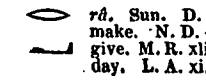
rushau. Heron, nycticorax. M. C. ix. 10.

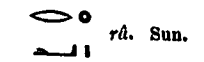

ra. Time. L. T. xl. 110. 10. See *ter.*

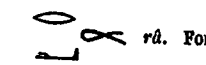
raau. Swift-going, come near. L. T. xxxiii. 89. 7.

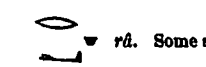
rau. Go near. L. D. iii. 266. d.


rauti. Swift. L. T. xviii. 39. 3.


râ. Sun. D. 75.
make. N. D. 405.
give. M. R. xli.; N. D. 124. 7; P. iv.
day. L. A. xi.


râ. Sun. G. 400.


râ. Formula. Ch. P. H. 170.


râ. Some substance. L. D. ii. 28.

rât. Gift. E. S. 328.

râu. Swift. D. O. vi. 3.

râ. Verily. D. O. ii. 7, vii. 4.

RE

râ. Pen, reed. L. T. xviii. 40. 5.

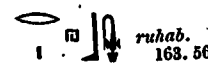
rar. Kind of food. T. Berl.

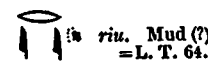
ref hut. White worm, scorpion. L. T. xxxiii. 86. 1.

ref ref. Worm. G. 87.

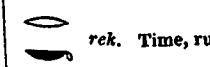
reh h. Twins, lion gods. N. D. 123.

rehiu. Lion gods, twins. L. T. ii. 3. 5.

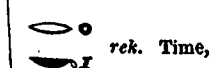

ruhab. Vapour. L. T. lxxvii. 163. 56.

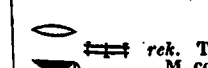

riu. Mud (?), powder. E. R. 9900 = L. T. 64. 19.

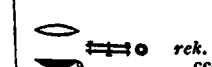
rit. Powder. L. T. lxxix. 164. 13.


rek. Time, rule. E. S. 828.

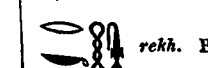
rek. Rule, time. P. xxxi.


rek. Time, rule. L. D. ii. 122.


rek. Time, rule. M. R. cli.; M. cccxxxviii.


rek. Time, rule. M. cccxxxviii. 3; M. R. clii.

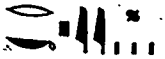
rekh, s. m. Brasier, heat. D. 81.


rekh. Brasier, heat. D. 81.

rekh. Brasier, heat. D. 82.

RE

rekh. Brasier, heat. D. 82.


rek(p)i. Scorner. L. D. iv. 74. d.

reka. Scorner. L. D. iv. 46. a. 10.

rekâi. Profane, culpable. L. D. iv. 74. 5.

reki. Culpable. L. D. iv. 75. d.

reka. Repulse, rebel. L. T. xxv. 64. 34.

rekâu. Culpable, rebel. R. R. A. 1862.

rekai. Culpable, rebel. D. 82.

rekai. Culpable, rebel. L. D. iii. 129.

reki. Culpable, rebel. Cl. 248; R. R. A. 1862.

rekai. Fail. S. P. lxiv. 6. rebel. R. R. A. 1862.

rem. Weep. D. 78.

rem. Weep. D. 79.

remu. Fish. Ch. P. H. 218.

rem. Fish. L. T. xlvi. 125. 10.

remi. Weep. L. T. xxiv. 64. 19.

remm. Weep. E. S. 32. cover.

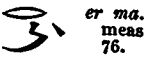
RE

rem rem. Fish. P. Br. B. M.

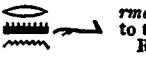
rema. People, natives. E. S. 32. head.

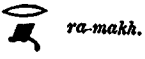
rem. Weep. D. 79.

rema. There, where, with. G. 79.


er ma. One thirty-second of a measure of land. L. A. B. 1855, 76.

ermennu. Arm. L. T. lxxiv. 152. 3.


rmen. Until, to. Ch. P. H. 72. to touch an arm, shoulder. De Rougé, St. Eg.


ra-makh. Rhinoceros. M. C. ix.

ran. Name. D. 72. cattle. L. D. ii.

ren. Name. D. 75.

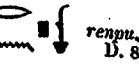
ren. Name. D. 75.

reni. Cattle. P. ix.

renn. Cattle. M. R. xxxvii. 2.

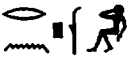
renn. Dandle. D. 82. nursling. D. 82.

rennu. To name. D. 75.

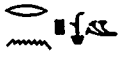

renpu. Grow, renew, young. D. 82.

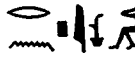
renpa. Young. Br. H. I. xcv. 4.

RE


renpu. Grow, renew. D. 82.

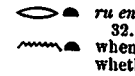
renpu. Plant. M. xlvi. young. L. T. xviii. 34. 2.


renpu. Plant. D. 82.


renpa. Grow, renew. D. 82.

renpi. Fruit. E. R. 9900.

renpu. Young. L. T. xviii. 34. 1.


ru enti. Inasmuch as. L. D. iii. 32. 12.
when. R. M. 108.
whether. L. D. ii. 124. b. 43, 44.

rpâ. Lord. L. D. ii. 129.
prince, heir apparent. P. Bk.

repâ. Lord. E. S. 188.

repâ. Lord, governor. L. T. x. 17. 78.
constellation Virgo. De Rougé. Nom. d. Pl. p. 5.

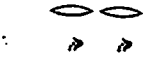
repâ tt. Lady. M. v. 4.

repâ.t. Lord. L. M. Pte. ix.; D. 38. i.

repi. Lady. L. T. lxxvii. 162. 8.

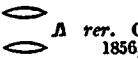
rept. A beast. T. B. M.

rept. Lady. E. S. 184.


ru ru. Pool. L. T. xlix. 125. 53.

rer. Circuit, go round. L. T. 146.

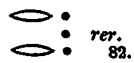
RR


rer. Circuit, go round. R. A. F. 1856, 43; Ch. A. F. 1856, 44.

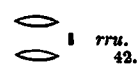
rer. Nursling. MS. D.

rer. Companions. L. T. xxxviii. 101. 7.

rer. Dandle, nurse. MS. D.


rer. A child to dandle. L. D. iv. 82. b.

rer. Snake. MS. D.


rru. Midst of, everywhere. L. T. 42. 45.

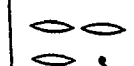
rera. Boar, sow. D. 73.

rra. Sow, hippopotamus. D. 73.

rerat. Sow. MS. D.

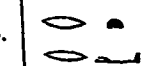
rra. In the midst of. M. R. xxxix. 10.

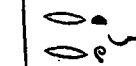
rerk. Snake. E. R. 9900.


ru. Drops, parts. E. S. 10.

rrut. Those around. L. T. lxxix. 165. 12.

rert. Sow, hippopotamus. L. D. iv. 82. c.


rrât. Give. Sl. A. G. 44. 50.

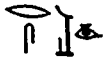

rrut. Whirl. L. T. lix. 143. 3.

RR

rru (rut). Steps. P. S. 828.

rru. Pool. P. S. 828; L. T. 110. 7.

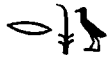
reru. Children. L. D. iv. 42. c.


ras. Watch. E. S. 86.

res. South. R. A. 1853, 689.

res. Raise up, watch. N. D. 188; M. ci. 4.

res. Raise up, watch. E. S. 238.


resu. Watch. MS. D.

ras. South. D. 81.

rat. Foot. P. S. 288; L. T. 125. 49.

rat. Feet. D. 76.

rat. Feet. D. 76.

rat. Plant, grow, germ. E. R.

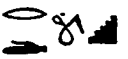
rat. Retain the form, grow. E. S. 446.

rat. Tie, girdle, fasten. E. S. 10.

rat. Footstool. L. T. xxxviii. 102. 1.

rat. Sandstone. D. 77. carved stone. B.

RT


rat. Footstool. E. S. 213; E. I. 18.

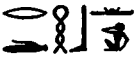
rat. Plant. E. S. 10.

rattu. Plant, grow. MS. D.

rat. Footstool. E. S. 213; E. I. 18.

reteb. Ask. L. T. xxxiv. 93. 7. See *teb.*

rteb. Ask. See *teb.*


rtehb. Beseech. See *teb.*

retha. To quarry. M. R. cxxxix. 27. See *ruha* and *teha.*

rtu (rut). Prosper. Ch. P. H. 173. urge, vigorous. S. P. vii. 11, lxxvi. 10.

reti. Beseech. L. D. iv. 51. b.

ret. Men, mankind. D. 80.

ret. Mankind. D. 80.

ret. Place. M. C. xxxvi.

rtû. Cause to do. Ch. P. H. 219.

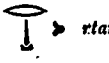
ru(t). Mouth. L. D. iv. 82. e.

rti. Gate. L. D. iii. 259.

rta. Give. L. D. ii. 115. h.

RT

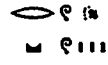
rtatu. Sanies. L. D. iii. 65. a. l. 6.


rtar. Entire. L. D. iv. 69. e.

rter. Entire. MS. D.

rterf. Entire. E. S. 551; R. M. 75.

rutnu. Jug. L. D. iv. 23. f.


rtuu. Sanies, urine. L. T. lxxiii. 149. 58. 91. 17.

ru. Spike. MS. D.

ruâ. Rush, go swiftly. L. T. xxvii. 72. l. 4, 5. chase. S. P. lxxxvi. 7.

ruha (or *r-uha*). Quarry. Vyse, Tour. Quar. tab. 3.

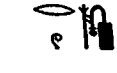
rut. Hard, engrave. P. S. 127; L. T. 136. 4.

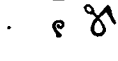
ruten. Attack. D. 77.

ruti. Two gates. E. S. 254.

ruta. Go out. Ch. P. H. 3.

rusha. Care, anxious. P. S. 825.


ru. Pen, reed. L. D. iii. 200. d. 19.

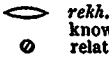

rut. Engrave, figure. E. S. 32.

ruu. Isles. M. R. cxxxii.

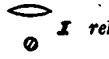
RE

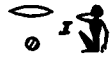
rut. Engrave. E. S. 159; L. D. iii. 71.

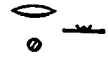
rut sep. Continually. Cl. 242.


rekh. Full, wash, purify. D. 79. know. L. T. xliv. 116. rubr. relation. B.

rekh. Architect. E. S. 568.


rekh. Know. E. S. 32. cover.


rekh. People of a district, mankind. E. S. 32.


rekh. Know, reckon, account. L. T. xlvi. 125. 1.

rekhi. Intelligent beings. R. E.

rekhi. Pure spirits, wise. D. 80; N. S. S. P. vii. 3.

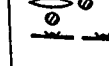
rekhi. Pure, wise. L. E. 184.

rekhiu. Pure, wise. D. 80.

rekhi khet. Magus. D. O. xi. 4.

rekh.t. Laundress. D. 80; M. C. xlii. 2.

rekht. Pure, wise. E. S. 159; L. D. ii. 142. d.


rekh khet. Magus. R. J. A. 145.

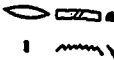
resh. Joy. D. 79.

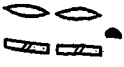
resh. Feathers. M. cxviii. joy. L. D. iii. 223. b.

RE

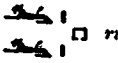
resh. Joy. E. R. 6705; L. D. iv. 36.

rasha. Joy. L. D. iv. 81. d.

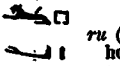

ru shent. Tank. L. D. iv. 67. d.


resh resh. Joy. D. 320.

ruau, s. f. Bank of a river. D. O. vi. 8.

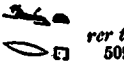

ruru. Horizon, place of two lions. Be. 3.

rut. Footstool. Br. G. 1141.


ru (or *anmer*). Treasury, storehouse. E. S. 303.

rukt. Full, wash. L. D. iv. 43. 12.

riri t. Storehouse. L. D. iii. 98.


rer t. Storehouse, cells. N. D. 509.

ru shu (uskh ma). Temples. L. D. iii. 6.

rushau. Courser. S. P. lxxxiv. 5.

SA

râ. Sun. L. D. iv. 25.

ruha. Evening. L. D. iv. 77. d.

renpa, s. f. Year. S. P. xci. 1.

rer. Go round. R. J. A.

rer. Go round. R. J. A.

rer. t. Circle. E. R. 9900. p. 19. l. 27.

reru. Traverse. S. P. xciii. 10.

res. Vigilance, watch. L. T. lx. 144. c.

ret. Race. L. D. iv. 58. a.

rut. Mason. Ch. P. H. 219.

ruu. Gone to ruin. Ch. Nom. d. Th. p. 15.

rut. Repeated. L. D. iv. 38. g. h.

rut. Repeated, several. L. D. iv. 38. c. 39.

S.

su. Goose. M. C. xii. 7. she, it, her, &c. D. 382. causative prefix of verbs.

su. Goose. L. D. ii. 25.

su. Prepare. L. D. ii. 66.

su. Person, anyone. E. S. 32.

saau. Glorification. L. T. xxxiii. 90. 6.

sab. Profane, wicked. M. d. C. xli.

SA

sab. Jackal.

sah. Mummy. L. D. ii. 125. d. 191.

sakr. Instruct, perfect. S. P. xcvii, dors. l. 7.

san. Charm, image. P. S. 828.

san. Evil, length. L. T. lxxi. 144. 14, xviii. 126.

san. Save, heal. L. T. xvi. 32. 6.

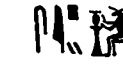
san. Preserve. L. T. xxxvii. 99. 34. slaughter. G. immerge. P.S.825.p.7. l.5.

san. Preparation. L. T. lxx. 145. 30.

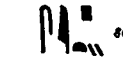
sap. Count, reckon. L. T. xi. 18. 7.

sap. Make, create. L. D. iv. 27. a.

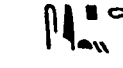
sapi. Make, create. L. D. iv. 4. a.


sapi. Form, create. M. d. C. xlviii.

saph. Examine, prepare, reckon. L. D. ii. 124. d. 86.


sap-ti. Account. L. B. A. A. ii. 42.

sapti. Construct, L. D. iv. 36. d. 27. a.


sap-ti. Account. L. D. iii. 222. c. register. M. 224.

sas. Weigh. L. D. ii. 64. a.

sas. Six. Visconti, Sarc. d'Ath.

sat. Deaf. S. P. xcviii. 67.

SA

satn. Conduct. L. T. lxxvi. 157. 3.

sau. Drink. G. 379.

sau. Drink. G. 376.

sau. Drink. G. 376.

sau. Sheep. E. I. 12. 5.

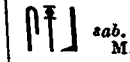
saur. Drink. E. R. 6668.

sa-ur. Drink. E. R. 6668.

saur. Drink. E. R. 6667.

sab. Jackal. M. C. xx. 4. counsellor. L. D. ii. 111. k.

sab. Jackal, counsellor, eunuch. E. S. 32.


sab. Jackal, counsellor, eunuch. M. C. xx. 4.

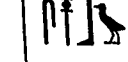
sab. Jackal. G. 374.

sabi. Kid, lamb, wether. L. D. iii. 265. c.

sabi. Wolf, jackal. G. 82; L. T. xxii. 51. 1.

sab-meru. Functionary. L. D. ii. 125. l. 152. 3.

sabu. Circumcise. D. 388.


sabu. Ox. D. 385.

sabiu. Oxen. L. T. xxii. 55. 1, 2.

sabkh. Move, whirl. L. T. ix. 15. 39.

SA

sakh t. Inform (?). L. D. ii. 112. c.

sakh. Illuminator (?). E. R. 9739.

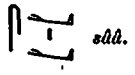
sakh. Gate, shrine, embellish. L. D. ii. 100. 1.

s-akh. Adore, pray. N. D. 335; E. R. 6945; L. T. xviii. 39. 14.

sakhu. Understand. L. D. vi. 114.

sâ. Mummy (?). E. S. 159.

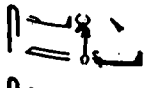
sâ. Conduct, drag, give. M. R. xxxi.

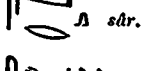

sââ. Set up. L. D. ii. 144. a.

sâb. Ornament. D. O. xii. 1.

sâh. Mummies. E. I. 78.

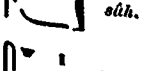
sâmâ. Tame, broke in. L. A. xii. 41.


sâmâ. Ferule, border. L. D. iii. 213. 32. 34.


sâr. Conduct. D. 383.

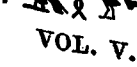
sâri. Ewer. M. cccxvi.

sârk. Finish. E. S. 398.


sâh. Mummy. M. R. clxv. 1.

sâr. Drink. M. d. C. xlvi.

sâk. Perambulate. R. M. 34.


sâhu. Perambulate. R. M. 89.

SE

sâk. Draw. L. T. xli. 110. 14.

sâm. Prevail. R. J. A. 321.

sâtâ. Festival of some kind. L. D. ii. 37.

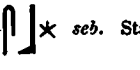
sât tæ. Kind of festival. L. D. ii. 34. g.

sât. Kind of festival. L. D. ii. 18.

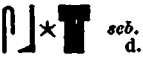
sâti. Annihilate, wound. L. T. ix. 17. 54.

sâuh. Mummy. R. M. 93.

sâut. Follower, servant. S. P. xlviii. 2.

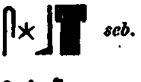

seb. Star. R. A. 1856.

seb. Gateway. N. D. 131.

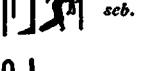

seb. Gateway. E. R. 32; M. d. C. xxvii.

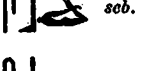
seb. Gate. E. S. 461. drink. E. I. n. s. 78.

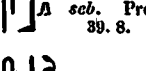
sbau. Doors. E. R. 9900. p. 23. l. 18.


seb. Gateway. N. D. 131.

seb. Drink. P. S. 127; L. T. 126. 4.


seb. Profane. M. d. C. xxx.


seb. Profane. M. cxxxv. 1.


seb. Profane, pass. L. T. xviii. 39. 8.

seb. Reptile. E. S. 332.

SE

seb.t. Flute. M. C. iii. 3.

seb. Wall. G. 198.

seb. Quantity, basketful. E. R. 6655.

sba. Profane, wicked. MS. D.

sba. Profane, wicked. D. 384.

sba. Wicked, profane. E. S. 32. ins.

sba. Wicked, profane. M. ccxix.

sba. Flute. D. 384.

seb. Profane. Br. M. ii. lxxviii. 3.

sba. Flute. G. 61. 75.

sbau. Profane, wicked. E. S. 31.

sbau. Profane, wicked. P. xxxiii.

sbauk. Crocodile. Ch. P. H. 158.

sbau. Wicked, profane. E. S. 31.

sbau. Watch. E. R. 9900; L. T. 72. 5.

sbau. Wicked, profane. L. D. iv. 20. b. 16.

sebau. Insult. S. P. cxlviii. 1.

seba. Teach. S. P. lxxvii. 1. pray, learn. L. T. lxix. 148. 5.

sbai. Gate. S. P. lxxxv. 6.

SE

sba. Instruct. L. D. iii. 19. 4.

sbau. Instruct. Ch. P. H. 230.

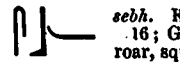
sbai. Gate. D. O. v. 5; S. P. lxxvi. 3.

sba. Solace. S. P. xxxv. 4.

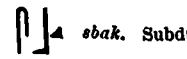
sebh. Roar. G. 825; S. P. cliv. 4.

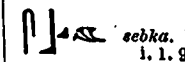
sebhu. Roar. E. S. 10.

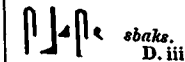
sebhu. Roar, insult. L. T. xxiii. 64. 5. sob, groan. S. P. cli. 5, 6; cxlv. 9.


sebh. Kind of goose. L. D. ii. 16; G. 384. roar, squall. E. S. 10.

sebi. Wicked, profane. D. 384.

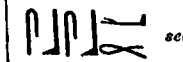

sbak. Subdue, prostrate. E. R. 3.


sebka. Refresher. P. Be.; L. T. 1. 1. 9.


sbaks. Some part of body. L. D. iii. 228. 31.

sbakau. Subdue. E. S. 10.

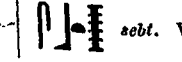
sbakau. Subduers. L. T. liv. 136. 8.


seb seb. Encase. L. T. xlix. 125. 60.

sebt. Prepare. L. D. iii. 275. g. dog-star, Sothis. R. A. 1853, 659.

sebti. Wall. Br. G. 1178.

seb.t. Gate. MS. D.


sebt. Wall. Br. G. 692.

SE

sebti. Wall, rampart. G. 198.

sebti. Wall, rampart. G. 76.

sebti. Wall, rampart. L. D. iii. 175. g.

sebu. Profane, wicked. L. D. iv. 20. b. 16.

sebkh. Adore. E. R. 9900. pl. 26. l. 35.

sbakh. Move (?). E. S. 32.

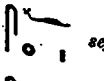
sebkh.t Pylon. L. T. xxvii. 2.

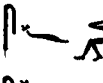
sebkh.t. Pylon. L. T. lxi. 143. 1.

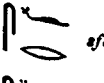
sebh. Roar, pray. L. D. iv. 54. a.

sebt, s. m. Wall. Br. G. 697; L. D. iv. 44. a. 4.

sba. Gateway. L. T. li. 127. 8.


sef. Yesterday. G. 97; L. T. ii. 33; L. D. iii. 194. g.


sef. Child. L. D. iii. 201.


sfer. Gryphon. M. C. xxiii. 5.

sfer. Gryphon. E. R. 6655.

seft. Sword. S. P. lix. 7, xcviii. 1.

seft. Bitumen, pitch. L. M. xxxviii. 16.

seft. Pitch. L. D. ii. 42. c.

seft. Pitch, bitumen. L. M. xxxviii. 15.

SE

seft. Pitch, bitumen. E. S. 216.

seft. Put to the sword. S. P. lxxxv. 9. sword. Ch. P. H. 231.

seft. Pitch, bitumen. L. A. xiii.

sefti. Pitch, bitumen, cedar oil. S. P. xcvii. 3. 6.

sfu. Colours, paints, pens. M. C. lxiv.

sefkh. Seven. M. R. xxxix. 2. noose. M. C. xxvi.

sefkh. Catch, ruin. P. B. M.

sefkh. Seven. G. 211.

sefkh. Bandage, dress. L. T. xlvii. 125. 33.

sefkh. Rotten, mixed. S. P. lxxxviii. 10.

sefkh, s. f. Bandage. L. D. iii. 13. noose. ruin, register. M. d. C. xxvi; S. P. cxii. 7.

sefkh. Capture. L. D. iv. 71. e.

seft. Sword. Ch. P. H. 230.

sefkh. Place of execution. Ch. P. H. 231.

seh. Mummy. M. d. C. xxi.

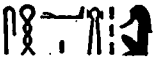
seh. Cowhouse (?). E. I. 80.

seh. Consider (?). E. S. 560.

seh. Refresh. L. D. iv. 37. a.

sehâ. Constellation. P. Bel.; L. T. l. 18.

SE


sehâ. Mummy. S. 955, 956; L. T. 115.

sehâ. Cut, separate. D. 389. drive. M. C. xxxvi.

sehâ t. The driving. L. D. ii. 106. 6.

sehh. Bird, Porphyrio hyacinthinus. M. C. ix. 8. search. M. cccxxiv.; S. P. clxiii. 6.

sehi. Consider. L. D. iii. 195. 24.

s'hem t. Bruise. L. D. iii. 73. c.

s'hem . t. Strangle, suffocate. G. 513.

s'hem . t. Strangle. L. T. li. 127. a.

s'hes. Singer. G. 533.

s'hs. Charm. Ch. P. H. 230.

s'hett. Light. E. R. 6669.

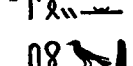
ṣehu. Assemble. L. D. iii. 129.

sehu. Eggs. S. P. iv. 11.

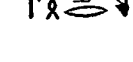
s'hu. Ancestor. L. D. ii. 125. l. 170.

sehu. Assemble (?). L. D. iii. 219.

s'huu. Assemble. L. D. iii. 65. a.; Ch. R. A. 1856.


s'hui. Assemble (?). L. D. iii. 210. a.

s'hur. Curse. L. D. iii. 13. l. 24.


s'hur. Curse. E. S. 32. ins.

SH

s'hâ. Set up, erect. D. 388.

s-hâ. Set up, erect. G. 518.

shâû. Stand for vases. M. clxxxi.

s'ha. Supply. E. S. 566.

s'hap. Hide, conceal. Gr. iii. 29.

shap. Hide, conceal. Gr. i. 11.

s'ha, Pride. Ch. 15; M. R. l. 1. charm, bewitch, strike malefactors. Ch. II. M. 316.

s'har. Encourage. L. D. iv. 76. a.

s'hem. Pound, bruise. M. C. lxvii. 3.

s'han. Bringers, tributaries. L. D. ii. 6.

s'har. Scare, drive away. R. A. F. 1855, 961; R. J. A. 216.

sharau. Scare. Ch. P. H. 235; Br. M. II. pl. lxxi. 4.

s'het. Daylight, illumine, inspect. D. 386.

s'hut skha. Some edible. L. D. ii. 11.

s'het. Daylight, illumine. G. 449.

s'het. Daylight, illumine. D. 386.

s'het. Daylight, illumine. G. 414.

s'heti. Illumine. E. S. 10.

shet rut. Engrave. E. S. 820.

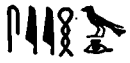
S'H

s'hut. Transmit. E. R. 216.*

s'hetp. Welcome, pacify. Ch. P. H. 235.

si. Child. N. D. 142. 144. ter.

sif. Child. L. D. iv. 35. f.; M. R. cxxxix. 170.

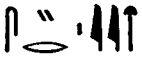

sih. Evil action, fascinate. Ch. P. H. 230.

siu. Star. D. 387.

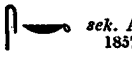
siui. Star. N. D. 237.

si. It, she, her. E. R. 9900. pl. 22. l. 18, 19, 20.

siru. Gather. S. P. cx. 5.


siui. Fan. S. P. cvii. 4.

siu. Son. L. D. iii. 194. 13.


sek. After, when, then. A. F. B. A. 1857, 7; L. D. ii. 115. h.

sek. Stop, waste. P. Br. 217; L. T. vii. 17. 4.

sek t t. Cabin, ark. M. d. C. xxxviii.; L. T. lxxiv. 153. 9.

ska. Lift up, applaud, cry. D. 391.

ska. Captive. M. R. lviii.

ska. Scrape. D. 393.

ska. Lead captive. M. R. lvi. drag, draw. M. R. lviii.

seka. Subdue. L. T. xxiv. 64. 18.

SK

ska. Scrape, play upon. D. 393.

skab. Subdue, captive. M. R. cxlviii. 7.

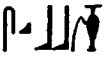
skab. Bind, subdue. G. 279.

skab. Type, mummy, bind. L. T. lix. 142. 1; L. D. iii. 224.

skab. Refresher, spondist. L. T. i. 9; E. S. 32. cov.

skab. (Applied to an egg.) M. R. cxxii.

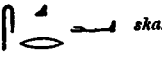
skab. Reflect, double. Ch. 19.


skabb. Refresh. E. R. 9900.

skann. Render victorious, multiply. E. R.

skannu. Multiply. D. O. i. 4.

skar. Destroy. D. O. xviii. 8. tear off. S. P. cxlvi. 5.


skar. Clang. E. S. 10. r. s.

skar. Cut in pieces. D. 391.

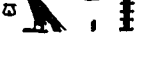
skarau. Cut in pieces. L. T. lxxvi. 160. 1.

skar t. Assent. E. R. 9900.

skábn. Eject. Ch. P. H. A. 1. 122. weaken. Ch. P. 231.

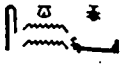
skáu. Sacrifice. L. T. xi. 17. 95.

skáu. Deaf, neglect. S. P. li. 1, lxxiv. 1.

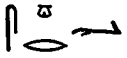

skaru. Fort. S. P. cxii. 8.

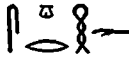
SK

skabu. Prostrate, poor. S. P. cxlvi. 11.


skann. Imbibe, give liquid to. D. O. x. 10. trough. S. P. v. 3.

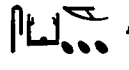
skar. Assent, be silent, silence. E. I. 105; M. d. C. xxxix.; L. T. lxxviii. 164. 2; E. R. 9900. l. 33.


skar. Sacrifice. R. S. xi. 33.


skarh. Soothe. S. B. M. G. 382.

ska. Plough. G. 523.

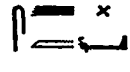
skâ. Plough. P. xvii.

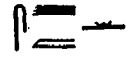

skâ. Plough. M. xxxii.

skâ. Labour. G. 385.

skâ. Plough. G. 450.

skam, or *sam.* Pass a time. S. P. cxii. 2.


skam, or *sam.* Stay. M. R. cxxxvi.


skam, or *sam.* Dwell, remain. R. A. F. 1855, 961.

sem. Servant, minister. M. C. xxxv. funeral priest. L. D. ii. 127.

sem. Servant, minister, funeral priest. M. d. C. lxi.

sem. Lock of hair. E. I. n. s. 2, 3.

sem. Clover, fodder. E. S. 10.

sem. Plants, fodder. E. S. 32. 82.

scm. Fodder. G. 363.

SM

sem. Shape. E. I. 4.

smannu. Miss, want. P. H. xxvi. bis.

smar. Bind (?). Y. 40.

semhi. Left hand. Ch. Inscr. d. M. d'Or, p. 36; S. P. lvii. 5.

semi. Conspirators. L. T. lv. 134. 7.

semmâu. Embellish. Hoskins, Pl. p. 554.

sems. Minister, adopted. E. R. 8525.

sems. Elder, preferred. G. 241.

sems. Preferred, adopted. M. R. xi. 1, ii. 112. g. 112. 4.

sems. Preferred, adopted. M. R. xi. 12; P. Br. 317; L. T. 56. c.

sems. Horse, mare. L. D. iv. 7. 6.

sem sem. Mare. L. D. iii. 276. e.

sem sem. Preferred, adopted. L. D. iii. 276. e.

sems. Adopted. G. 464.

sems. Field. E. S. 32. 69.

sems. Burn. L. T. xxxvi. 98. 5.

smat. Trunk of a tree. M. R. cxli. 73, 74.

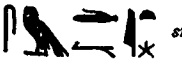
smat. Stibium. E. S. 157*.

smat. Common people, conscripts. S. 1ª. lxxix. 12, civ. 4.

SM

ṡmat. Stibium. MS. D.

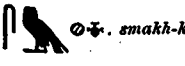
smat. Daub the eyebrow, stibium, half month. E. I. 80.

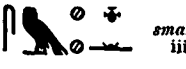

smat. Period of time. E. R. 6678.

smat. Wrap. R. M. 151.

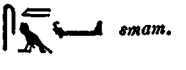
smu. Type. L. T. xlviii. 125. 111.

sma(kh). Image. M. R. cxli.

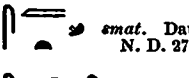

smakh-kh. Rejoice. E. S. 170.


smakh-kh. Rejoice. L. D. iii. 10. b.

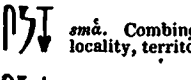
smâ. Smite. M. d. C. xxxix. 2.

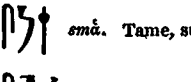

smam. Smite. E. S. 657.

smat. Common people. M. d. C. xlvi.

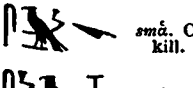

smat. Daub, prolong eyebrows. N. D. 276.

smâ. Invoke. D. O. vi. 4.


smâ. Combine, conspire. MS. D. locality, territory. Ch. M. p. 317.


smâ. Tame, subdue. M. R. lx.

smâ. Repair. G. 298.


smâ. Cut, embellish, repair, kill. Ch. Mel. 317.

smâ. Territory. L. D. ii. 138. c.

smâi. Hair. L. T. lxxv. 154. 6.

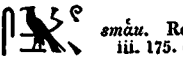
SB

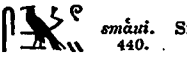
smâiu. Repair. E. S. 818.

smâm. Smite. N. D. 55.

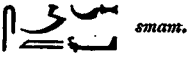
smâmi. Conspirators. L. T. lxxv. 154. 1.

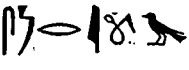
smâmu. Massacre. Ch. P. H. 232.

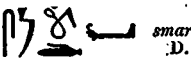

smâu. Repair, embellish. L. D. iii. 175. e.


smâui. Smite, embellish. G. 440.

smam. Smite, accuse. D. 388.

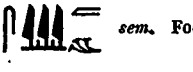

smam. Smite. M. C. lxxxi.


smar. Bind, slaughter. L. T. xlvi. 125. 4.

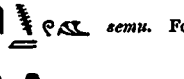

smart. Bind, twist. L. D. ii. 108. a.

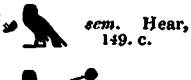
smau. Total. P. Br. 207.

semu. Fodder. E. R. 990; P. S. 127; L.T. 125. 10.

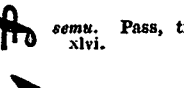

sem. Fodder. Ch. P. H. 232.

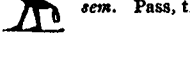
sim. Fodder. S. P. lxxv. 3.


semu. Fodder. M. R. xlv.


sem. Hear, listen. L. D. ii. 149. c.

sem. Hear, listen. E. S. 573.


semu. Pass, traverse. M. d. C. xlvi.


sem. Pass, traverse. E. R. 9900.

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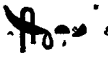
sem. Traverse. M. d. C. xxxiv. emblem. Ch. P. H. pl. I. no. 178. image. L. D. vi. 114.

sem. Pass, traverse. L. T. lxxviii. 147. a. 1.


sem t. Deaf, listen. S. P. xci. 10.

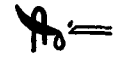
sem. ti. Listen. D. 384.

semu. Traverse, conduct a festival. E. R. 9900.

semu. Traverse, conduct a festival. E. S. 10.

semu. Traverse, conduct a festival. T. L.

semu. Figures, amulets. Ch. P. H. 231.


sem. Traverse, conduct a festival. E. S. 10; L. T. 127. 5.

smen. Place, dispense. D. 386. goose. M. C. xii. 4.

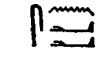
smen. Goose. L. D. iii. 25.

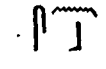
smen. Place, prepare. D. 387.

smen. Prepare. M. C. xli. 1. 3.

smeru. Bind, collect taxes. Goodwin, R. A. 1861, 125; S. P. cx. 5.

sen. They, their. G. 337; E. R. 9790.


snâl. Polish. M. C. xli. 2.


snab. Sound, heal, forgive. M. R. i. iii. 79.

snab. Fault, stain. L. D. iv. 46. 18, 19.

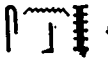
snab. Retreat, flee. L. T. xviii. 39. 1.

SE

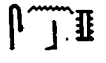
snab. Kind of flower, sinapi. P. S. 825. n. vii. l. 9.

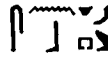
snab. Legs. L. D. iv. 67. b.

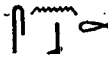
snab. Retreat. E. I. 10. 4.

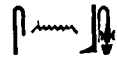

snab. Wall. L. T. lxi. 145. 2.

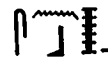
snab. Heal. E. S. 398.

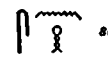

snab. Wall. L. D. iii. 264, c.


snab. Configuration. L. T. xxvi. 71. 3.


snab. Case. L. T. xxvi. 71. 2.


snab. Fire, spark. L. T. xxxv. 98. 5.


snabt. Wall. L. T. lxv.


senh. Bind, tie, enlist. D. 390.

snhap. Take. Ch. P. H. 79.

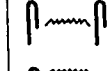
snahp. Conjunction of light. E. S. 826.

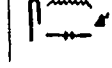
snabi. Sound. M. d. C. lvi.

senk. Suck. L. D. iii. 173.

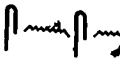
sennu. Cakes. G. 487.

snem. Take food. E. I. 105; E. S. 567.


sens. Breathe. L. T. lxxii. 149. 37.


sens. Breathe. L. T. lii. 130. 2, 3.

SE


sensen. Question. E. R. 9900 = L. T. 64. 3.

sent. Terror. D. O. iii. 9.

sent. Terror. Ch. P. H. 232.

sent. Terror. L. D. ii. 72.

senten. Delightful. E. S. 33. cov.

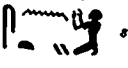
snatem. Pleasure, pleasant. L. D. ii. 76. d.

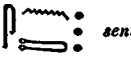
sent. Found. L. D. ii. 76. f.

sent. Terror. Sl. A. G. 42. 70, 71.

sentat.h. Measure, tie. E. R. 9900 = L. T. 110.

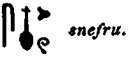
sent. Terrify. L. T. lxxix. 149. 33. terror. L. T. xxviii. 72. 3.


senti. Discourse, worship. E. S. 10.

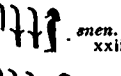

sent. Incense. T. B. M.

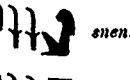
snekhen. Nourish, suckle. G. 374.

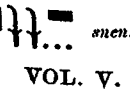
snekhekh. Increase. L. T. xxix. 78. 14.


snefru. Render good. M. d. C. xxvi.

snen. Image. L. D. iv. 7. a.; M. d. C. xlvi.


snen. Image. E. I. 54; M. d. C. xxiii.


snen. Statue. Gr. x. 8.


snen. Statue. B. G. xiii.

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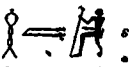
snen. Image. M. R. lx.

snatem. Be at rest, repose. R. A. F. 1855, 961.

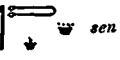

snatem. Repose. Gr. i. 8.

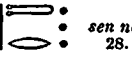
snatem. Repose. M. C. clvi.

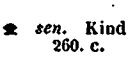
snatem. Pleasant. L. D. ii. 74. a.

snatem. Sweet, agreeable. Ch. P. H. 232.

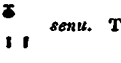
snatem. Repose. L. D. iv. 36. c.


sen neter. Incense. L. D. ii. 3.


sen neter. Incense. L. D. ii. 28.


sen. Kind of food, cake. L. D. iii. 260. c.

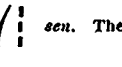
snemm. Find (?). Br. M. ii. lxxiv. 1.

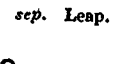

senu. They, their. D. 388.

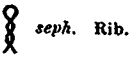
senub. Sound. M. d. C. xli.

snunu. Image. N. D. 239.

ssenu. Image, type. L. B. A. 1856, 1; L. D. iv. 20. a, 28, 29.


sen. They, their. G. 337.


sep. Leap. E. S. 3.


seph. Rib. L. D. iii. 14.

seph. Rib. E. R. 6690; L. D. iii. 48. b.

SE

seph t. Rib. L. D. iv. 67.

sepa. Country, district. E. R. 6655. a.

sper. Side. G. 81.

sper. Side. D. 380.

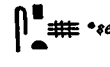
sper. Side, approach. MS. D.

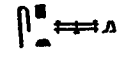
sper. Approach the side. E. R. xxxi.

sept. Supply. L. D. ii. 138. a. 128.

sept. Care. L. D. iii. 41; B. 202. sharpen. E. S. 10; E. I. 32. spread. L. D. iii. 194.

sept. Rib. L. D. ii. 28.


sept. Country. L. M. ii. xi. 45.


sept. Pace. L. T. lxxii. 149. 28.

sept. Lighten. L. D. ii. 106. a.

sept. Create, prepare. L. D. iv. 76. c.

sept. Pole, wand (?). L. T. lxii. 145. 24.

sept. Choice. B. G. 201.

septr. Ribs. L. D. ii. 58.

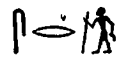
spu. Creator, preparer. E. I. 105.

spa. Transfer. M. C. lxvii. 1.

spâu. Make to fly. E. I. 10. 18.

SE

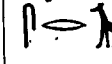
ser. Drink, anoint. M. d. C. xxiv; E. S. 32.


ser. Chief. L. D. iv. 87. e; L. T. lxvi. 146. 38.

sru. Dispose at pleasure. Ch. P. H. 76. 231.

ser. Arrange, distribute. M. R. xxx.

sru. Arrange. Ch. P. H. 231.

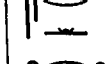

ser. Arrange, distribute. M. R. iii. pl. 1.

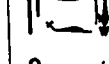
ser. Goat, sheep. L. D. iii. 113. b.

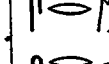
ser. Place, arrange. M. d. C. xxxvi.

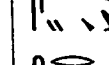
ser. Goose. L. D. ii. 28. 44. b.

ser. Goose. L. D. ii. 25.


ser. Arrange, distribute. M. R. xxx.; L. D. iii. 194.


serb. Flame, burn. L. T. lxxviii. 152. 8; S. P. li. 2.


seri. Chiefs. L. T. lxx. 146. 38.

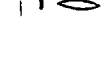

sri. Curse, insult (?). P. Br. 217; L. T. 125. 27.

serk. Rub, smooth. L. D. iii. 271. d.

serka. Supply breath. E. S. 285.

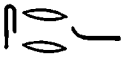
serka. Supply, breathe. E. I. 77. 3.

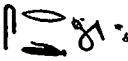
serkaui. Obliterate. L. T. lxxviii. 164. 5.


serr. Arrange, distribute. M. d. C. xxxvi.

SE

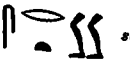
serr. Arrange, distribute. M. d. C. xxxvi.


serr. Dispose. L. D. iv. 87. e.


srut. Grow, germinate. Ch. P. H. 231.

srat. Sculpture. M. C. xlvi. 9.

ssrt. Arrange, distribute. L. T. liii. 130. 15; xxix. 178. 13.


ser.t. Anklet. V. vii.

sru(t). Fabricate, make. L. D. ii. 124. a. 18.

srut. Dig, plant. E. R. 9900.

srut. Plant, renew. E. H. xxiii.

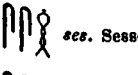
srut. Plant, renew. MS. D.

srutu. Sculpture. E. R. 6668.

srutu. Engrave. E. S. 67. 10.

serkh. Palace. N. D. 410.

srut. Carve. E. S. 655; L. T. ii. 6. 3.


ses. Sesso wood, acacia. L. A. xii. 22.

ses. Breathe. E. S. 289.

sesunnu. Torment, agitate. L.T.xviii. 40. 2.

sesunnu. Torment, agitate, distract. R. R. A. 184.

s-sft. Melt, cause to liquefy. M. R. cxxxix. 34.

SÅ

ses-mut. Mare. G. 229.

ses-mut. Mare. G. 229.

ssen. Breathe. E. R. 9900; L. T. xxii. 53.

ssen. Breathe. E. I. 18.

s-snab. Giving health. L. D. iii. 97.

ssni. Breathe, sigh. E. S. 32. 65.

ssnu. Images. L. T. lxxviii. 164. 6.

ssennu. Fight, torment. L. D. v. 6.

ssent. Breathe. E. R. 2308; P. Br. 217; L. T. i. 1.

ssna. Breathe. M. cccxxxi.

s-spu. Prepare. R. J. A. 236.

sesr. Breathe. A. S. 56. a.

ssahe. Journey. Ch. P. H. 233.

s-sen. Breathe. E. I. 108. 5.

ses.t. Mare. B. G. 54.

ssu. Division of time, hour. Ch. P. H. 233.

ssâu. Guard. E. S. 10. r. s.

ssât. Fail, transgress. R. M. 32.

sâât. Grief. L. D. vi. 108. 70.

SS

ssâh. Perambulate, go along. R. M. 34.

ssâ. Satiate. L. D. vi. 114; Ch. Nom. d. Th. p. 10.

sshâi. Go along. E. R. 9900; L. T. xiv. 22. 3.

sai. Know. S. P. lvii. 8.

ssâr. t. Arrange. N. D. 492.

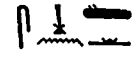
ssârt. Arrange, prepare. L. D. iii. 223. 8.

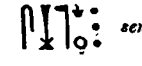
ssât. Transgress. R. M. 32.

ssâp. Prepare. L. D. ii. 206.

ssat. Wall. B. G. 690; L. D. iv. 44. 5.

ssât. Lead. L. D. iii. 101.

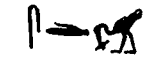

ssen. Pass, begin. L.D. ii. 125. c. 171, 172.


senneter. Incense. MS. D.

ssent. Kind of stone image. L. D. ii. 134. a.

sur. Arrange, distribute. M. R. xxx.

set. Tail. L. E. 110. n. 1.


set. Terrify. R. R. A. 1861.

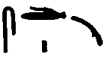
set. Draw. M. R. cxxxvi.

set. Destroy. Br. G. Z. A. 1863, p. 24.

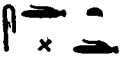
set. Clothe. L. T. lxi. 145. 6. 8.

ST

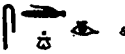
set. Celebrate, celebration, thirty years' festival. Anni. 1847, A. 3.


set. Tail. Ch. P. H. 233.

set. Conduct. M. cccxvii.


stuf. Lead. S. P. lxxxiii. 1; xciv. 4.

steb. Difficulty, deficiency. P. S. 828; L. T. 110.

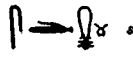

st-ka. Escape notice of. E. S. 32. ins.

st-kai. Escape notice, lie hid. Ch. P. H. 234.

set kâ. Escape notice of. L. T. xxiv. 64. 27.

setem. Hear, listen. E. I. 78. 1. 10.

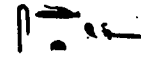
stem. Stibium. G. 80.


set ṣma. Kind of cloth. MS. D.

stem. Stibium. G. 90.

settmâ. Make adhere. R. R. A. 1862.

sett. Tow. R. A. F. B. A. 1856, 25.


sta. Entwine. M. R. lxxxi.

set t. Below, tail. S. P. xiii. 3.

stu(kh). Embalm, pickle. E. S. 378; E. I. 48. a.

stu. Prepare, embalm. E. R. 9737.

stekh. Crawl. L. D. ii. 149. f.

SE

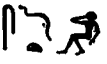
set. Inferior. L. D. ii. 150. g.

stef. Sacrifice. C. Be. Te.

seth. Bird, Cursorius Isabellinus. M. C. ix. 1.

stem. Stibium. M. R. xxvi.

stem. Stibium. M. R. xxvi.


set.t. Child. L. D. ii. 123. d. 151.

set t. Flame, E. I, 89. 2.

set t. Boy, E. S. 10.

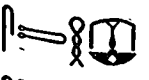
set nu. Figure, image. L. D. ii. 87. a.

set. Back of a chair. L. D, iii. 234. o.
when. L. D. iii. 52. 55.

set. Conduct, lead. E. S. 10. h.

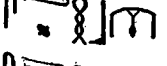
set. Aroma. L. D. ii. 35.

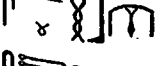
set. Drag. L. D. ii. 5.

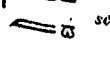

set heb. Aroma. S. 24.

set heb. Aroma. E. S. 216.

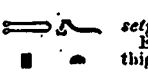
set heb. Aroma. E. S. 6122. 6655.


set heb. Aroma. MS. D.

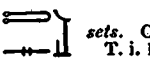

setheb. Aroma. L. D. ii. 42. c.

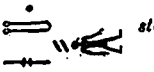

sethek. Stibium. L. D. ii. 44. b.

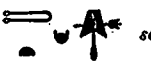
ST

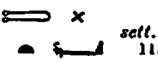

setp. Select, approve, try. E. S. 157; L. D. ii. 138. a.
thigh. E. S. 157.

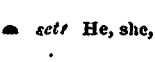
setp. Try. L. D. ii. 115. h.

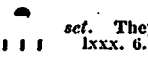

sets. Conduct, drag along. L. T. i. 1.

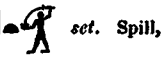

stesi. Drag, draw along, resupine. B. S. A. xxxv. 137.

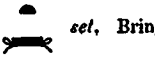

set.t. Impregnate. M. C. xix. 3.

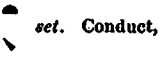

sett. Tremble. S. P. lxxviii. 11.

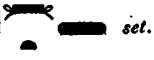

sett He, she, it, their. MS. D.

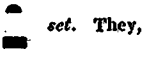

set. They, their, them. S. P. lxxx. 6. 8.

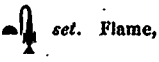

set. Spill, pour forth. M. R. lx.

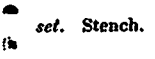

set, Bring, pour. E. I. 13. 4.

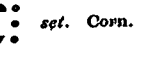

set. Conduct, lead. L. D. iii. 126. b.

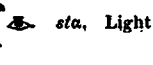

set. Cake. L. D. ii. 19.

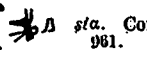

set. They, hers. E. S. 32.


set. Flame, shine. E. S. 10. l. s.


set. Stench. E. S. 32.

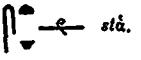

set. Corn. L. D. ii. 147. a.


sta. Light a candle. E. S.


sta. Conduct. R. A. F. 1855, 961.

stà. Conduct, tow. E. R. 6678.

ST


stâ. Conduct, tow. G. 373.

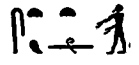
stâ. Tremble. L. D. iii. 195. a. 8.

staui. Light a candle. S. P. cxliv. 8.

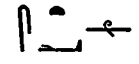
stâ.t. Flame. E. R. 9900.

staibu. Stop the ears. S. P. cliii. 3. light. D. O. iv. 8.

stâtt. Noose, cord. L. T. viii. 17. 26.


sta. Prisoner, convey. N. D. 497.

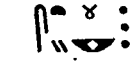
stâu. Lead, advance, introduce. Ch. P. H. 134.


stâ. Reel thread. D. 391; L. D. ii. 126.

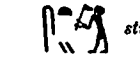
sc(t)b. Wall. L. D. iv. 44. 18.

setf (sef). Sacrifice. E. S. 32.

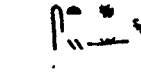
stha. Scorn. C. T. L. c. 67.


sti. Scent. L. T. lxi. 145. 7.

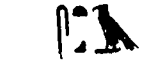
stefu. Refine, melt. R. R. A. 1861.


sti. Offend. D. O. xvi. 5.

sti. Smell, stink. E. S. 301.


sti. Scent, smell. E. S. 179.

stekn. Lead, accompany. Sarc. L.


steka. Weave. M. C. xli. 3.

ST

setka. Make not to see, hide. M. d. C. lii. 2.

stem. Hear. L. T. xvii. 32. 9.

setume. Vegetables. S. P. iv. 2, 3; xcv. 4.

stem. Stibium. E. S. 157*.

st nemm. Turn back. L. T. lxxiv. 151. c.

sten stenm. Turn back. S. P. lv. 8.

setp. Select, approve. M. C. lxxxiv. 1.

setp.t. Thigh. L. D. ii. 92.

set. Draw, conduct. E. S. 10.

sett. Ray. E. I. n. s. 27.

sett. Flame. E. S. 10. r. s.

sett. Passage, conduct. E. I. 30.

stu. Ray. E. S. 32. 11.

stuhâ. Repel. Ch. P. H. 123. 234.

stu. Make to prosper. L. T. xlii. 110. 13.

s(t)u. Corn. L. A. xii. 14.

stuut. Lead. L. D. iii. 68.

stu. Embalm, prepare. E. S. 379.

stu. Embalm, prepare. E. R. 9737.

ST

stut. Tremble. G. 391.

stut. Terrify. R. R. A. 1861.

sta. Chimera. M. C. xxiii. 2.

sta-åkhma. Bat. M. C. xiv. 6.

sta. Form, type. L. D. iv. 36. b.

stå. Dye. M. C. lxviii. 1.

stem. Hear. L. D. ii. 43. d.

ster. Lie together. D. O. iii. 6. lay out. B. M. 150.

ster. Lie on the back, supine. B. S. A. xxv. iv. 136.

steri. Laid out, killed. L. D. iii. 65. a.

ster. Couch. S. P. lxxix. 1.

steri t. Laid out. E. S. 5.

su. He, him, it. G. 66.

su. One sixteenth of a measure of land. L. A. B. 1853, 76; L. D. iv. 43. 4.

su. Corn. D. 385.

sui. Behind. M. d. C. xxiii.

suh. Egg. D. 385.

suh. Egg. Ch. P. H. 230.

suh. Egg. D. 385.

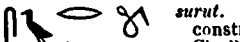
SU

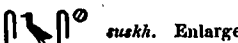
suhå. Scorn, pride. S. P. lxi. 8.

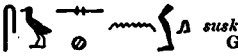
suhå. Scorn, pride; enchant, bewitch. Ch. 15; L. D. iii. 195. 5.

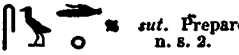
suma. Smite. E. S 713.

suhan. Ruin, rage. R. R. A. 1861.

 *surut.* Cut, engrave, construct. E. R. 6668; Ch. P. H. 230.

 *suskh.* Enlarge. D. 385.

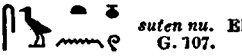
 *suskhen.* Stretch out. G. i. 2.

 *sut.* Prepare, embalm. E. I. n. s. 2.

suti. Injure. P. S. 118; L. T. 125. 6.

sut. Shoulder. L. D. ii. 10.

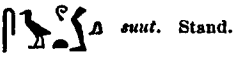
sutennu. Elongate, stretch. L. T. lxxix. 165. 12.

 *suten nu.* Elongate, stretch. G. 107.

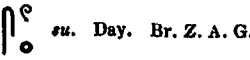
suta. Please. S. P. lxxiv. 12.

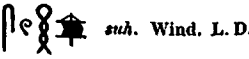
sutut. Go out, visit. S. P. lxxvii. 10.

suut. Stand. R. M. 162.

 *suut.* Stand. L. M. lxxv. 84.

sush. Adore. E. S. 32. cover.

 *su.* Day. Br. Z. A. G. 1863, 47.

 *suh.* Wind. L. D. iv. 64. c. 14. a.

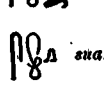
SU

suma. Feed. E. S. 22.

sututi. Standing. E. S. 278.

sukh. Write. E. R. 6659.

sua. Adore. E. S. 32. cov. ins.

 *sua.* Go a distance. E. I. 32, 8.

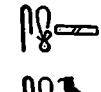
sua. Pray, invoke. Br. Z. A. S. 1863, 30.

sua. Pass, go along. L. T. lii. 130. 14.

suar. Sack, saddle, housing. S. P. xcviii. 1.

suaut. Pass, go along. E. S. 223.

suash. Adore. E. S. 32. cover.

 *suash.* Invoke. Ch. P. H. 230; M. R. xcii.

suash. Adore, invoke. G. 403.

suash. Adore. E. S. 10.

suah. Augment, comfort. P. xviii.

suak. Harm, decay, destroy.

suakh. Molest, harm. N. D. 66.

suakh. Decay, cease. E. I. 6.

suakh. Decay, destroy. MS. D.

suakh. Decay, destroy. M. R. cxi.

SE

suakh. Cease, destroy. E. R. 6655.

suakh, suakh. Cut up, destroy. M. ccix.

suakh suakh. Decay, destroy. M. ccciii.

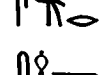
suakh. Harm. R. M. 163.

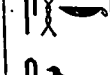
suakh. Cease, stop. R. A. F. B. A. 1856, 27.

suaku. Cease, stop. L. D. iii. 134.

susr. Maintain. M. R. cxiii. 13; Gr. xi.

suakh ru. Calumniate. E. S. 10.

 *suakh suakh.* Harm. R. M. 163.

 *sur.* To drink. P. B. M.

sur. To drink. P. B. M.

sur. To drink. Ch. P. H. 230.

sur. To drink. L. D. iv. 39. c.

sura. Drink. G. 376.

sut. Transmit. P. xvii.

sut. Transmit. E. R. 9900; L. T. xxi. 46. 3.

sutu. Transmit. E. S. 566.

sutb. Nurse, feed. L. D. iv. 63. c.

sekh. Write, paint. MS. D.

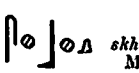
SK

skhan. Recognise. L. D. iii. 13.

sekhabbh. Adorations. E. S. 832.

sekh. Broad. L. D. ii. 73.

skhebt. Lapis, blue. H. G. 502.

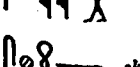

skheb-kh. Rush into, caught. M. R. cxl. 5.

skhef. Seven. M. cccxxx. 3.

skhf. Seven. L. T. lxix. 9.

skhi. Deaf. S. P. lxxxiii. 6, xl. 5.

skhi. Elevate. L. D. iv. 81. d.


skhuah. Destroy. M. d. C. lxxii.

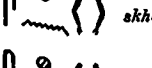
skhem. Prevail. E. S. 10.

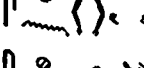
skhem. Sistrum. Ch. Nom. d. Th. p. 28.

skhem. Shrine (?), sistrum (?). Ch. ii. 241. 1.

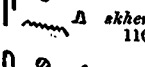
skhem. Prevail. Ch. Nom. d. Th. p. 28.

skhen. Embrace. E. S. 10. ft.


skhen. Breast. E. R. 6660.


skhennu. Contest, plead. S. P. cviii. 4.

skhen. Promenade. L. T. xl. 110. 2.

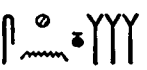

skhen. Admit. T. L. S. 2037.

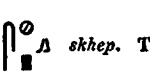
SK

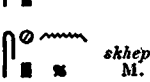
skhen. Prop. B. G. 278.

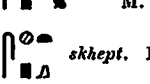
skhen. Props. M. R. cxiii. 16, 17.

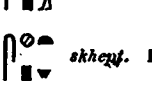
skhenen. Repose, plead, tell. Ch. P. H. 234; S. P. cviii. 4.


skhennu. Props. M. R. cxlviii. 5.


skhep. Transfer. D. 389.


skhepn. Digest. L. D. iii. 194; M. R. cxiii. 35.


skhept. Bear off. T. B. M.


skhept. Food. L. D. iii. 260. c.

skhept. Food. L. D. ii. 35. 67.

skher. Throw down, strike. G. 446.

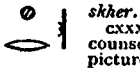
skher. Throw down. G. 389.

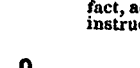
skher. Throw down. G. 196.

skher. Throw down. D. 389.

skher. Overthrow. M. d. C. xlii. 2.

skher. Plan, design. M. R. cxxxiii.
counsel. R. J. A. 217.
picture. B. Sarc. Oi. pl. 10.
fact, act. Ch. P. H. 234.
instruct. S. P. xcv. 9.


sekhs. Trouble. L. D. iii. 13.


sekh sekh. Drag. B. G. vii. 304. 332.

shet. Capsize. P. B. M. An. 35. 4.

SK

skhet. Net, take. M.C. iv.

skhet. Wound, blow; deprive. S. P. lxxviii. 7, cxi. 6.

skhet. Sacrifice. L. D. iii. 219. 22.

skhet, s. f. Field. E. S. 10; B. G. 157.

skhet. Gate. L. D. iv. 88. b.

skhet. Squeeze, make bread. M. C. lxvi.

skhet. Kind of cake. L. A. ix.

skhet. Hinder, shut up, net. G. 444; D. 389.

skhu. A mace. M. C. lxvi. 4.

skhu. Prepare. L. D. iv. 22. h.

skhekh t. Protect. E. R. 6655.

skh-kha. Write (?). E. S. 562. 3.

skha. Write, scribe. D. 386.

skhâ. Write, scribe. D. 386. an order. L. D. vi. 108. 21.

skha. Letter, scribe. D. 386.

skha. Depict, order. S. P. clvii. 6.

skha. Order. L. D. iii. 194. execute. D. O. viii. 2. depict. Ch. M. 317.

skhâu. Write, scribe. D. 386.

skh khâ. Order, execute, follow. L. D. ii. 75.

SK

skhai. Prepare. T. L.

skhet. Fowler, weaver, artisan. Cl. 248.

skhâ. Make. M. C. ci. 4.

skhâ. Make. M. C. li. 4.

skhâ. Make. M. C. li.

skhâ t. Hare. M. C. xx. 2.

skhâ hut. Leavened bread. L. D. ii. 44. e.

skhâ kr. Embellish, decorate. N. D. 597.

skhâr. Make, twist. M. C. lxvi.

(*su*) *skhât.* Corn. L. D. iii. 200. d. 115.

skhât. Deaf. S. P. lx. 2.

skha kr. Embellish. N. D. 108.

skhem. Prevail. E. S. 235.

skhem. Prevail. P. Br. 217.

skhem. Prevail. Ch. Nom. d. Th. 38.

skhem. Prevail. Ch. Nom. d. Th. 28.

skhennu. Torment, plague, treat with violence. Ch. P. H. 173. 234.

skhep. Illumine, render brilliant. Ch. P. H. 234.

skhepu. Fruit or flower. S. P. xc. 1, xcv. 12.

SK

skhat. Plantation. S. P. lxxv. 12.

skhu. Multiply. R. M. 103.

skett (st). Flame. L. T. 144. b.

skat. Tow, conduct. M. d. C. xii.

skat. Tow. E. S. 32. 171.

skatt. Tow. M. cclxxv.

skat. Tow. E. S. 10.

skatt. Tow. R. A. F. B. A. 1856, 25.

skatt. Order. P. S. 828; L. T. 149. 11.

skatt. Tow. L. T. xxxix. 1090; E. R. 9900.

s(kh)ma. Drag, accuse. D. 390. discourse. D. 390, MS. D.

s(kh)ma. Order. De Noub. p. 14.

s(kh)mau. Discourse, order, accuse. L. T. lx. 144. 7.

s(kh)mau. Discourse, account, figure, paint. L. T. lx. 144. c.

s(kh)mau. Represent, figure. P. S. 117; L. T. 149. 6. 7.

s(kh)mau. Paint. L. T. xlix. 125. 62.

s(kh)mai. Drag, compare, accuse. D. 390.

s(kh)mai. Discourse, account. D. O. iii. 8, xi. 9.

s(kh)mai. Paint. E. S. 588.

SI

s(kh)mat=sem. Hear. Br. A. Z. A. 1863, 62.

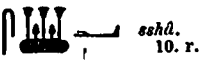
s(kh)matr. Examine, S. P. cxviii.

sesh. Papyrus, purse. L. D. ii. 100. c.

sshen. Tie, work. L. D. ii. 77.

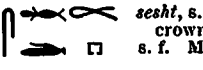
seshru. Portion of body (?). L. D. ii. 28.

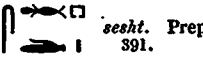
sesh.t. Grain, food. L. D. ii. 147. a.

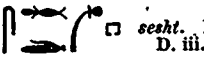

sshâ. Commence. E. S. 10. r. s.

sesht. Orbits. Gr. 1. 3.

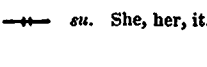
sesht. List, account. S. P. lxx. dorso, lxxix. 3.

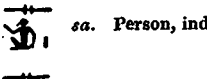

sesht, s. m. Collar, diadem, crown. D. O. xvi. 4. s. f. M. R. cxliv. 57.

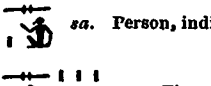

sesht. Preparing house. E. S. 391.

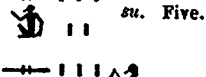

sesht. Preparing house. L. D. iii. 259.

s'esht. Diadem. P. xxi.

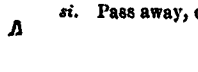

su. She, her, it. D. 320. 395.


sa. Person, individual. G. 503.


sa. Person, individual. G. 503.


su. Five. E. S. 827.

sas. Six (?). E. S. 827.


si. Pass away, corrupt, E. I. n. s. 2.

SU

su. They, them, their. E. S. 9798.

sa. Place, part. L. D. iv. 39. 6.

saati. Annihilators, wounders. L. T. xxxiii. 90. 2.

sami. Fishers (?). L. T. lxxiv. 153. 7.

sap. Count. L. T. xv. 25. 3.

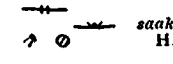
sau. Drink. L. T. lvi. 136. 13.

saakh. Adore. L. T. xviii. 39. 44, lx. 144. 3.

saakh. Influence. E. R. 9739.

saakh. Writing, intelligence, influence. M. d. C. xix.

saakh. Influence, illuminate. E. I. 59. 1. 2.


saakh. Adore, illumine. E. H. xx.

sâûh. Mummy. M. C. cxxxiv.; N. D. 474.

sâûh. Mummy. L. T. xxvii. 72. 11, liii. 39. a.

sâh. Cross strap. R. M. 92.

sâh. Mad (?). L. D. iii. 79. b.

sâh. Mummy, body, eidolon. R. M. 93.

sâhu. Mummy. E. I. 27; E. S. 380.

sâhu. Race, family, ancestry. L. D. iii. 39. a, b.

sâhu. Incorporate. L. T. xxix. 78. 16.

SB

sâhu. Mummy. E. I. 27; E. S. 380.

sâm. Eat. D. 396.

sâm. Eat. D. 396.

sâm. Eat. D. 396.

sâm. Enjoy, drink. Br. Z. A. S. 39.

sâm. Clover, fodder. T. B. 15. devour. L. T. xviii. 35. 2.

sâmâm. Eat. E. S. 10. 3.

sân. Cake. E. R. 6668.

sâtâ. Perfect. M. R. cxxxix. 21.

sannu. Bath. L. T. xxii. 58. 4.

sannut. Bath, medicament. L. T. lxxii. 145. 16.

sabu. Flute. M. C. lxxvii. 6.

saka. Kind of gryphon. M. C. xxxiii. 4.

seb. Delude. E. I. 30.

seb. Bring. E. I. 119.

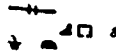
seb. Jackal. L. D. ii. 98. a.

seb. Play on the flute. D. 396.

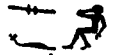
sbâ. Flute, R. M. c. li. 3; D. 320. 390.

sba. Keep, detain. E. S. 32. cover.

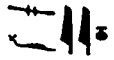
SE


sebt. Gate. L. D. iv. 41. e.

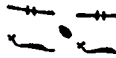
sebkh. Pylon. Br. G. v. 3.

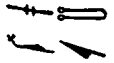

sef. Boy, baby. E. S. 32. cover.

sef. Bitumen, bread. L. D. ii. 44. d.


seft. Lees or spirit of wine. N. D. 195.

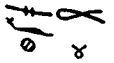
seft. Boy, baby. L. T. lxxviii. 164. 8.

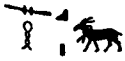

sef sef. Purge. M. C. clv.; L. D. iii. 136. 6. 9. 10.


seft. Slaughter. M. C. lxxxiii. 14.

seft. Pitch. E. R. 6655.

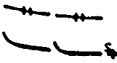
seft. Pitch. T. B. M.


sefkh. Scraps of linen. MS. D.

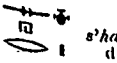

sehak. Ancestor, L. D. iii. 79. b.

shiu. Strike, congregate. MS. D.

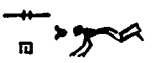
sehu. Bind. M. R. lviii.

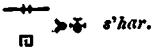

seh seh. Turn back, repel. L. D. iv. 74. d.

sehab. Injure. L. D. ii. 122.


s'har. Comfort, encourage. M. d. C. xix, xxix. 2.

SI

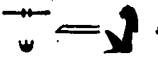

sehar. Overthrow. N. D. 129.

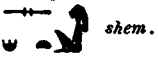

s'har. Comfort. N. D. 172.

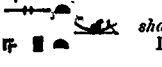
sehat. Punish. Br. Z. A. S. 1863, 34.

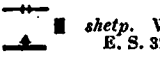
s'hem. Retrace. L. T. liii. 129. 3.

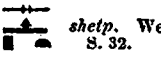
s'hem. Recede. D. 396.

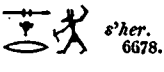

shem. Woman. G. 77.

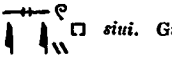

shem. Woman. G. 77.


shap. t t. Cabin. E. R. 9900; L. T. xxxviii. 104. 1.

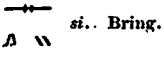

shetp. Welcome. M. d. C. ix.; E. S. 32.

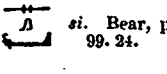

shetp. Welcome. M. d. C. ix.; E. S. 32.

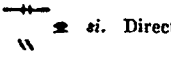

s'her. Scare, drive away. E. R. 6678.

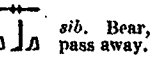

siui. Gate. L. D. iv. 87. e.

sif. Child. L. D. iv. 24.


si. Bring. L. D. iii. 73.

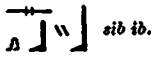

si. Bear, pass, bring. L. T. xxxvi. 99. 24.

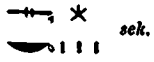

si. Direction. M. R. lxxix.


sib. Bear, bring. L. D. iii. 13. pass away. L. T. lxxv. 154. title.

SI

sibi. Pass. L. T. xlix. 125. 64.

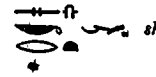

sib ib. Bring, pass. E. R. 6677.


sek. Corrupt. M. R. clxiii.

sek. Corrupt, molest. L. D. iv. 20. f. 9.

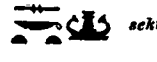
sek. Corrupt. T. L. C. 112.

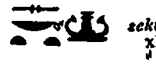
skiu. Write. L. D. iv. 45. c.


skar. Embalm, bury. Caillaud, lxii.

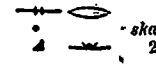
sektbeka. Evil action. L. D. ii. 138. a.

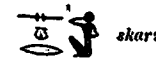
sekt. Horizon (?). L. T. lxxiv. 151. d.

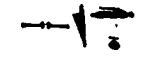

sektt. Ark, cabin. E. S. 10.

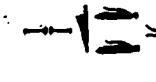

sektt. Ark, cabin. M. d. C. xliii. 2.

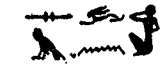
skai. Subdue. L. D. iii. 224. i.


skar. Instruct. E. R. 9900. 22. 6.


skart. Silence. E. R. 8501.


skat. Conduct. E. S. 32.


skatt. Passage. P. Bc.; L. T. i. 8.


smau. Miss, want. L. D. vi. 108. 44; Ch. P. B. 10.

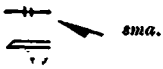
SM

sems. Deputy, heir, preferred, relationship. Br. M. ii. lxxviii. 2.

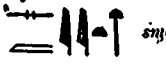
sems. Deputy, heir, preferred, relationship. L. D. iv. 77. a.

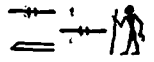
sema. Conspire. M. d. C. xlix.

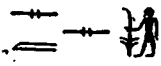
sma. Fodder. Br. G. 892.

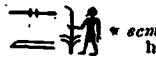

sma. Smite. M. d. C. xiv. 1.

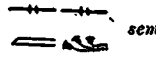
sma. Encircle. E. R. 6677.

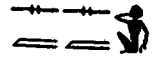

smait. Flabellum. MS. D.

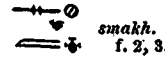

sems. Chief, distinguished, heir. L. D. iii. 173.


sems. Chief, distinguished, deputy, heir. L. D. iv. 88. a.

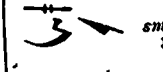

sems. Chief, distinguished, heir. L. D. iv. 79.

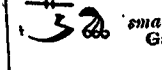

sems. Fodder. L. D. ii. 43. 21.


sem sem. Revere, discern. L. D. iii. 223. b.


smakh. Bless (?). Br. ii. lxviii. f. 2, 3.

sem. Combine. E. S. 562.


sma. Smite. L. T. lxiii. 145. 34.


sma. Lock of hair, curl. Sarc. Gaher. L.

sma. Oppress, delude. E. R. 512. a.

SM

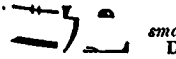
smâiu. Embellish. T. B. M.

smâm. Lock of hair, shear. L. T. xxxi. 82. 3.

smâm. Smite. D. 398.

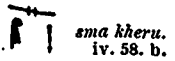
sems. Chief, distinguished, heir. P. Hood.

semsem. Touch. Ch. Nom. d. Th. p. 18; L. D. iv. 80. a.


sma.t. Consecrate. P. G. D. 43; B. M.

sma kheru. Justify. G. 247.

sma kheru. Justify. G. 278.

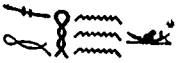

sma kheru. Justify. G. 456; L. D. iv. 58. b.

sam. Remain, dwell. E. I. 24. 2.

sam. Remain, dwell. M. R. cxl. 52.

sam am. Dwell (?). M. R. cxxxix.

smeh. Fill, anoint. N. D. 75.

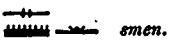

smehu. Applied to a boat. M. C. xxv.

smehu. Water, draw water. L. T. ii. 63, lxv. 145. 65.

sem. Pass between. E. S. 10. h.

smat. Turn a deaf ear. E. R. 9900 = L. T. 125. 32.

SE


smen. Prepare. E. R. 9900. 9.

smen. Prepare. G. 300.

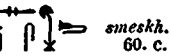
smeni. Kind of dish. R. S. B. M.

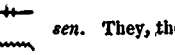
smennu. Prepare. D. 321.

smenkh. Fabricate, make. E. R. 6681.

smer. Kind of stone, smar-agd(?). B. G. xiii. e. 2.

smeru. Bind, swathe. E. S.


smeskh. Rejoice. L. D. iv. 60. c.

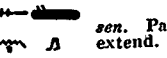

sen. They, their, them. G. 277.

sen. They, their, them. G. 277.

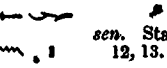
sen. Blood. D. O. xvi. 9.

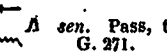
sen. Breathe. E. S. 10.

sen. Breathe. E. S. 10. r. s.

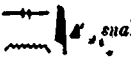

sen. Pass. L. T. 35; Br. 209. extend. L. D. iii. 238.

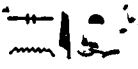
sen. Split. L. T. xxxiii. 90. 1. 3.

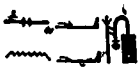

sen. Staff. L. D. iii. 280. c. 12, 13.


sen. Pass, traverse. G. 683; B. G. 271.

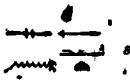
SN

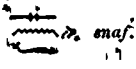

sna. Breathe. E. R. 6496.

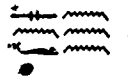

sna. t. Chess. L. T. viii. 17. title.


snâû. Paint. L. D. ii. 140. n.

snâû. Write. P. S. 828; L. T. xlviii. 125. 46.


snâû. Increase. L. D. iii. 107. d.


snaf. Blood. G. 99.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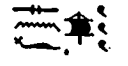
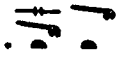
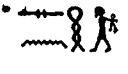
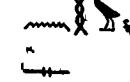
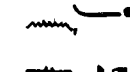

snaf. Blood. E. S. 10.

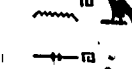

snat snat. Be deaf, listen. E. 118.

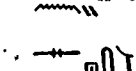

senh. Bind. D. 401.

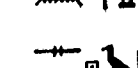

senhu. Bind. L. T. xviii. 39. 5.


senhu. Bind. L. D. iv. 87. a.

senhaâ. Bind, (?), conscribe. L. T. lxiii. 145. 34.

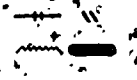

senhâ. Conscribe, exercise (?). S. P. civ. 4, lxxix. 10.

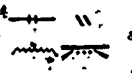

senhat. Bind, conscribe, review, levy. N. D. 487.


senhas. Arouse, excite. L. T. xlv. 122. 8.

senhu. Prison. L. T. xxviii. 75. 8.

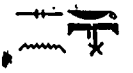
SN

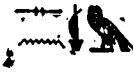

seni. Cake. E. S. 469.


senita. Homage. E. I. 8.

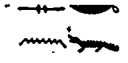
seniu. Thieve, thievish. L. T. liii. 130. 14.

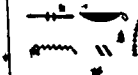
senk(st). Ray of light. M. d. C. 426; E. S. 10. p.

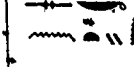

senk(st). Night rays. E. I. 12. 14.


snem. Supply. L. D. iii. 9. a.

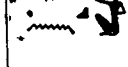
snemm. Devour. L. D. iv. 45. a.

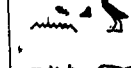

senk(st). Sunbeam. E. R. 9900 = L. T. 145. 8.

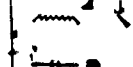

senki(sti). Ray of light. MS. D.

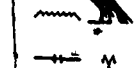

senk ti(sti). Ray of light. E. R. 6710; L. T. iv. 15. a. l.

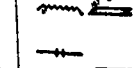
senk ti(sti). Shoot. S. P. lxxx. 6.


senka. Suck. E. I. 11. 2.


senkau. Suckle. G. 282.


senka. Suck. T. L. C. 120.

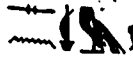

snemm. Curl, hair. L. T. xiii. 19. 10.


snemmâ. Curl, hair. L. D. iv. 52. a. 74. c.

snema. Supplicate. E. I. 1.

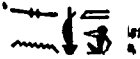
SN

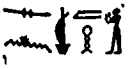
snem. Supply, feed. L. D. iii. 9. a.

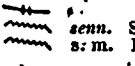

snem. Find, feed. M. clxxii.

snemhem. Cheat. L. T. xlvi. 125. 9.

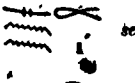
snemu. Flood, deluge. L. D. iii. 5.


snema. Take, eat. E. I. 28.

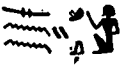

senemh. Take. E. I. 2. 6. supplicate. E. I. 1.

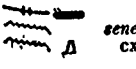

senn. Statue. E. S. 504. s. m. E. I. 112. 5. 10.

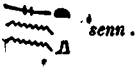
senn. Statue. Cl. 248.


senn. Bill, account. L. D. ii. 79.

senn. Found. Ch. P. H. 232.


senni. Officer of cavalry. R. A. F. 1855, 957.

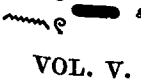

senen. Seek. S. P. cxii. 4, cxv. 3.


senn.t. Pass. L. A. xv. c.

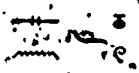
sennt. Let loose. Ch. P. H. iii. 10; S. P. lxxv. 1.

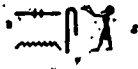
sennu. Cake. L. M. xcv. 287; E. S. 503.

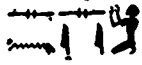
sennu. Cake. G. 419.

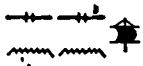

sennu. Cake. G. 107.

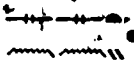
SN

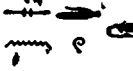

sennu. Suffer, breathe. L. T. xxiii. 63. 2.


senu. Honour. E. S. 10.

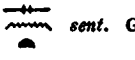

senui. Honour. E. S. 10.

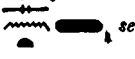

sen sen. Breathe, sigh, transmigrate. G. 295; P. S. 42.


sen sen.(ti). Cake. E. S. 106. 1.

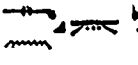

sentu. Terror. M. xxxviii. 21.

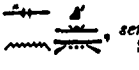
sent. Terror. P. S. 118.

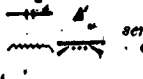

sent. Game of chess. L. D. ii. 61.

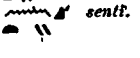

sent. Cake. E. S. 256.

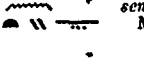
sent. Found. G. 386.

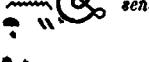

senta. Respect, homage. E. S. 148; M. &c.


senta. Respect, homage. E. S. 264.


senta. Respect, homage. M. cccviii. bis.


senti. Breathe. M. R. cxx.

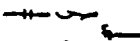

senti. Respect, compliment. M. cxx. 4.


senti. Found. D. 402.

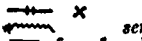
senu. Polish. M. clxxxi.

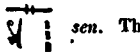
SN

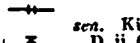
snus. Nourish. G. 373.

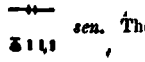

snakht. Render powerful. MS. D.

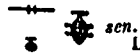
sensh. Open, unclose. E. S. 10. h.

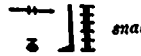

sensh. Open, unclose. P. 828; L. T. 106. 2.


sen. They, their. G. 277.


sen. Kind, or measure, of wine. L. D. ii. 67.

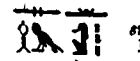

sen. They, their. G. 277.

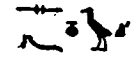

sen. Vase, or measure, of wine. L. D. ii. 5.

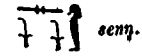

snab. Wall. L. D. iv. 46. a. 15.

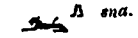
senti. Terror. L. B. A. taf. 1.

snatem. Repose, pleasant. N. D. 177.

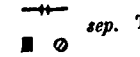

snatem. Pleasant, reposing. L. T. xxix. 78. 23.


snu. Breathe. P. S. 828; L. T. 149. 25.


senn. Statue. L. T. xxvii. 71. 14.


sna. Bend. MS. D.

senn. Statue. Br. M. M. lxxiii. 1.

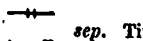

sep. Time, turn. G. 507.

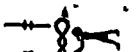
SP

sep. Feather. E. R. 6666. judge. L. D. iii. 265. 69. 3.

sep. Corrupt. Ch. Pl. 242.

sep. Corrupter. L. T. ix. 17. 54.


sep. Time, turn. G. 396.


seph. Drag. E. R. 9900. 26. l. 2.

sep. Throne. L. D. iv. 41. c.

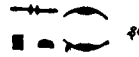
sp'hu. Drag. L. T. ix. 17. 13, lxxviii. 164. 11.

sepi. Pile, heap. S. P. lxxxix. 4. 6.

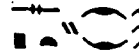
spi. Spare. Ch. 242.

sper. Wish, vow. L. D. vi. 114. 20.

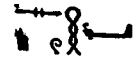
sept. Shore, lip, margin. L. D. iii. 32. 13.


sept. Lips. D. 399.

sept. Lips. D. 399.

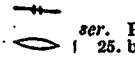

septi. Shore, bank. L. T. xliii. 113. 3.

spu. Drag (?). L. T. xxxi. 84. 3.


spuh. Drag, impede. E. R. 9900. 9.

spa. Fly. L. D. iii. 261; E. R. 9900; L. T. 17. 33.

SE


ser. Private. E. S. Sn.; L. D. iii. 25. bis, p.

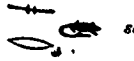
ser. Noble, eunuch. M. d. C. xxiii.

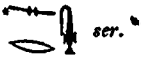
ser. Extend. L. D. iv. 46. a. 10. delay. E. S. 32.

ser. Extend, arrange. E. R. 9900.

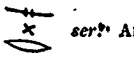
ser. Console, arrange. L. T. lx. 144. 15.

ser. Sheep, goat kind. G. 233.

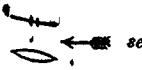

ser. Kind of duck or goose. E. R. 6666.


ser. Warmth. S. A. C. 2. 153.

ser. Goose. G. 73.


ser. Arrange. L. D. iv. 33. c.

ser. Arrow. L. T. xxii. 58, thorn, spear. G. D. 26.

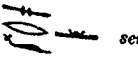

ser. Arrow. G. 76.

sera. Goose. S. P. xcvi. 10; Cl. 248.

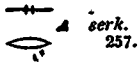
srau. Ram, sheep. E. S. 10.

srau. Private, reserved. E. S. 32.

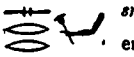
serf. Blast, hot breath. E. S. 32. cover.

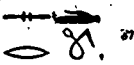

serf. Blast, hot breath. L. D. iii. 68. l. 6.

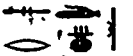
SR

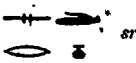

serk. Feed, supply. Ch. P. H. ii. 257.

seri.t. Screen, flabellum. G. 75. 176.

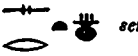

srer. Distribute, arrange. L. T. vi. 15. 49.
engrave, prick. Ch. P. H. 43. 231.

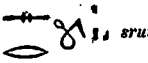

srut. Dig, plant. E. R. 8523. a.; L. T. ii. c. 6. l. 3.


srut. Dig, plant. E. S. 8523. b.; L. T. ii. 6. l. 3.
grow. L. D. iv. 44. l. 4.


srut. Dig, plant. E. S. 8522. e.; L. T. ii. 6. 3.

ser.t. Screen, fan. D. 395.


sert. Grow. L. D. iv. 44. b.

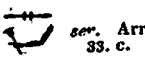

srut. Cut down. L. D. ii. 126.

serkh. Door, pylon. L. D. iv. 36. d.

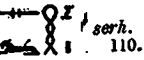
serkh. Door, shrine. L. D. iv. 87. a.

sersh. Standard name. L. D. iv. 41. c.

sersh. Pylon. L. D. iv. 44. c.


ser. Arrange, engrave. L. D. iv. 33. c.

srau. Ram. E. S. 10.


serh. Draw. E. R. 9900=L. T. 110.

srer. Distribute, engrave, inscribe. L. T. vi. 15. 48.

SE

ses. Mare. T. L. A. 70.

ses. Present (?). E. S. 275.

sesf. Melt, consume. P. S. 825. 17.

seshep. Drag. T. L. c. 1.

sesi.t. Flame. S. A. 6; E. 152.

ses, Back, shoulder. L. T. xxvi. 70. 2.

ses. Back, shoulder. L. D. iii. 266. 4.

ses mut. Mare. G. 285, 286.

sesent. Breathe. P. Br. 217; L. T. 56.

sest. She, her, it. Ch. P. H. 233.

ses.t. Mare. G. 230.

sèstu. Rope of a net. E. R. 9900; L. T. 153.

ssà. Despise. L. T. xlvii. 125. 34.

s, sà. Guard. E. S. 10.

ssàt. Omit, fail. G. 369; L. T. xlvi. 125. 5.

s.sàt. Omit, fail. MS. D.

ssat. Catch, noose. L. T. xviii. 39. 15.

SE

ssàt. Guard. L. T. liv. 133. 1.

ssàu. Floor. L. D. iii. 203. c. 1.

ssàuàu. Guard. L. T. xxxii. 86. 2.

ssatt. Catch, noose. L. T. lxi. 145. 2.

ssà. Wall, back. L. T. xxiv. 64. 24.

ssàh. Perambulate. MS. D.

ssàh. Perambulate. L. D. iii. 2.

ssat. Omit, fail. MS. D.

ssàu. Deficient, negligent. L. T. x. 17. 66.

ssak. Direct. L. T. xxiv. 64. 26.

ssrut. Dig. L. T. xxiv. 23.

ssrut. Plant. L. T. xxiv. 64. 23.

sesru. Arrows. P. Br. 207.

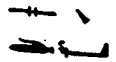
semu. Pass. E. S. 10. b.

ssua. Sing. P. S. 828; L. T. 100. 2.

sesu. Sing aloud. E. R. 9900= L. T. 100. 2.

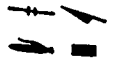
ser. Private, inscribe. E. S. 32.

SE


set. Put on a dress. L. T. xxxii. 85. 9; P. S. 828; L. T. 125. 53.

set. Illumine. N. D. 275.

set. Stibium. L. D. iii. 175. a.


set. Limestone. G. 100; L. D. iii. 72.

stau. Start, frighten. R. R. A. 1861.

steb. Wrap, preparation. L. T. 44; P. Br. 204.

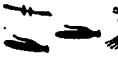
steb. Wrap, preparation. E. R. 9900; L. T. 71. 2.

steka. Hide. E. S. 32. inside.

steka. Hide. E. S. 32. inside.

stem. Paint the eyelashes. P. S. 118; L. T. 125. 60.

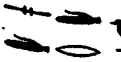
stenh. Fly. M. ccxiv.

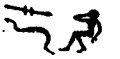

stet. Flutter, tremble. M. R. cxl. 56.

stet. Tremble (?). L. D. iv. 46. a. 12.

set t. Tail. N. D. 467.

stut. Embalm, preserve. L. T. lxxv. 154. l.


steter. Frighten. L. D. iv. 114. 20.


set. Child. L. D. iv. 63; R. J. A. 513.

SE

set. Child, race. L. D. iv. 51. b.

sett. Child, children. E. S. 10.

sett. Flame. E. S. 10. h.

set. Incense. MS. D.

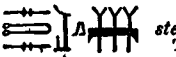
stem. Clothe. E. S. 512. a

sten. Make, reckon. MS. D.

set nu ab. Draught of pure water, L. D. ii. 35.

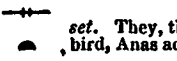
stes. Palanquin, transport. L. T. xxxix. 109. 3.

stes. Exalt, pride. L. D. iii. 130. 16.

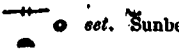

stes. Pass, transport. L. T. lxxii. 149. 8.

stet. Liquor. L. T. xxx. 79. 8.

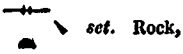
stu. Fire. P. Br. 212; L. T. 144. 6.


set. They, them, she. E. S. 370. bird, Anas acuta. M. C. xii. 8.

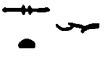
set. Female. S. P. clvi. 7.

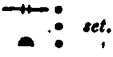

set. Sunbeam. M. St. iii. 357.

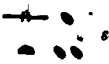
set. Rock, hill, land. M. H. xxxi. 2.

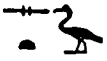

set. Rock, hill. MS. D.

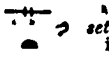
SE.

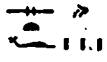

set. Pallet. L. T. xxxiv. 94. title.


set. Corn. L. D. ii. 68.

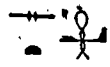

set. Corn. L. D. ii. 28.

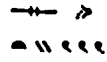

set. Goose, Anas acuta. L. D. ii. 44. b.

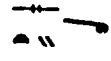

set. Goose, Anas acuta. L. D. ii. 25.


setf. Limpid, foam. D. Ø. viii. 6, xii. 10.

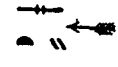
setf. Sword, put to sword. Br. M. ii. lxxviii. 3.

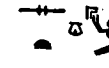

sethâ. Remove. E. I. n. s. 27.

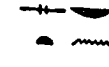

setî. Shed, pour forth. N. D. 183.

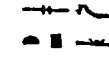

setî. Copulate. Gr. 1292.

setu. Grain. L. D. iii. 260. c.

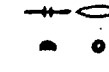

seti. Arrow. MS. D.


setka. Hide. L. D. iv. 41.

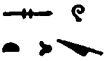

setken nut. Accompany. P. Br. 217; L. T. i. 1.

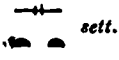

setp. Thigh. L. T. xlvi. 125. 11.

setp. Approve, side. E. R. 6668.


ster. Incense. M. cccxi.

SU

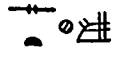

steru. Pierce. N. D. 207.


sett. Rock, land. P. S. 825.

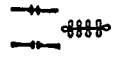
sett. Rock, land. E. S. 6949.

sett. Catch, noose. L. T. xviii. 39. 2.

s-tut. Figure, make a figure of. M. R. clxv.


setkh. Weave. L. D. ii. 126.

sten t. Lay out. E. S. 573.


stes. Tie. L. D. iv. 11.

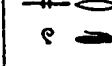
suht. Egg. L. T. lxxii. 149. 35.

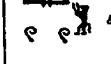
suha. Blame, argue with, bewitch. L. T. lxv. 145. 81.

suru t. Bird, bombicillo. M. C. viii. 7.

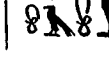
sutkh. Pickle, embalm. E. S. 289.

suta. Expel. E. S. 32. cov.


surt. Plant, dig. L. M. xvi. 71. 5.

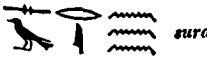

suu. Glorification. L. D. iv. 46. 621.

sutut. Stand, pace. E. R. 6666.

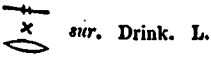

suâ ua. Beam. L. T. xxiv. 64. 17.

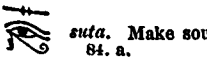
SU

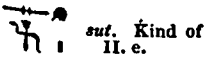
suâsh. Adore. L. T. xxix. 78. 21.


sura. Drink. G. 376.

surt. Chain. L. D. ii. 147. b.

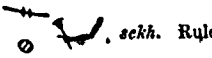

sur. Drink. L. D. iv. 39. a.


suta. Make sound, heal. L. D. iv. 84. a.


sut. Kind of bread. B. G. xiii. II. e.

sekh. Cut, wound. Birch, Gall. pl. 25. fig. 94.

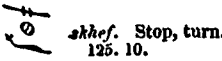
sekh. Salute. E. S. 573.


sekh. Rule, protect. MS. D.

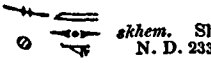
sekh. Wound. L. D. ii. 138. a.

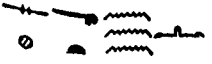
sekh. Liquid. L. D. iv. 90. d.

skheb kheb. Humiliate. L. T. xi. 17. 88.


skhef. Stop, turn. P. S. 127; L. T. 125. 10.

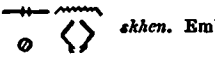
skhit. Deaf. L. D. iii. 224. 8.

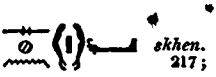

skhem. Shrine, shut place. N. D. 233.

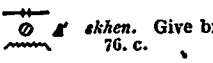

skhemt. Obtain grace, except. Br. Z. A. 1863, p. 36.

skhen. Breast. L. D. ii. 35. embrace. L. T. 59. 1.

SK


skhen. Embrace (?). E. S. 159.


skhen. Hall, place. P. Br. 217; L. T. 89. 1.


skhen. Give breath to. L. D. iv. 76. c.

skhen. Breast. L. D. ii. 28.

skheni. Sustain. Br. N. R. i. 44.

skhennu. Alight, make to alight, prop. L. T. xxiv. 28.
draw. L. T. xxiv. 64. 9.

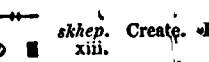
skhennu. Prop. B. G. 237.

skhennu. Prop. B. G. 237.

skhennu.t. Pschent, crown. G. 76.

skhennut. Pschent, crown. G. 360.

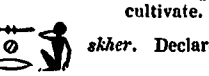
skhan. Alter. L. T. xlvii. 125. 34.

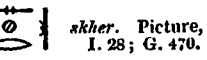

skhep. Create. L. B. A. 1856, iv. xiii.

skhep. Create. L. B. A. 1856, xiii.

skhepr. Create. E. S. 10. f.

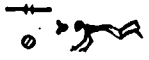
skher. Strike, wound. G. 273.
throw away. E. I. 10. 14.
cultivate. E. R. 9900. 9. 16.

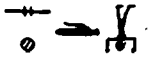

skher. Declare, plan. E. S. 10.

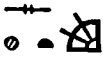

skher. Picture, plan, scheme. E. I. 28; G. 470.

SK

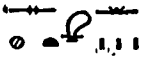
skher. Cut, overthrow. M. d. C. xlvi.


skher. Overthrow. L. D. iv. 57. b.


skhet. Capsize, overthrow. G. 369.


skhet. Net, trap. P. Br. 212; L. T. 149. 9.

skhet. Net. G. 373.


skhet. Invert. P. S. 118; L. T. 149. 31.

skhet. Adore. E. S. 32. cov. ins.

skhet. Ark. M. R. cxxvi.

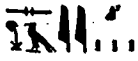
skhetu. Region, field. P. S. 828; L. T. 125. 48.

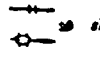
skhut. Field. L. T. xlviii. 125. 48.

skhekh. Balance, adjust. G. 206.

s(m)khau. Order, tongue. L. T. xvii. 36. 2.

skhâ. Command. R. A. F. B. A. 1856, 25.
depict, represent, order. Ch. M. 317.

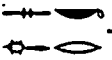

skhai. Influence. A. F. 1856, 45.

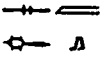

skha. Deaf. L. T. xlviii. 125. 19.

skhâ. Deaf. P. Br. 212; L. T. 125. 9.

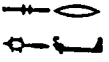
skha. Write. Ch. Inscr. d. M. d'Or. p. 17.

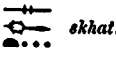
SE

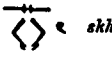

skhakr. Embellish. P. S. 828; L. T. 125. 67.

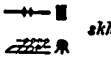

skham. Be deaf. L. T. xxxv. 155. l. 2.

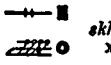
skham. Pass by. L. D. iii. 10. a.


skhar. Throw away. B. S. A. xxxv. iv. 55; L. T. xlix. 125. l. 67.

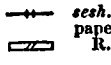

skhat. Quantity. L. D. iv. 68.

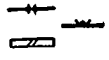

skhen. Breast. L. D. ii. 10.

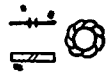

skhep. Light. Br. M. iii.

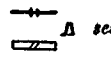

skhep. Clear up, lighten. L. T. xxix. 78. 25.

skhepru. Transformed. E. S. 32. 85.

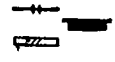

sesh. Writing. M. R. xl. 1.
paper, papyrus. M. cccxxxi.; M. R. xl.

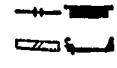

sesh. Roll, book. L. D. ii. 30.
account, bill. L. D. ii. 61.

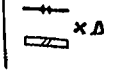

sesh. Ring, handle. L. A. xii. 51.


sesh. Pass, open. Cl. 243.

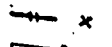
sesh. Liquid. L. D. iv. 90. d.

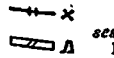

sesh. Pass, open. G. 372.

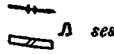

sesh. Pass, open. L. D. iii. 129.

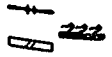

sesh. Open. M. d. C. xl. 1.

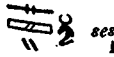
SE

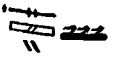

sesh. Draw bolts. E. R. 9900 =L. T. 106. 3.

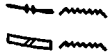

sesh. Open, unclose. L. T. lii. 128. 2.

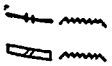

sesh. Open, unclose. Cl. ii. 243.


sêsh. Nests. Ch. P. H. 234; S. P. lxxvii. 2.


seshi. Place on paper, write. N. D. 305.

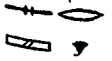

seshi. Nets, marsh. N. D. 505.


sshnin. Lotus. MS. D.


sshnin. Lily. L. D. ii. 23.

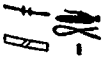
sshnin. Lotus. G. 39.

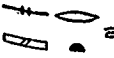
sshep. Illumine (?). P. S. 828.

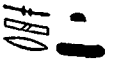

seshr. Lily. S. P. xcv. 1.

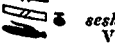
ssha sshaut. Mystery (?). E. S. 32. 11. ins. S. P. lvii. 2.

ssher. Overthrow. D. 521.

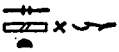

sshet. Book. P. S. 828; P. S. 127=L. T. 136. 1.

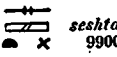

seshr. Barley bread. E. R. 9900; L. T. 106. 1.

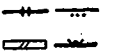

seshr. Kind of food, barley bread. L. D. iii. 200. 14.

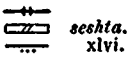

sesht. Alcohol, spirits of wine. V. 18.

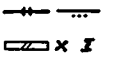
S

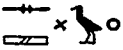

sesht. Coffin. E. R. 9900.


seshta. Shut, bolt, secrete. E. R. 9900.


seshta. Shut, secrete. E. I. 84.


seshta. Shut, confine. M. d. C. xlvi.

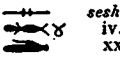

seshta. Mystery, secret. E. I. 116. 20; E. S. 32. cov. shut, place of a gate. L. T. xxxviii. 101. 4. 5. region. L. D. iv. 39. d.

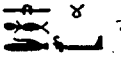

seshu. Ring of metal or cover. L. A. xii. 31.

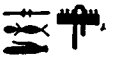
seshsh. Sistrum. N. D. 363.

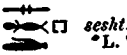
seshsh. Sistrum. N. D. 591.

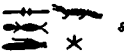
seshshua. Some substance (?). L. D. ii. 96.

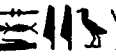

sesht. Slip, papyrus, wrap. L. T. iv. 13. 2; xx. 46. 1, 2; xxvi. 71. 2; xxix. 78. 25; lxi. 145. 8.

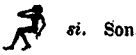

sesht. Slip, deed. L. T. xxix. 78. 26, xxxviii. 101. 6.


sesht. Slip. L. D. iii. 282. a.


sesht. Wrap, crown. E. R. 9900; L. T. 71. 2.


sesht. Combustion. M. R. lx.


sshstiu. Preparers. S. P. xcvii. 6.


si. Son. G. 48.

s . . . . Material of some kind. B. G. xiii. 2.

SK

s(k)hesb. Lapis lazuli (?). B. G. xiii. II. A. e.

snem. Jasper. B. G. xiii. A. b.

sa. Son or daughter. D. 152.

ša. Son. D. 152.

[*gai*]. Half. L. T. viii. 17. 42.

sa. One eighth of a quantity of land. L. A. B. 1855, 76; L. D. iv. 43. 4, 54. a.

sana-hamu. Locusts. S. P. cx. 2; Goodwin, R.A. 1861, p. 127.

saru. Plant, reed. S. P. xc. 1.

sa.t, Floor. L. T. xxxvi. 99. 27.

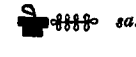
sat. Floor. L. D. iii. 234. cf. B. G. 357.

sat. Floor, stone. B. G. 357.

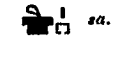
satu. Floor. T. L. c. 50.

sa. Place. L. D. iv. 49. a.

sa. Behind. D. 341.

 *sa.* Back. Br. Z. A. 1864, p. 5.

sa. Beast. L. D. iv. 63. a.

 *sa.* Wall. L. T. xxiv. 64. 21.

sȧ. Satiate. L. D. iii. 237.

sȧru. Reed. L. T. lxxi. 149. 1.

SA

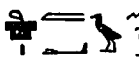
sȧu. Catch. E. I. 12. 12.

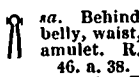
sabaru. Breakfast. S. P. xciv. 1.

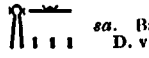
sid. Drink. L. D. iv. 77. d.

sakȧ. Sack. S. P. lix. 5.

sakȧbi. Drink. S. P. lxxix. 7.

 *samȧuna.* Name of a disease. L. M. ii. 100. 2.


sa. Behind. E. S. 320. 328.
belly, waist, centre. L. E. 115.
amulet. R. J. A. 532; L. D. iv. 47. a., 46. a. 38.
warmth. R. J. A. 513.
prepare. E. R. 8531.
virtue. R. J. A. 16.
rank, order. E. S. 112. 3.
kind of soldier. L. D. iii. 120.
protection, aid. Ch. A. F. 1856, 42.
soul. R. J. A. 531.

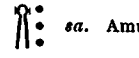
 *sa.* Back. L. T. lxxii. 163. 1; L. D. vi. 114.

sa. Prepare, aid. L. D. iv. 46. a. 24.

sa ha. Behind. Br. Z. A. 1864, p. 3.

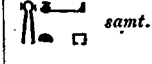
sa hȧ. Behind. Br. Z. A. 1864, p. 4.

shut. Illuminate. L. D. iv. 86. d.

 *sa.* Amulet. L. D. iv. 46. a. 37.

sen. Genuflection, guard. L. M. J. 14.

shut. Daylight, illumine. L. D. iv. 41. a.; Br. Z. A. 1864, p. 2.

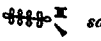
 *samt.* Burial. L. D. iv. 46. a. 39.

samta. Burial. Figure of Osiris, B. M. adoration. L. D. iv. 29. b.

SA

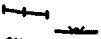
sa. Back. Br. Z. A. 1864, p. 3. warmth, virtue, efficacy. R. J. A. 516. ornament, amulet. L. D. ii. 126, 127. thong, bandage. R. J. A. 527.

sa. File of soldiers. L. D. ii. 134. a.

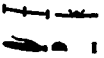

sa. Ground. L. D. iv. 27. b.

sa. Ground. N. D. 200.

sa. Behind. Br. Z. A. 1864, p. 2.

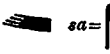

sen. Rob, pillage. M. R. xcvii. 3; L. M. ii. 100. 9.

sennui. Pillage. Goodwin, R.A. 1861, p. 14.


set. Steal. S. P. cli. 7.

set (hespu). Land, rock, nome. E. S. 551.

ka. Touch. M. d. C. xlvi.


sa= Often confounded with *kâ*, qd vide. Pap. Murray, B. M. touch, feel. M. d. C. xlvi.

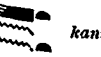
sa. Drink. L. D. iv. 69. a.

ka. Recognize, perceive. L. D. iv. 53. a.

kâ. Perceive. S. P. clii. 10.

kâ. Woof. L. T. xxx. 80. 1.

kau. Touch, perceive. L. T. lxix. 148. 5, xlix. 165. 67.

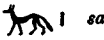

kannit. A title. E. S. 28.

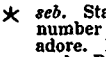
kant. Anger. S. F. B. M.

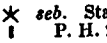
ka. t. Woof, loom. P. S. 828; L. T. xl. 110.

SE

kau. Receive, take. R. S. viii. 65.


sa. Son, order of priests, come. D. 117.


seb. Star. M. d. C. xxiii. number five. N. D. 195. adore. N. D. 12. soul. Pyramid, Louvre. god. N. D. 118.

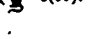

seb. Star, soul. L. D. iv. 43. 16; Ch. P. H. 230.

seb. Star, soul. L. T. lxix. 147. 7.

seb, or *tuaut*. Adore. M. d. C. xxxviii.

seb (tuau). Adore. G. 455.

seb, or *tuâut*. Adore. P. xx.


s(eb). Priest. P. xxi.

seb (tuau). Adore. D. 12.

sebâ. Adore. E. S. 730.

sebâ. Protect. E. S. 32. cover.

tuâut. Morning, time. L. D. iii. 132. 12.

tuâi. Morning, morrow. Ch. P. H. 24.

seba. t, or *tuâut*. Gate, gateway. E. R. 8476.

sebâu (tuâu). Adore. E. S. 826.

sebau (tuau). Adore. E. S. 446.

sebâu (tuâu). Adore. G. 430.

sebâu (tuâu). Morning, morrow. Ch. P. H. 235.

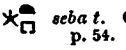
SE

sebâu. Gate. L. T. xxxii. 86. 5.

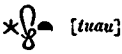
sebâu, or *tuâuu.* Honour, adore. Ch. P. H. 235.

sebâu . t. Gate. G. 423.

seb, or *tuaut.* Morning. S. P. cxii. 5.

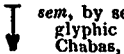
 *seba t.* Gate. G. 256; Br. Z. A. 1863, p. 54.

[*tuau*]. Adore? L. B. A. 1856, ii.

 [*tuau*]. Adoration. De Noub. p. 12.

sek. Cut, destroy. N. D. 47.

sem. Hear. S. P. cvi. 2.

 *sem*, by some read *tem*; but the hieroglyphic equivalents give *sem*. Total. Chabas, Mel. p. 318. combine, join. L. D. iv. 48. a.

sem. Chief, deputy. L. D. iv. 46. f.

sem. Conspirator. L. D. iv. 77. d.

semi. Fodder. L. D. iv. 77. d. 7.

sem. Plume. L. D. iii. 53.

senta. Burial. E. R. 9901.

sâmi, Flock. L. T. xxiv. 64. 23.

sâm. Combine, unite, circle. L. T. liv. 133. 4.

sâmu ta. Burial. Ch. P. H. 232.

sâm . t. Couch. L. T. xxxvi. 99. 19.

SA

sâm. Join, unite to. L. T. xxxvii. 101, 6.

sâma. Repast. L. T. xxv. 68. 6.

sâmi. Combine, conspire. L. T. xii. 18. 24, cf. Seyffarth, ix. 4. l.

sâm ti. Combined. L. T. xxii. 53.

sam. Combine. M. cxx. 4.

sami. Conspiring. L. T. xiii. 19. 5.

sami. Total darkness. L. T. xiv. 21. 1, xxx. 80. 1.

samm. Seat of a boat. L. T. xxxvi. 89.

sam . t. Establish. E. R. 9900=L. T. 17. 70.

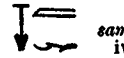
sam . t. Place of couch. L. T. x. 17. 83.

sam ta. Burial, bed, mummy. L. T. xxxvii. 101. 5.

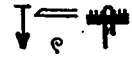
samta. Burial. L. T. lxxvi. 157. 3.

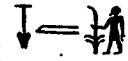
sam. Lock of hair, wool. M. R. clxv.

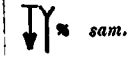
sam. Ray, sunshine. E. R. 8462.

 *sam.* Couch. R. J. A. 518; L. D. iv. 46. 35.

sam. Hedge, tree, branch. L. T. lxxiv. 152. 8.

 *samu.* Part of a dress. E. S. 588.

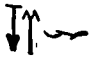
 *samsu.* King's deputy. L. D. iv. 58. b.

 *sam.* Conspirators. L. D. iv. 74. b.

SA

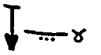
samsu. King's deputy, chief. L. D. iv. 12. a.

sam sam. Horse. Clarac. pl. 242. no. 369.

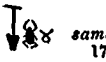

sam. Couch. L. D. iv. 46. a. 36.

samtu. Combine. E. R. 9900. 6.

samta. Kind of bread. B. A.. xxxv. iv. 110.

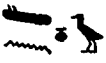

samta. Burial. E. S. 391.

samta. Bury, burial. L. D. iii. 130. a.

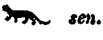

samta. Burial, bury. L. D. iv. 46. a. 17.

sennu. Cakes, food. N. D. 543.

sen. Open, pass. L. T. xlix. 125. 57.


sennu. Pass, open. L. T. ix. 17. 62.

sent. Terror. D. 160; L. L. B. 74. a. b. 75. give. E. I. 4.

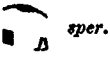

sen. Turn back. E. I. n. s. 27.

su. Son. D. 171.

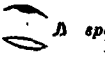
seb. Derider, profane. L. D. iv. 71. a.

sen. Second. E. S. 32.

sent. Terror. Ch. P. H. viii. 3.

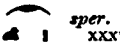

sper. Approach. E. I. 4. 18.

sper. Vow, wish. Ch. E. E. 17.

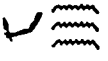

sper. Approach, bring a letter. D. 13.

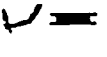
SE

sper. t. Implore, supplicate, humble prayer, vow. Ch. P. H. 223; S. P. lxxvi. 5.

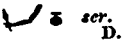

sper. Lip, bank of river. S. P. xxxvii. 8.

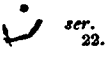
ser. Brush, reserve, private, effect, oblique, involved, sacred. L. T. xxiv. 64.18.

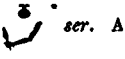

ser. Lake. L. D. iv. 78. b. 18.

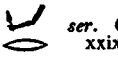

ser. Lake. L. D. iv. 78. b. 15.

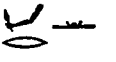
ser. A liquid, cream or butter. E. R. 9077.


ser. A liquid, cream or butter. L. D. ii. 69.


ser. Distribute, choose. L. D. iv. 22.

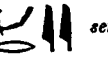

ser. Arrange. V. 18.

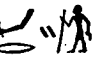

ser. Oblique, private, sacred. L. T. xxix. 78. 27; E. S. 32.

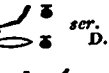

ser. Oblique, enclose, involve, sacred. L. D. iii. 38.

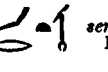
ser. A liquid, cream or butter. E. S. 8538.

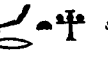
ser. Rock. E. S. 223.

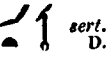

seri. Holy place. Ch. P. H. 231.


seri. Chief. L. T. li. 127. 3.

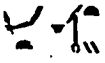

ser. A liquid, cream or butter. L. D. ii. 25.


ser. t. A liquid, cream or butter. L. D. ii. 35.

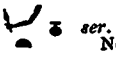

ser. t. Table, sideboard. L. D. iii. 260.

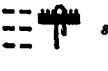

sert. A liquid, cream or butter. L. D. ii. 58.

SE

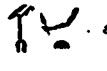
 *ser ti.* A liquid, cream or butter. L. D. ii. 58.

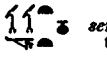
serti. A liquid, cream or butter. L. D. ii. 58.

 *ser.* A liquid, cream or butter. Ch. Nom. d. Th. 14.

 *ses.* Clothes. P. S. 828; L. T. 110.

ser (*tser*). A liquid, cream or butter. Ch. Nom. d. Th. 13.

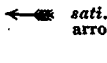
 *ser* (*tser*). A liquid, cream or butter. Ch. Nom. d. Th. 11.

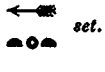
 *ser* (*tser*). A liquid, cream or butter. Ch. Nom. d. Th. 10.

ser. Chief, head. L. D. iv. 79. d.

set. Noisome. L. D. iv. 74. b.

set. Stone. L. D. iv. 78. b. 13.

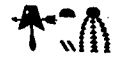
 *sati.* Draw. D. 341. arrow. G. 53.

 *set.* Sunbeam. M. St. iv. 99. 1. a.

sati. Shoot. S. P. lvii. 2.

sat. Shoot. N. D. 119.

sat. Draw, grease. L. D. ii. 64. bis; E. S. 551.

 *sati.* Sunbeam. G. 279.

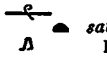
sati. Shoot. L. T. xiv. 24. 4.

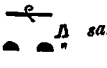
sati. Generation. L. T. xxx. 79. 1. phallus. Ch. P. H. 234.

satt. Connection, beam. L. T. lxvi. 146. f. 16.

SA

satuu. Sunbeam. E. S. 268.

 *sat.* Lead, bring down. R. St. E. p. 75.

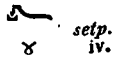
 *satt.* Lead. L. T. xxxiii. 89. 4.

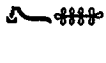
satu. Cord. E. R. 9900=L. T. 17. 26.

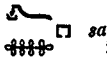
setp. Choose, select. G. 356; D. 382.

setp. Thigh. L. T. xlii. 110. 15.

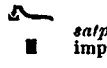
satp. Cut off, select. L. T. xiii. 19. 14.

 *setp.* Adorn, tie, choice cloth. L. D. iv. 46. g. 38.

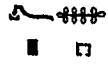
 *satp.* Side, thigh. L. D. iii. 74.

 *satp.* Palace, court, king. L. D. iii. 39.

satp. Approved. E. S. 32. cover.

 *satp.* Choose, select. M. R. lix. impart. E. S. 631.

satp. Choose, select. P. M. xvii. 4.

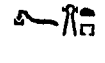
 *satp.* Palace, court, king. L. D. iii. 56.

satp. Thigh. P. S. 828; L. T. 110.

satp. Consume. M. R. xxxvii.

satpu. Instrument. P. S. 828.

satpua. Bull, thigh. L. D. iv. 77. d.

 *satp.* Palace, court, king. L. D. iii. 74. c.; iv. 47. b., 41. c.

SA

satp. Choice. B. G. xxiv. 11.

su. King, royal. D. 220.
he, him, it. MS. D.

su. King. G. 170.

su. King. D. 220.

su. Royal linen. L. D. iv. 46. a. 38.

sud. Priestess, singer. T. B. 15.

sud. Sing loud. L. T. xxxviii. 100. 2.

sud. Cry aloud. E. R. 8930 =L. T. 100. 1.

sud. South. D. O. iii. 8.

sud. South. E. S. 221.

sud ti. Priestess, singer. T. B. 15.

sud. Applied to colour. L. T. xxviii. 77. 2.

sud. Sing. S. P. cxlv. 1.

sudt. Lads. L. D. ii. 6.

suhept. Welcome, salute. P. xxxii.

sucn. Abode of South. Ch. P. H. 230.

sunsh. Nurse. D. 225.

sur. South. MS. D.

sur. South. L. D. iv. 73. h.

SK

sur. South. M. R. lxxxiv.

sut. King, royal. D. 223.

su. King, royal. G. 486.

sut. King. G. 486.

sut khet. King. D. 225.

suti. Dominions. D. 226.

suten. King, royal. E. S. 236; G. 464.

suten. King, royal. G. 170.

suten. King, royal. G. 170.

suten. King, royal. G. 170.

suten. South. L. T. lix. 142. 11.

suten. Royal linen, particular kind. R. A. F. B. A. 1856, 11.

sutennu. Royal linen. P. H.

su. He, him, it. D. 223.

sut. Shoulder dressed. E. R. 6665.

suti. Burn, destroy. L. T. xxxiii. 90.

su. Corn. MS. D.

skhet. Pile bricks, slab, join. P. xviii.

s'khet. Weave. E. S. 32. ext.

T.

tut. Hand. D. 34. give. M. R. clix.

ta. Gift. L. D. iv. 9.

ta. Go along. E. S. 10. r. 8.; P. xxiv. direction. E. I. n. s. 17.

taå. Kind of linen or clothes. L. T. xxxi. 82. 4.

taau. Glorify. R. A. 1856, sur les pl. p. 17.

tå. Take. M. R. xxv.

tå. Pollute. D. 96. 113.

tå. Take. M. R. xxv.

taar. Murder. L. T. xlvi. 125. 4.

tåauru, s. m. Pouch, purse. S. P. cvii. 4.

tåau. Clothes, linen. L. D. iii. 242, 243. d.; L. T. xxxi. 82. 4.

tåau. Slaughter, foray. MS. D.

tåb. Figs. L. D. iv. 67.

tåb. Figs. L. D. iii. 48. b.

tåb. Figs. L. D. ii. 3.

tåbå. Kind of game. M. C. ciii. 6.

tåms. Grasp. L. D. iii. 223. 7.

tåtå. Pollute. D. 96. 13.

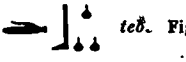
tåt. Take. L. D. ii. 122.

tân. Rise up. D. 96; E. S. 10.

tân. Rise up. D. 96.

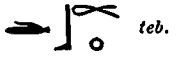
tun. Raise, revolt. E. R. 6664.

tam. Wick, match. Cl. 247.

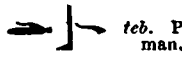

teb. Figs. L. D. ii. 103.

teb. Cattle, beasts. L. T. xv. 31. 8.

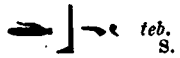
teb. Fig. S. P. xxxix. 2.


teb. Chaplet. N. D. 373.

teb. Figs. L. D. iii. 260. c.

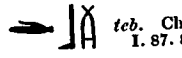

teb. Pray. Pap. impr. Norman.

teb. Pray. Pap. impr. Norman.

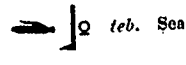

teb. Temples of forehead. S. P. xcv. 6, xcviii. 8.

teb. Brick. L. T. xxv. 34; S. P. xciii. 6.

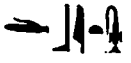
teb. Turn, quarter, place. L. T. xvi. 31. 10.


teb. Chest. M. C. cxxviii.; E. I. 87. 8.

teb. Answer, be responsible for. L. D. ii. 138. c.


teb. Seal. L. D. iii. 224. i.

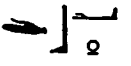
TE

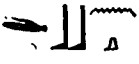

teba t. Purge, refine. E. S. 10. f.

tebâ. Figs. L. D. ii. 28.

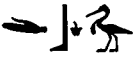
tebâ. Fig, palm. L. D. ii. 7.

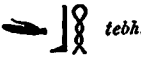
tebâ. Case, kind of dress (?). L. D. iii. 225. c., 79. b.

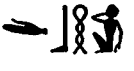

tebâ. Seal. L. D. iii. 224. i.

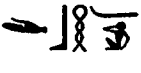

tebbn. Rise up. Ch. 16.

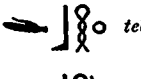
tebba. Chest, sarcophagus. Si. B. 60.

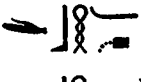

tebba t. Chest, box. E. S. 10. r. 8.

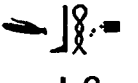

tebh. Prayer. L. T. 1. l. 19.

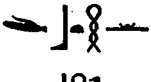

tebh. Prayer. D. O. iii. 4. pray. E. S. 32.


tebh. Pray. P. xxi.

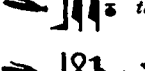

tebh. Ring. R. C. L. T. 1. 125.


tebh. Measure, bushel. E. R. 9900; L. T. 125. 8.

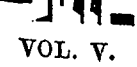

tebh. Measure. P. B. 212; B. M.; E. R. 9900=L. T. 125. 20.


tebh.t. Table. L. D. iv. 3.

tebhu. Box, chest. M. cccxvi.


tebi. Jar, or liquid. S. P. lxxvi. 5.

tebhu. Prayer. D. 94; cf. L. D. vi. 108. 30.


tebi. Measure. P. Br. 217; L. T. 125. 8.

TE

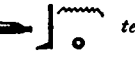
tebi. Shod. S. P. xcvii. 5. 11.

tebi. Part of a chariot. S. P. lx. 6.

tebi. Nosegay. S. P. lxxvi. 8.

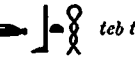
tebi. Pedestal of an obelisk. S. P. xlix. 3.

tebn. Box, illumine. L. D. iii. 279. b.


tebn. Illumine. L. T. lxx. 144. 7.

tebn. Cover, arc. E. S. 32. out., 38. 6; E. I. 27.

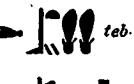
teben.t. Tress of hair. P. xxi.


teb th. Table. L. D. iv. 3. a.

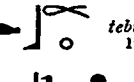
teb teb. Tread. E. R. 8495. a.

teb.t. Hippopotamus. L. A. viii.

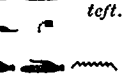
teb.t. Hippopotamus. E. R. 9901; L. T. 125.

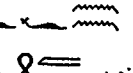

teb-ti. Sandals. S. P. lxxix. 8.

tebu. Clean beast. L. T. xvi. 31. 8. s. m. Cattle. Goodwin, R.A. 1861, 120; S. P. vi. 3.


tebn. Crown. L. D. iii. 200. 19.

tebut. Mat, table. E. S. 559.


teft. Drip. L. D. iv. 46. a. 13.


tef tef. Drip. D. 96.

tchem. Fly. M. R. cxxxii.

TE

tehn. Destroy. M. R. clxvi.

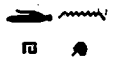
tehti. Lead. D. 97.

tehu. Lead. S. P. xcviii. 8.

tehu. Beseech. P. xxi. 23.

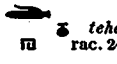
tehân ti. Forehead. L. T. lxxxvii. 163. 9.

teham. Call. D. O. 1. 10.


tehan. Bow the forehead. E. S. 31, 32. cover.

tehani. Forehead. D. 95.

tehan t. Forehead. M. C. ciii. 10.


tehanu. Bow the forehead. Clarac. 242.

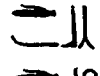
tehâ. Straw. D. 96.

tehâ. Short, low. L. D. vi. 114.

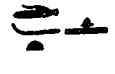
tehâmut. Straw. S. P. xciii. 6.

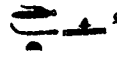
teher. Leather. L. D. iii. 64. a.

tehert. Leather buckler. E. S. 32.


tehub. Table, bread. E. S. 119.

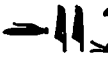
tehbu. Pray. L. D. iii. 282. d.

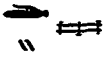

tebu (*tehu*). Table. E. S. 346.


tehut. Table. L. D. iii. 84.

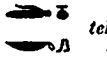
TE

tebu (*tehu*). Table. E. I. 98. 3.

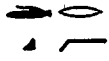

ti. Boat. M. C. cv. 3.

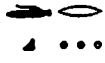

ti. Go along. E. I. 51. wait. D. O. vi.

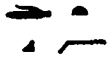
tek. See, hide. L. D. iv. 39. d.


teknu. Accompany, approach. N. D. 290.

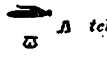
tekar. Adhere, behold. M. C. xli. 8.


tekar. Finger, graver, hook. Pap. Nicholson, L. T. 125. 5.


tekar. Fruit, flower. B. S. A. xxxv. iv. 53.


teka t. Flour (?) N. D. 373.

tekau. Flour, N. D. 373.


teka. Join, twist, reunite, plant. D. 95.

teka, s. m. Join, cleave to, cross. E. S. 511.

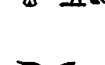
tekâ. Plant, stick. S. P. lxxxix. 9, 10; xcviii. 3.

tekâ. See, behold. E. S. 460.

tekâ. Grain, corn measure. L. T. lxi. 144. 29.

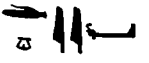
tekâi. Bat. Br. Z. 1864, p. 9.

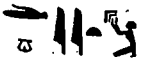
tekâ. Cleave to, adhere. L. T. ii. 1. 19; S. P. liii. 4. cross. S. P. liii. 2, lxxxviii. 7.

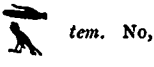

tekau. Hide, escape notice. E. I. 9. 10.

TE

teka. See, behold. L. D. ii. 13.

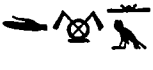

tekai. A measure. S. P. xcv. 3.


tekai. Bird, Otis Tetrax. M. C. x. 6.


tem. No, not. D. 96. 113.

temt. Stupefy. L. D. iii. 203. 1.

temtu. Total. L. D. iii. 225. b.


tem t. Total. Pap. Murray, B. M.

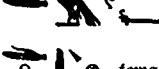
tem t. Total. Pap. Murray, B. M.

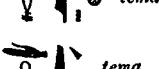
temu. Sharpen. D. O. v. 5.

temu. Pronounce. S. P. clxv. 10.

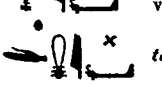
temu. Cut to pieces. Ch. P. H. 44.

temu ru. Dumb, silent. Ch. P. H. 236.


temu ru. Dumb, silent. Ch. P. H. 96.


tema. Village. D. O. ii. 9.

tema. Village, road. D. 87.

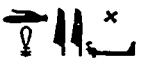

tema. Approach. L. M. viii. 652. f.

tema. Unite. R. R. A. 1862.

temâ. Linen cloth. L. D. iii. 20.

temau. Restore. S. P. ix. 6. approach. S. P. lxxvii. 4, 5.

TN

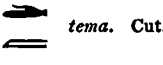

temai. Approach, approximate. L. T. xxxiii. 89.

temai. Village. E. S. 32.

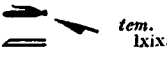
tami. Kind of linen, twist, hank. L. T. lxii. 145. 31.

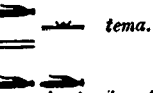
temaiu. Band. L. T. xxxviii. 102. 4.

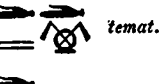
temau. Forts. E. S. 10.

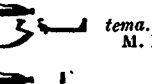

tema. Cut. E. S. 32. cover inside.

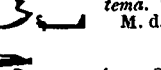
tema. Announce. MS. D.

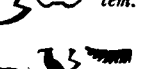

tem. Cut, announce. L. T. lxix. 17.


tema. Announce. E. S. 188.


temat. Total. D. 95.

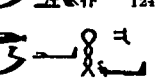

tema. Terrify, subdue, swoop. M. R. clx. 1.

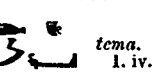

tema. Terrify, subdue, swoop. M. d. C. xxx.

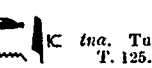

tem. Shoot. L. D. iv. 60. a.

tema. Swoop. E. S. 32. hover. R. R. A. 1861.

temam. Subdue. M. 223. c.


temau. Book. L. T. xlvi. 124. 9; P. S. 825. p. 5. l. 7.

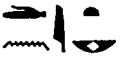

temahi. Subdue. L. D. iv. 55. a.


tema. Terrify, subdue. Ungi. l. iv. 16. 19.

tna. Turn away, separate. L. T. 125. 69.

TN

tna. Divide. E. R. 6710; L. T. 1. 1. 3.

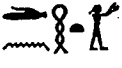

tna.t. Part of a month. Sl. A. G. F. 175.

tna.t. Measure, half. N. D. 373.

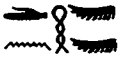
tnaut. Division. P. Br. 217; L. T. 1. 1.

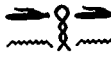
tenh. Bind. M. R. cxl. 37.

tenh. Bind. M. cii. ccviii.


tenh. Fly away, flee. S. P. lxvi. 4.

tenh. Wing. D. 94.


tenh. Wing. D. 94.

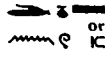

tenh tenh. Hold (?). L. T. lxv. 146. 6.

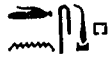
tenhu. Fly. S. P. cii. 8. hold. S. P. cii. 1.

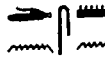
tenhu. Wings: D. 95; Ch. P. H. 237.

tnemi. Make to recoil. R. J. A. 121.

tnemi. Make to recoil. R. J. A. 121.

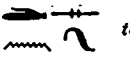

tennu. Divide (?). Shrewsbury Mummy. divide. S. P. vii. 8.

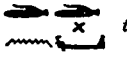

tensamen. Cargo. M. C. cx. 1.

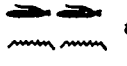

tensamen. Account. S. P. xliv. 5. undo, fatigue. S. P. xv. 5. 9, lviii. 7.

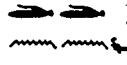
TE

tensamen. Part of a net, meshes. E. R. 9900; L. T. 153. 3.


tens. Stretcher, part of net. L. T. lxxiv. 153. 3.

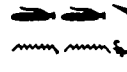

tent. Pride. P. Br. 217; L. T. 1. 1.


tenten. Tramp. E. S. 567.

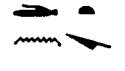

tenten. Pride. D. 95.

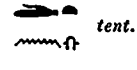
tenten. Pride. L. T. lxvi. 146. o.

tenten. Examine (?). T. L. MS. D.

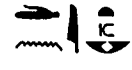

tenten. Pride. E. R. 9901; L. T. 1. 14.

tent. Cut in two, divide. E. S. 10. l. 8.

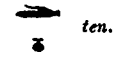

tent. Cut in two, separate. E. S. 10. l. 8.


tent. Measure, half. N. D. 373.

tent. Half. L. D. iv. 42. c.


tent. Half month. Sl. A. G. F. 175.

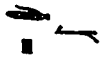
ten. Seat, throne. L. D. iv. 41.

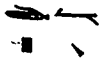

ten. Elevate. D. 96.

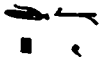
tennu. Tribute. L. D. iv. 45. a.

tenu. Joint, break. P. xviii.

TE


tep. Taste. L. T. lvi. 136. 9.


tep. Taste. L. T. lxxviii. 163. 4.

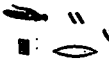

tep. Palate, tongue, taste. L. T. xviii. 39. 7.

tep. Kind of goose. L. D. ii. 44. b.

tepa. Kind of cake. L. D. ii. 28.

tephu. Fruits of the olive. S. P. lxxv. 5, xcvii. 5.

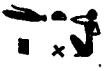
tepi. Devourer. L. D. iii. 5; R. R. A. 1861.


tapiriu. Kind of stone. L. D. iii. 200. H.

tepp. Taste. M. C. iii. 359.

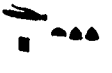
tept. Keel. T. L. c. 102.

tept. Keel. L. T. xxxvi. 99. 22; E. R. 9900.


tept. Taste. S. P. cxlv. 6.

tept. Kind of cake. L. D. ii. 92.

tept. Cake. T. Berlin.

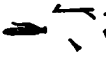

tept. Cake. L. D. ii. 25.

teptu. Kind of cake. L. D. iv. 67.

teptu. Kind of cake. E. R. 6667.

TE

tepu. Taste. L. M. ii. xcix. 12.

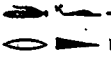

tep. Taste. L. T. lxxviii. 163. 2.

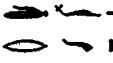
ter. Layer out, mourner. M. C. lxxxvi.

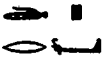
ter. Fix, transfix, rub. D. 94. obliterate, wipe out. R. J. A. 223.

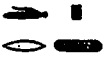
ter. Rub out. Cl. 244. 395.

ter, s. f. Flower garden or pot. S. P. lxxv. 5.


terf. Sport, dance. L. D. ii. 121.

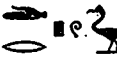

terf. Sport, lively. L. T. xl. 110. 14.

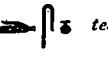

terp. Receive. R. A. 1857, pl. 307. favourable. R. A. 1856, 72.

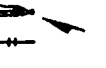

terp. Food. L. D. iv. 53. a.

terpu. Kind of duck. D. 94.

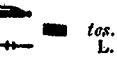
terpu. Food, cake. L. T. lxxi. 149. 17.


terpu. Kind of duck. D. 94.

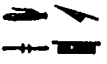

tes. Liquid measure, bottle. L. D. ii. 44. b. 49. b.

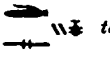

tes. Weapon, to cut. E. R. 6678. 9900. p. 16. l. 11; Ch. P. H. 287.

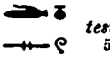
tes. Kind of stone, weapon, dense, thick, hard. L. T. liii. 130. 8, xlviii. 125. 50.

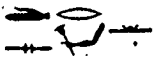

tes. A stone, rock, dense, hard. L. T. xxxix. 108. 3; E. R. 9900.

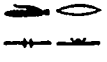
TE

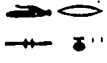

tes. Stone (gate?). N. D. 373.


tesi. Liquid measure. N. D. 373.


tesu. Liquid, bottle. L. T. xxiii. 58. 5.

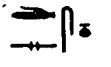

tsar. Arrange, prepare, sacred. P. S. 828; L. T. 149. 9.
brush, clean. E. R. 9900.

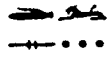

tsar. Prepare, command, supply. E. S. 10.


tesr. Liquid, or a quantity. E. S. 10.

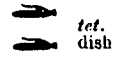
tesr. Rock. N. D. 438.

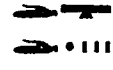
tesr t. Ruler. E. S. 10. r. 8.


tess. Liquid, or a liquid quantity. L. T. xxxviii. 99. 32, 33.

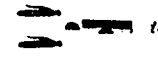

tser. Hail. L. D. iv. 4.

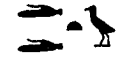
tesu. Pike or mace. P. S. 828; L. T. 145. 14.


tet. Hands. S. 1821. 50; D. 9. dishes. S. P. xcviii. 3.


tet. Dishes. L. D. iii. 30. 16.

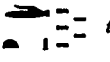
teta. Defile. L. T. xlvii. 125. 15.

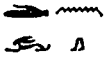

tet. t. Dish. A. xxxv. pl. iv. 166. 142.

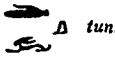

tet tu. Dish, vase. L. D. ii. 28; cf. S. P. xxvii. 3.

tetu. Dish. S. P. xcvii. 2.

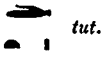
TU

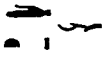

tu. Five. Le Page Renouf. L. D. ii. 122.


tun. Rise up. D. 96.


tun. Rise up, revolt. E. S. 10.

tut. Hand. D. 96.


tut. Hand, handful. T. B. 15.

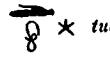

tu. Part of a chariot. S. P. *lx. 6; lviii. 5.

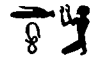
tut. Carry, transport. L. D. ii. 107.

tu. Touch, take. M. d. C. lxiv. 1.

tu. Go along. S. P. li. 2.

tua. Slaughter. L. D. ii. 123. d.
take. L. D. ii. 123. d.


tua. Adore. M. R. xxxiv.

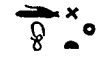

tuau. Adore, honour. E. S. 10. l.

tuâu. Adore. E. S. 10.

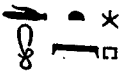
tuâu. Adore. E. S. 10. l. 3.

tuâu. Adore. E. S. 10. l. 3.

tuaut. Adoration. L. D. ii. 35.

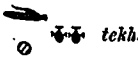

tuaut. Morning. M. C. lxvii. 5.

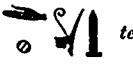
TU

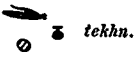

tuaut. Gate of worship or morning, lower heaven. L. D. ii. 1. 30. 34. g. 35.

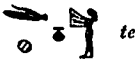
tur. Distil. N. D. 194.

tekh. Overthrow. M. cccxxii.


tekh. Mixture. L. D. iv. 39. a.

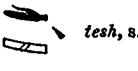

tekhn. Obelisk. E. S. 563.

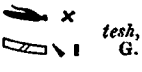

tekhn. Obelisk. M. d. C. xxix. 2.


tekhen. Play on the harp. Br. M. ii. lxii. 1.

tekhn. Obelisk. L. A. xvii.

tekht. Stones, masons. Ch. P. H. 237.


tesh, s. m. Nome. B. G. 422.

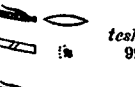

tesh, s. m. Nome, district. B. G. 421.

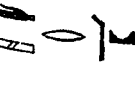
teshr. Red. D. 96; G. 69.

teshr. Red calf. L. D. iii. 265. c.

teshr. Red. G. 321. kind of bird. L. T. xvi. 31. 8. become red. D. 97.

teshr. Gore, red blood. L. T. liv. 6, lxiv. 145. 60.

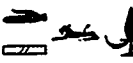

teshr. Gore, red blood. E. R. 9900. 116.

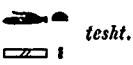

teshr. Red land, desert. L. D. iv. 36. a.

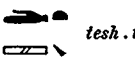
TÂ

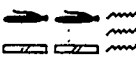
teshr. Red. E. S. 32. ins.

teshr. Red crown. D. 96.


teshru. Become red, red wood. S. P. xcvii. 9.

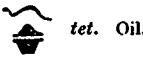

tesht. Red. Si. A. 6.


tesh . t. Frontier. L. D. iv. 43.


tesh tesh. Distil. P. Be.; L. T. 1. 6.

teshtu, (teshru) (?). Kind of fish. Ch. P. H. 78. 237.

ta. Kind of food. L. D. ii. 96. 2.

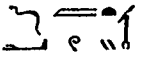

tet. Oil. N. D. 415.

tâ. Wind, blast. P. Br. 207.

tâb. Fingers, millions. L. D. iv. 48. a.

tâm. Sceptre. E. R. 6665.

tâm. Sceptre. G. 77.

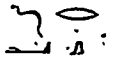

tâmuti. Sceptre. L. D. iii. 235; Ch. Nom. d. Th. 26.

târ. Urge, require. E. S. 10. r. 8.

târu. Consider. S. P. lxxxiii. 8.

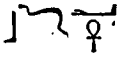
târu. Consider. B. G. ii. xxv. 4.

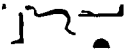
TÂ

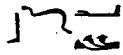

târ. Urge, require. L. T. xvii. 38. 3.

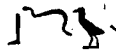
târ.t. Consider, require. L. T. liv. 133. 6.

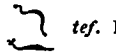
tâu. Wind. E. S. 10. r. 8.

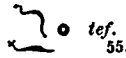

tebâ. Seal. E. S. 10. r. 8.


tebâ. Roast. Br. M. ii. lxii. 1; S. P. xcviii. 5.


tebâ. Crown of flowers. N. D. 194; Br. M. ii. lxxxiv. 3.


tebu, s. m. Wheel. B. A. xxxv. pl. iv. 166. 34.


tef. Kuphi, food, fragrance. D. 195.


tef. Pupil of the eye. L. D. iv. 55. 6.

tef, s. f. Drop. D. O. xvi. 9.

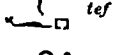
tef. Grain. L. D. iv. 23. e.

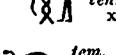
tefâ. Kuphi, fragrance, supply. M. ccxiv.

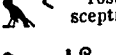
tef. Kuphi, fragrance, food. L. D. iii. 97; N. D. 409.
seed. D. O. ii. 1.

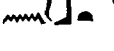
tef. Kind of tree. L. D. iv. 23. e.

teft. Pupil of the eye. L. T. lxxviii. 163. 10. 14.


tef t. Oven. E. R. 6705.


teh. Speech, address. M. d. C. xlvi. 2.


tem. The bird Avicetta recurvirostra. M. C. x. 8.
sceptre. L. D. ii. 148. c.

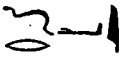

ten but. Bow-legged. M. C. xxiv.; R. M. 158.

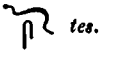
TE

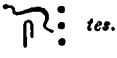
tenf. Ancestor. B. R. S. vi. 5, 6.

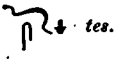
ten api. Ancestor. L. D. iv. 78. a.

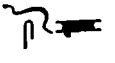
ter. Kind of crown. L. D. iv. 9. a.

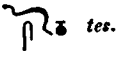

terâa. Door or place of some kind. E. R. 9900. p. 19. l. 20.

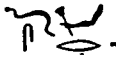

tes. Self. See Grammar.

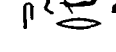

tes. Some substance. T. L. B. 35.

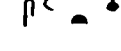

tes. Kind of food (?). E. I. 14.

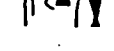

tes. Deep, depth. B. G. xxiii. 15.


tes. Pint. L. D. ii. 180. a.


tesr. A liquid, cream or cheese, plate. L. D. ii. 44. b.

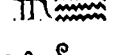

tesr. A liquid, cream or cheese, plate. L. D. ii. 44. b.

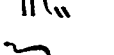

tesrt. A liquid, cream or cheese. P. vii.

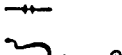

tes.t. A liquid, cream or cheese. N. D. 426.

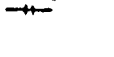
tes.t. A liquid, cream or cheese. L. D. iii. 123.

testu. Depth. P. xxi.

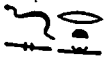

tes.t. Depth. B. G. xxiii 15; P. xxi.; Br. A. Z. 1863, p. 55.


tesui. Depth. L. T. lxii. 145. 30.

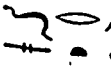

tes. Self. Gr.


tesfu. Catch in a net. E. R. 9900 =L. T. 153. 4.

TE


tesr.t. Secret, sacred, reserved. P. S. 828.

tesr. A liquid, cheese or cream. L. D. ii. 147. a.; Ch. Nom. d. Th. 13.


tesr. Cheese or cream. L. D. ii. 148. 147. a.; Ch. Nom. d. Th. 13.

tet. Speak, discourse, tell. D. 195.

tetbi. Reptile. G. 126.

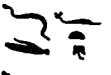
tetbu. Destroy. S. P. lv. 3.

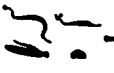
tetbu. Kill, exterminate. L. T. lxvii. 147. 5.

tetf. Stiff. L. D. vi. 112. 156.

tetf. Reptile. D. 194.

tetfi. Reptile. Ch. P. H. 240.


tetf. Reptile. E. I. 11. 6.


tetf.t. Poniard. Br. M. lxvii. 2, 3.

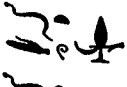
tethu. Contain, imprison. L. T. lv. 134. 1.

tethu. Prison. L. T. lxxviii. 163. rubric.

tet. Fruit or seed, olives. B. G. xxiii. 15.

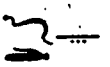
tetku, s. m. Canal. B. G. 573.

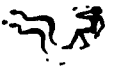
tetmer. Fruit, or quantity of fruit. S. P. xciv. 11.


tettu. Olive oil. Be. 13. P. St.

tettu. Olives. Be. 13.

TE


teta. Eternal. MS. D.

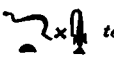

tet. Son, child. L. D. iv. 63.

tet. Depth. Br. M. lxi. 2.

tet. Tomb, eternal abode. Sh. A. G. B. 48; L. D. iii. 280. 12. lower heaven. Br. Z. 1863, 55.

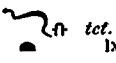
tet. Papyrus. L. D. ii. 77.

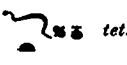
tet. Fire, cook. M. C. lxxxiv. 4.


tet. Fire. E. S. 10. r. s.

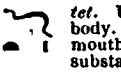
tet. Oil. E. S. 100.

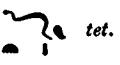
tet. Olives, oil. W. M. C. ii. 370.

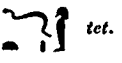

tet. Block, to decapitate. L. T. lxxi. 149. 17; S. 1821, n. 828.


tet. Some substance. N. D. 194.

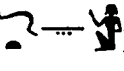
tet. Olive. Sh. A. G. B. 45.


tet. Unction. L. D. iii. 189. 6. body. E. R. 6705. mouth, tongue. L. D. iv. 45. c. 67. d. substance. R. R. A. 1860, 394.

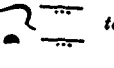

tet. Body. L. D. iv. 45. 3.


tet. Body. M. R. clxv. 1.

teta. Eternal. D. 195.


teta. Familiars, domestics. Ch. M. 323.

teta. Eternal. E. R. 9754. a.


teta. Eternal. E. S. 32.

TE

tet. Speak, speech. D. 195.

tet. Oil. N. D. 75.

teta t. Olives. L. D. iv. 45. a.

tet. Speak, speech. L. T. xxxv. 99. rubric.

tet t. Speak, speech. L. T. xxxv. 97. 1.

te[ʃ]u. Cakes. L. D. iv. 66.

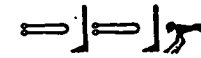
t, p. f. I, me. E. S. 622.
thou, thy. G. 293.
forms verbs, as *t rem*, making to weep. D. 376. 7.
take.

tată. Go, drive, gallop. Ch. P. H. L. 47; S. P. lxxix. 6, 7, 8.

teb. Box. M. C. xxv.

teb. Figs. L. D. ii. 25.

teb t. Sandal. M. R. xxi. 4.


teb teb. Roll, fall. S. P. xiii. 4.

tebu t. Sandals. R. S. B. M. 6669.

tebu. Jug. E. S. 588. jar. D'O. viii. 5.

tehhut, Rejoiced. E. S. 551; S.P. xxxvi.8.

tehi. Take. S. P. cxlv. 5.

tehen. Substance, crystal. L. D. iv. 67.

tehn. To fly. E. S. 278; Be. 3.
to meet. D. O. ix. 1.

TE

tehs. Stretch. M. C. lxiv. 5.

tehu. Tell. Ch. R. A. 1857, 72.

tehh. Rejoice. N. D. 183.

tehăi. Deprive, take away. S. P. cxxiii. 7.

ti a ĕn ankh. Sacred scribe. R. J. A. 131.

ti. Take. M. C. c.

ti. Honour. E. S. 10. r. s.

ti. Betake. R. M. 175.

ti. Take. N. D. 290.

tekă. Spark. N. D. 465.

tem. Ticket. S. P. cxx. 1.

tem. Spy, covet. S. P. L. 2; L. D. iii. 226. 40.

tem. No, without. L. D. iv. 38. c.

tma. Vanquish, soar. M. R. lxiv.

tmă. Vanquish, soar, make just, visible. D. 377.

tmă. Vanquish, soar, make just, true. N. D. 61.

tams. Blot. E. S. 33. cover.

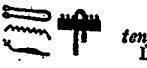
ten. This, the, ye, yours. D. 377.

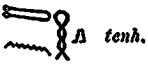
ten. Ye, yours. D. 377.

TE

ten. Reckon, each, every. E. H. xxxiii.

tenf. Descendant, a title, sport, jest. L. M. lxxxv. 85.

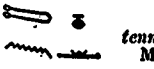

tenf, s. f. Bag or cushion. L. D. iii. 105. a.


tenh. Fly, flee. L. D. iii. 32. 12.

tenem. Recoil. Cl. 242.

teni teni. Revolt, pride. P. B. M.

tenn t. Throne, cabinet. E. H. lvi.

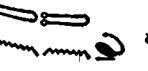

tennn. Amount, each, every. M. ccxciv.

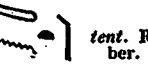
tennu. Reckon. N. D. 106.
how, when, where. Ch. M. 85.

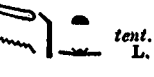
tennu. Amount. Clarac. pl. 242. no. 406.

tennu t. Each, every, how. L. D. iii. 39. a.

tent. Reckoning, each, every. L. D. iii. 225.


ten ten. Revolt, pride. P. B. M.

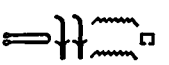

tent. Reckoning, account, number. L. D. ii. 103.

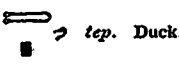

tent. Reckoning, each, every. L. D. ii. 103. a.

tentt. Throne. L. D. iii. 53.

ten, tt. Throne. L. D. iii. 5.

TE


tann. Parlour, dining-room, throne room. E. S. 243.


tep. Duck. L. D. ii. 25.

tephu. Gate, valve. E. R. 9900; L. T. liii. 129. 1.

ter. All people. L. D. ii. 122.

tera. Time. M. C. lxxxiv.

terf. Dance, sport. D. 376.

trem. Cause to weep. D. 377; P. Br. 217; L. T. 125. 24.

terp. Kind of duck. M. C. xii. 3.

terp. Duck. L. D. ii. 28.

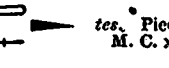
terp. Kind of duck. E. R. 6667.

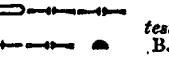
tru. Time. R. A. 1853, 673.

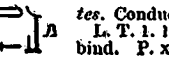
tes. Tied up roll. L. E. 68. 13.

tes. Suspend, elevate, transport. E. S. 5122.
bind on. Ch. P. H. 237; P. xviii.

tes. Ornament of dress. Pap. Usr. Rhind.


tes. Piece of cloth, stretch. M. C. xlii. 3.

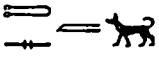

test. Piece of cloth, tie. B. G. 276; L. D. ii. 93. c.

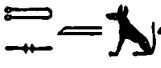

tes. Conduct, elevate, transport. L. T. 1. 1. rubric.
bind. P. xviii.

TE

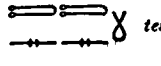
tesa. Guide. S. P. lxxxiv. 5.

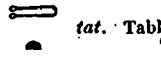
tsas. Form, type (?). T. L. D. 7.


tesm. Dog. E. R. 9900; L. T. 17. 65.


tesm. Dog. Br. M. ii. lxxi. 4.

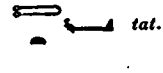
tsam. Dog. G. 312; L. T. iv. 13. a.

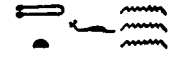

tes tes. Cloth, wrap. L. T. lxii. 145. f. 24.

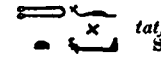

tat. Table, couch. L. D. ii. 6.

tat. Scribe. E. S. 32.

tatb. Sandal. L. D. ii. 96. 3.


tat. Take, assume. N. D. 78.


tetf. Drop, distil. S. P. xli. 8.


tatf. Shake. L. D. iv. 78. b. 17; S. P. xcii. 11.

ttmâ. Distribute, justice. G. 365.

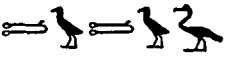
ta en ankh. Sacred scribe. P. xxvi.; R. J. A. 130.

tetu. Pass through. S. P. xci. 7.

tuaâ. Take. S. P. clxvi. 9.

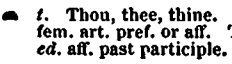
tuft. Fodder, papyrus reeds. S. P. iv. 9; P. S. 825. p. 3. l. 3; Br. G. D. 35.

TA


tutu. Sparrow. S. P. vi. 3; Goodwin, R. A. 1861, 127.

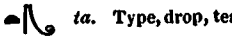
tuu. Sparrow. Goodwin, R. A. 1861, 128.

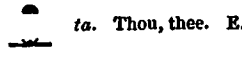
tesh. Red. R. A. 1856.

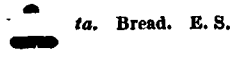

t. Thou, thee, thine.
fem. art. pref. or aff. The.
ed. aff. past participle. See Grammar.

t. Thou, thee. G. 275.

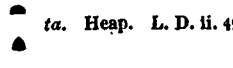
ta. Corn, drop, tear. L. D. ii. 68.

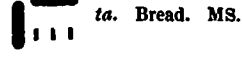

ta. Type, drop, tear. L. D. iv. 44. *c.*

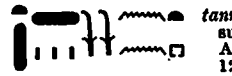

ta. Thou, thee. E. S. 278.


ta. Bread. E. S. 159.

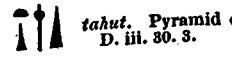
ta. Bread. E. R. 9639.


ta. Heap. L. D. ii. 49.


ta. Bread. MS. D.


tann. Throne place, supper room. R. R. A. 1861, 350; L. T. 1298.

ta âtutu. An instrument. L. T. lxii. 145. 16.


tahut. Pyramid of bread, roll. L. D. iii. 30. 3.

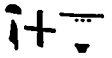
ta ashr. Kind of food or bread. L. D. ii. 145. a.

taiu An instrument. L. T. 145. 16; P. S. 40.

TA

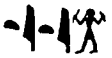
ta sef. Kind of food. L. D. ii. 92.

ta ter aha t. Kind of bread. L. D. ii. 44. b.


tamta. Some substance. L. D. iv. 67.

ta. Drop, tear. P. S. 825. 17.

tat (at). Type, drop, tear. L. D. iii. 29.

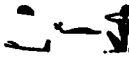

ta ta. Strike terror. B. G. viii. 82.

ta ta. Strike terror. L. D. iii. 65.

tâ. Belonging to. D. 444.

tâm. Sceptre. E. I. n. s. 20. 9.

ta. Give. D. 444; M. R. clxxvi. an account. L. D. ii. 64. bis.


taf. Attention. D. O. viii. 5.

tȧ, pr. *f.* The. D. 444; Ch. P. H. 235.

tȧa. Pollute (mingere). L. T. xx. 44. 4.

tai. The. Ch. P. H. 235.

tȧut. Slime, venom. R. J. A. 233.

tȧsh. Some viand. L. D. ii. 44. e.

tȧsh. Fleshy part. L. D. iv. 67.

TE

tȧȧhr. Some viand. L. D. ii. 28.

ta. Blast of fire. L. D. iv. 74. b.

ta. Burn. E. S. 512. a. blast. L. T. ix. 17. 58.

tȧ. Burn, blast. L. T. lxiv. 145. 47.

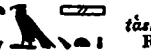
tȧhu. Drunk, plunge. S. P. cx. 7; Goodwin, R.A. 1861, 132.

tȧi. Sail. E. R. 9900.

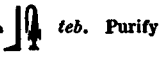
tau. Burn. D. 449; L. T. xlviii. 125. 18.

tȧsh. Frontier, nome. M. St. iii. 1. 263.

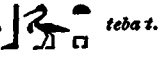
tȧsh. Frontier, nome. M. R. lxxix.

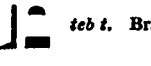

tȧsh. Frontier, nome. M. R. cxi.

teb. Figs. L. D. iv. 45. e.


teb. Purify by fire. N. D. 112.

teb. Sandals. Ch. P. H. 236.


teba t. Chest. Y. 70.


teb t. Brick. Ch. P. H. 22.

teb teb. Humble, fall low. M. R. xviii.

teb teb t. Humble. M. C. xcv.

TE

teb tebu. Humble, entangle. B. S. A. xxxv. 166. 27.

tebu. Draw water. Ch. P. H. 236.

teb. Figs. L. D. iv. 45. a.

teb.t. Fish. B. G. xxxiv. 687.

tef. Father. D. 447. hoe. M. C. xxxii.; L. D. ii. 61. dance. M. C. xcviii.

tef. Father. G. 166.

tef. Divine Father. G. 487.

tef. Father. G. 487.

tef. Spit. E. I. 10. 16.

tef. Hoe. E. S. 53.

tefi. He. L. D. iii. 13.

tefi. Dismiss, send away, dance. Gr. iii. 30; M. R. cxl. 39.

tefn. Orphan. Ch. Ét. Ég. 9.

tehs. Stretch. M. C. lxiv. 4, 5.

teh tebu. Sandal-makers, latchets. M. C. lxiv. 4.

teha. Bow. S. P. lxxxv. 4.

teha. Ravage, invade. M. R. cxvi. 19.

TE

teha. Invade, be drunk. D. 448.

teha. Ravage. Gr. i. 3.

teha. Ravage, injure, be drunk. D. 448. injury. D. O. viii. 6.

tehan. Elevate, promote. D. O. xii. 5.

teham. Visit, waste. E. S. 138*.

teham. Waste. M. R. cxl. 57.

teham. Visit, waste. L. D. iii. 110. i.

tehau. Crawl. L. D. iii. 153. 64.

tehar. Kind of food. L. D. ii. 25.

ti. Two. D. 450.

tek. Attack. L. D. iii. 129. amputate. B. G. D. 40.

teki. Sparkle. E. S. 10. f.

tekk. Allies, bind, join. R. R. A. 1861, 108.

tekmu. Arrange. Gr. ii. 22.

tekn. Accompany. N. D. 80. go near. L. T. xxv. 64. 33. stand. L. D. iii. 195. 21. escape. L. T. lxxii. 149. 30. frequent. Ch. P. H. 236.

teka. See, behold, escape notice of. L. D. iv. 88. a.

teka. Food, corn, flour. L. D. iv. 77. d.

TE

teka teka. Attack(?). L. D. iv. 65. a.

tekâ. Twist, join. D. 450.

teka. Spark, sparkle. G. 99. 116; M. C. xliv.

tem. Avoid, no, not. L. T. iii. c. 8. l. 1.

tma. No, not. N. D. 233.

tem. Men, mankind. E. S. 826; L. T. xx. 44. 4.

tem. Blade, cut to pieces. Br. ii. lxxviii. 3.

tmasu. Division of land. L. D. iv. 42. f. 5.

tma tma. Satisfy. L. D. ii. 124. a. 69.

tem. Created persons, mankind. L. T. lxxi. 149. 12.

tem, Not. Ch. P. H. 24.

tem. No, not. R. A. pl. 253; L. A. xiv. B.
prostrate. E. S. 32.
created persons, mankind. E. S. 826.

temm. Mankind. S. P. x. 3; E. S. 32. 8.

temm. Mat, sledge. L. T. lii. 129. 2; P. B. M.
sceptre. Ch. Nom. d. Th. 26.

tem. No, not. Ch. P. H. 236; N. D. 61.

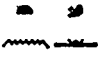
tem. Mankind. L. D. iii. 175; Gr. xi. 3.

tem. Dumb, mouthless. E. I. 10. l. 5.

TE

ten. Thou, thee. E. S. 32.
ye, your. G. 404.
the, this. G. 127.

ten. Ye, your. G. 404.

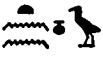

ten. Account. L. D. iii. 219. 15.

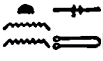
ten. Grow, where, each, every. Ch. M. 80.

tenebs. Date bread. E. S. 157*.

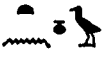
tnebs. Date bread. L. D. ii. 25.

tenn. Hold. S. P. lxxv. 4.


tennu. Conduct. Si. A. G. 229, 230.


tenn set. Libation. L. D. ii. 11.

tenemm. Refuse, reject. S. P. l. 2.


tennui. Millions. L. D. iii. 194. 14.

tennu. Create, reckon. Ch. P. H. 45.
increase. R. M. 48.

tennu. Grow, reckon. L. T. xxv. 36; iii. 194. 15.
ration. S. P. iv. 11; ix. 11.

tenrukâ. Listen. S. P. lxxxiii. 5, 6.

tent. Having charge of. Si. Camp. d. Rh.
bird, Charadrius armatus. M. C. ix. 11.

tent. Throne, seat. E. I. 24; A. 3.

tensh (see *khensh*). Rejoice, snap at. L. T. xxv. 64. 35; E. S. 9900.

TE

ten. Cut off. N. D. 207; Br. M. ii. lxviii. 3.

tent. Throne, seat, L. D. iv. 54. b.

tep. Guess. M. C. liii. 19. heaven. M. d. C. xiv.

tep. Head. Br. A. Z. 1864, 38.

tep. Potter's clay. L. D. iv. 26.

tep. Breathe, taste. L. D. iv. 63. c.; E. S. 10. r. s.

tep. Cake. S. B. M. 71.

tepr. Tie, head. L. D. iv. 71. a.

tepa. Sniff, inhale. L. D. iii. 13. l. 7.

tepa. Taste, sniff. L. D. iii. 130.

tepa. Fat ox, buffalo, heifer. L. A. xii. 11.

tepa t. Taste, inhale. M. R. lviii.

tepa. Cow, buffalo. L. T. lxii. 145. 14.

teph t. Door, valve. L. D. iii. 30, 17. abyss, source. Br. A. Z. 1863, 15. hole of a snake. Ch. P. H. 237.

teph. t. Gate, valve. P. xxxi. abyss, source, hole, cave. Ch. Ins. M. d'Or. 7.

tep. t. Heifer. Ch. M. II. 62.

tept. Gate. L. T. xxx. 80. b.

TE

ter. Adore; interrogative, who? what? question. L. T. xliii. 113. 8.

tri. Adore, invoke. Ch. P. H. 69. 236.

ter. Rub away, drive. L. D. iv. 60. a.

ter. Time. R. A. 1853, 672.

ter. Time, kind of tree, willow. Br. G. 1247; E. I. 117. 16.

ter. Kind or quantity of food. L. D. iv. 72. b.

ter. Kind or quantity of food. L. D. ii. 92. or fruit. L. D. ii. 10.

ter. Kind or quantity of bread. L. D. ii. 28. 35.

ter. Rub, drive away. L. D. iv. 84. a.

teriu. Two times. E. S. 32.

tera. Time. E. S. 420.

teru. Measure of land. B. 101. branch of a river. S. P. lv. 5.

teru. Drawing. P. xxi. colours. Ch. Ins. M. d'Or. 17.

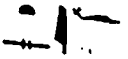
teru. Time, season. E. S. 826.

tert. Cake, kind or quantity of food. L. D. iii. 260. c.

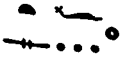
ter. Cake, kind or quantity of food. L. D. iii. 48. b.

tesn. Libation. L. D. ii. 28.

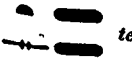
TA

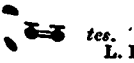

ta sef. Kind of bread of dates. L. D. ii. 35.

tes. Cut. L. D. iv. 46. a. 29, 30.


tesf. Kind of bread, dates. L. D. ii. 28.

tesf. Heap of dates. L. D. ii. 10.

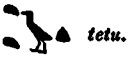

tes. Cakes of some kind. L. D. ii. 28.

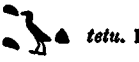

tes. Liquid, or liquid capacity. L. D. iv. 73. d.

tat. Image. Ch. P. H. 237.

teta. Drop, type. L. D. iii. 5.

tetu. Image. L. D. ii. 37.


tetu. Kind of food. L. D. ii. 28.

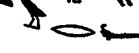

tetu. Kind of food. L. D. iii. 260.c.

tetu. Kind of food. L. D. ii. 92.

tu. Be. S. P. xiii. 6.
final of past participle, form of future. Ch. P. H. 235.

tu. My, I, pref. 1st pers. m. L. T. ix. 17. 38.
be. S. P. xiii. 6.

tufi, s. m. Reeds, papyrus. S. P. iv. 9.


tuhari. Soldiers, troops?. N. D. 588.

tui. The, that, aff. f. dem. pr. M. C. cxxxii.

TU

tuha. Be drunk. S. P. xcii. 9.

tuiâ. Net, catch, return. L. T. lxxiv. 153. 2.

tuk. Thou. M. R. xlvi. 1.

tust. Kind of grain or food. L. D. ii. 25.

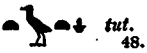
tut. Image. G. 320.

tut. Tremble. E. H. xxxii.

tut. Image. D. 448.

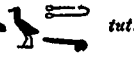
tut. Image. E. S. 10.

tut. Image, honoured, distinguished, ceremony. R. J. A. 231.


tut. Kind of bread. L. D. iii. 48. b.

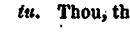
tutu. Likewise. D. G. xii. 4. it is as. S. P. viii. 1.

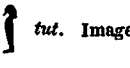
tutu. Kind of bread. S. P. xcv. 1.


tut. Issue. L. D. iii. 224. d.

turp. Duck. S. P. lxxxiii. 10.

turuta. Corn. S. P. xcviii. 4.


tu. Thou, thee. E. S. 32.


tut. Image. M. d. C. xliii.; G. 176.

TU

tua. Kind of liquid. L. M. xxxviii. 15.

tuau.t. Kind of liquid. S. 24.

tuă. Adore. L. D. vi. 114.

tuaut. Kind of liquid. L. M. xxxviii. 15; E. R. 6055. 6123.

tur. Wash, dip, libation. L. T. lvi. 136. 12, lv. 133. 11.

tur. Wash, distil. G. 488.

tur. Sing. L. T. x. 17. 84.

tur. Distil. R. M. 96.

tekh. Weight, supply of wine. L. D. iv. 54. b.

tekh. Weight. N. D. 585.

tekh. Weight. E. R. 9900.

tekh. Weight. P. S. 118; L. T. 125. 24; E. R. 9900.

tekh. Weight (?), supply of liquid. L. D. iv. 73. d.

tekh. Weight, liquid. L. D. iv. 52. b. supply with drink. Br. M. lxxii. 2.

tekhbu. Anoint. S. P. xcii. 4.

tekhn. Obelisk. L. D. iii. 27.

tekhn. Obelisk of frankincense. L. D. iii. 66. 33.

TE

tekhni. Wink, close eyes. L. T. lxxix. 165. title.

tekhnu. Close eyes, wink. M. R. cxxx.

tekhnu. Obelisk. P. xviii.; S. P. xlix. 2.

tekhn. Obelisk. E. S. 31.

tekhn. Hide, shut. L. D. iv. 41. a.

tekhnu. Close eyes, wink. Cailliaud, lxvii.

tekhn. Obelisk. L. D. iv. 48. a.

tekhu. Weigh. S. P. lxxxv. 7.

tekhu. Supply with drink. L. D. vi. 114.

tekh tekh. Revolt, shudder. L. T. xxviii. 78. 1; Br. G. D. 65.

tekh tekh. Revolt, shudder. L. T. xxviii. 78. 1.

tekh tekh. Direct, shorten, turn, revolt. L. T. xi. 17. 86, xviii. 78. 1.

tekh tekh. Shudder, tumult. L. D. vi. 115.

tekh tekh. Shudder, revolt. Br. G. 685.

tash. Frontier. L. T. xl. 109. 9.

tesh. Leave. A. F. 1856, 46.

tesh. Leave, separate. P. iv.; L. T. lxiv. 145. 80.

TE

teshi. Nome. L. D. iv. 20. b. 9.

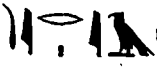
tesh tesh. Destitute, left. P. Ai. 23.

tesh tesh. Destitute, left. P. Br. 217; L. T. l. 3.

tennu. Increase. Ch. P. H. 237.

ta, pref. fem. dem. pron. The. D. 288. affix of present participle, fem. D. 288; Ch. P. H. 235.

ta. Stick. L. T. liii. 130. 19.


ta ruaa. Steps, staircase. D. O. xvi. 10.

taruru. Furnace. S. P. lxx. 4.

tart. Tree, or article of wood. Pap. Hood.

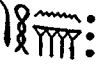
tas. Some substance, kind of plant, mint. N. D. 194.

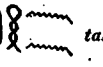
tasi. Kind of plant, mint. L. D. iii. 175. a.

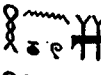
tah or *ah.* Stable. L. D. iii. 219. 16.

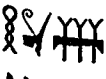
tahan. Some substance, crystal. Dendera.

tahn. Some substance, crystal. L. T. xxiii. 64. 4, lxxii. 149. 39.


tahn. Crystal. L. T. lxvi. 146. 26.


tahnen. Some substance, crystal. L. D. iv. 52. a.

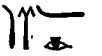

tahnnu. Compel. L. D. iii. 235.


tahn. Press, compel, veil. T. L.

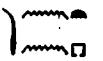
tai. Chief. D. 289.

TÁ

tama. Swoop. Ch. P. H. 47. 236.


tamhu. Perceive. L. D. iv. 75. a.

tan. This. D. 290.


tannt. Parlour, throne. L. T. lix. 143. 10.

tanru. Valiant, bruise. D. O. iii. 6; S. P. cii. 4.

tar. Kind of tree. Pap. Hood.

tarn. Rub, afflict. D. 289; L. D. iv. 54. a.

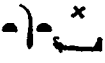
tarni. Cause to weep. Ch. P. H. 236.

taru. Rub, afflict, bruise. L. D. iv. 74. c.

tasu. Curved stick, fowling stick. L. D. iii. 64. a.

tas. Curved stick. P. H.

tat. Buckle. L. T. lxxiv. 156. rubric.


tata. Fight. L. T. lxxviii. 164. 3; Pap. Hood.

taut. Sandals. D. O. xiii. 1.

taui. Some substance. Br. G. 3; V. 6.

tur. Libation. Br. Z. 1863, 29.

tâ. Give. L. T. lxxviii. 164. 4.

tâ. Kind of heron. L. D. ii. 25.
health. T. B. M.
bear, carry. E. R. 9736.

ta. Wicked, enemy. E. S. 32.

TÅ

tå, or *nai*. Sword. D. O. xii. 4. iron. S. P. cx. 4. chains, fetters. S. P. cxlv. 9.

tå. Head. E. S. 447.

tå. Hair, lock, head. E. S. 573.

tå. Navigate, across. Ch. P. H. 239.

ta. Go in a boat. D. 181.

tå. Ship, go. R. M. 191.

tå. Steal. P. Ath. 264; L. T. 125. 8. 16.

tå. Go. L. T. xliv. 115. 2.

tåa. Cap, bag. Br. iii. 28.

tåa. Go in a boat; R. M. 191.

tåas. Enveloped form. L. T. xxvii. 77. 11.

tå aut. Thieve, rob. S. P. vii. 5.

tåau. Kind of linen, or linen object, cap, bag. P. H.

tåå. Head, hair. E. S. 224. 573; E. I. 21.

tåb. Foliage. R. M. 191.

tåf. Desolate. L. T. lxxiv. 153. 4.

tåi. Go. S. P. lvii. 1.

tåi. Boats, go in a boat. L. T. lxxiv. 153. 4.

tåi, s. f. Cap, bag. L. D. iv. 46. a. 29.

TA

tam. Race, conscript. B. G. 482.

tåmi. Steal, rob, bear off. P. D. Ath. L. T. 125. c. 43.

tamu. Labourer, generation. R. M. 191.

tåmu. Race, generation. S. P. xlvi. 5.

tåmâ. Book. L. T. lxxvii. 162. 9; R. R. A. 1862, 169.

tåmaru. Path. L. D. iv. 77. d.

tåmu. Generation. L. D. iii. 199. 29.

tåmâ. Papyrus. S. P. cv. 1, xli. 8.

tånana. Curl. S. P. lviii. 1.

tanåna. Trouble, suffering. Ch. P. H. 134. 239; S. P. lxxviii. 6.

tåpurumâ. A kind of beast. Ch. P. H. 134. 239.

tår. Smoke, ashes. L. T. xxiv. 64. 21.

tåru. Pike. M. R. cxxxix.

taruna. Part of armour. L. D. iii. 199. 18.

tår.t. Scorpion. E. I. 13. l. 6.

taru. Hero, alone? S. P. lvii. 9.

tås. Enveloped form. T. L. D. 7.

tarutu. Net (?). S. P. xlvi. 4.

tåt. Hostile. E. R. 9900; L. T. lv. 134. 3.

TÅ

tat. Cross. L. T. xxix. 78. 27.

tåf. Sword. P. Y.; L. T. xxvi. 99. 22.

tåtu. Burn. L. T. lxvi. 146. h.

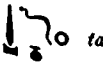
tata. Head. S. P. xcv. 12.

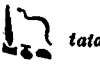
tåu. Navigate. Ch. P. H. 239.

taft. Desolate. E. R. 9900.

tam. Youth, conscript. M. civii.

tar.t. Scorpion. E. I. T. 33; M. d. C. liii. 2.


tat. Cook. L. D. ii. 62, 63.


tata. Head. R. M. 190.

tat. Enemy, falsehood, craft. Gr. x. 3.

tat. Enemy. R. J. A. 522.

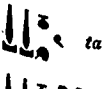
tata. Heads, chiefs. E. S. 23.

tata. Head. R. M. 190.

tata. Chiefs. L. D. iv. 43. b. 19.

tatå. Enemy. R. J. A. 522.

tatai. Head. E. S. 152.


tata. Head. L. T. xxiii. 3.

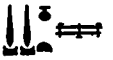
tata. Heads, ministers. L. T. xiv. 22. 1, 2.

TA

tata. Princes, heads, ministers. E. S. 417.

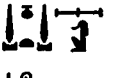
tata. Heads, ministers. R. M. 190.

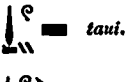
tata. Head. L. T. xxvi. 70. 2.

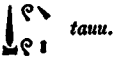

tata. Head of roads. L. D. iii. 84.

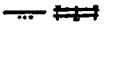
tata. Chiefs. L. T. xlv. 124. vign., lxxiii. 149. 63.

tata. Head, chief. R. M. 190.

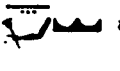

tata. Head, chief. N. D. 304; E. S. 305.


taui. Hill, rock. L. D. iv. 78. a.


tauu. Hill, rock. L. D. iii. 228. bis.


ta. Road. Ch. Inscr. d. M. d'Or. p. 24.

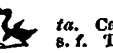
ta srå. Hill [of horizon], burial place. E. I. 78.


tasr. Hill [of horizon], burial place. L. D. iii. 234. a.

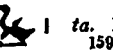
tamm. Mankind. S. P. lxxix. 3.

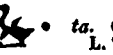
tamama. Created beings. E. S. 32.

tar. Time. L. T. xl. 110. l. 10.


ta. Carry, bear. D. 158, 159. s. f. Throne. N. D. 411.

ta. Male, man. Br. A. S. i. 4.


ta. Bear, carry, magistrate. D. 159.


ta. Grain, pallet. L. D. ii. 28; L. T. xxx. 79. 4.

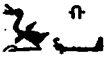
TA

ta. Throne, steps. L. D. iv. 87. a.

ta. Bear, carry. E. R. 9148.

ta. Bear, carry off. E. S. 340.

ta. Bear, carry off. D. 159.


ta. Carry off, bear, steal. P. B. M.

ta. Grain. L. T. xxx. 79. 4.

tå. Knot. L. D. iv. 37. c.

ta. Carry off. L. T. lxxviii. 164. 1.

tå. Carry, steal. G. 159; D. 160. lead. D. O. 1. 11.

tåâui. Halves. L. T. xxvi. 71. 8.

tåi. Carry, steal. E. S. 279.

tåm. Male. L. D. ii. 125. d. 185.

tåm. Wrap, envelope. L. T. 125. 43.

tåm. Wrap, envelope. Br. A. S. i. 6.

tåm. Wrap, envelope. E. S. 23.

tåmâ. Book, papyrus. S. P. iii. 11.

tå puká. Barrack. S. P. lxxviii. 7.

taru. Encircle. L. D. iii. 5.

taru. College. S. P. 9.

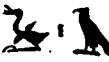
TÅ

tåru. Cell. L. T. xxvii. 74. 2, 3.

tåti. Thrones. M. R. cxiii. 7.

tåui. Steal. R. A. F. 1855, 960.

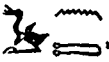
tåui. Halves. L. T. lxxviii. 164. 11.

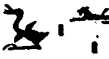

ta âshâ. Pen-cutters. L. D. iii. 219. 18.

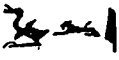
tai. Male. E. I. 105.

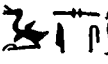
taku. Birch wood. B. S. A. xxxv. iv. 123.

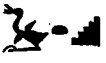
tam. Lion, powerful. Gr. 1276.

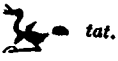

tant. Throne. Coffin at Cambridge.


tarau. Entrance. S. P. lii. 8.


tari. Gather. S. P. vi. 2. 9.


tase. Type, enveloped form. T. L. D. 7.

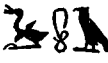

tat. Throne, stool. L. D. iii. 81.


tat. Carry. M. C. xxxv.

tat. Desolate, environ. L. D. iii. 114. h., ii. 149. c. throne. L. T. lxii. f. 23.

tat. Form, magistrate. L. T. lxii. 145. 23.

taui. Bear off. M. d. C. lii.


taua. Hair, head. G. 73.

tai. Threshold. L. T. lix. 143. 23.

TA

ta. Assembly. S. P. cxxvii. 12.

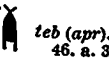
tebt. Figs. L. D. ii. 25.

teb.t, s. f. Brick. G. 100.

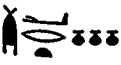
teb.t, s. f. Brick. M. C. iii. 254.

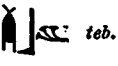
teb.t. Box. L. D. iv. 69. a.

teb.t. Brick. L. D. iii. 52. b.


teb (*apr*). Clothe, clad, equip. L. D. iv. 46. a. 39.

teb hut. Pyramidal loaf of white bread. B. G. xiii. II. e.


teb ârt. Vases. L. D. ii. 44. b.

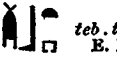

teb. Crown. E. S. 32. cover, 40.

teb. Place, instead. R. M. 126.
replace. P. Phs. II. 203.
recompense. R. M. 132.
equip. E. S. 10. *f.*; E. R. 9900; L. T. xxi. 48. 2.

teb. Sarcophagus. R. M. 134.

teb. Close, shut. E. S. 32.

teb.t. Sarcophagus. T. L.


teb.t. Chest, box, sarcophagus. E. R. 6668.

tebu. Chaff. S. P. v. 6.

tebu. Equip, wrap. E. S. 10. foot.

tub. Place. L. T. liii. 130. 24.

ti ameni. Interpreters. R. J. A. 132.

TA

tem. Strong. G. 387. sceptre. D. 325.

temi. Raw, ruined. L. D. iii. 52. b.

tam. Pure. Ch. Nom. d. Th. 23.

tem. Corrupt. G. 384. 387 weak, ruin. L. D. vi. 115.

tam. Gold. M. C. li. 4.

tam. Sceptre. L. T. xvi. 30. 3.

tam. Gold. G. 90.

tam ti. Attack. E. I. 116. 19; E. S. 32.

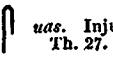
tamu. Gold. Ch. Nom. d. Th. 18.

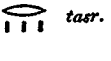
tam. Gold. Ch. P. H. 226.

tam. Ruin, weak. Ch. Nom. d. Th. 15.

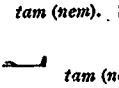
tamu. Ruin. Ch. Nom. d. Th. 15.

tam. Strong. N. D. 303.

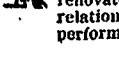

uas. Injure, sceptre. Ch. Nom. d. Th. 27.


tasr. Pure. Ch. Nom. d. Th. 23.

tasr. Cheese, cream. L. D. iii. 260. c.


tam (*nem*). Second. MS. D.

tam (*nem*). Valour. R. M. 66.


tam (*nem*). Second. M. d. C. xxxv. xxxvi.
renovate, make again. L. D. iii. 26.
relationship. E. S. 236.
perform. E. S. 559.

TA

tam. Perform, do. E. S. 569.

tambu. Weak. Gr. xi. 1.

tam. Second. E. S. 386.
issue. E. S. 379.
perceive. L. T. lxix. 178. b.

temtu. Total. L. D. iii. 225. b.

ten. Smite. L. D. iv. 46. a. 35.

ten. Conduct, drag. L. D. iv. 75. d.

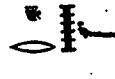
ter. Whilst. D. 341.

ter. Whilst, all, entire, layer out. D. 341; M. C. cxxvi.
dress. R. M. 78.
decorate. L. D. iv. 69. e.

ter. Engender. L. D. ii. 138. c.

ter. Work, make, fabricate. L. T. lxxvi. 160.

ter. Limit, extreme. N. D. 99.

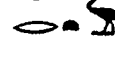

ter. Build, form, limit, hinder. L. T. xxxix. 108. 5.

tera. Wall, pilaster. R. M. 78.

tera, s. f. Young bird. S. P. viii. 1.

terau. Work, plate. R. M. 78.

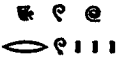
terenti. Whilst. L. T. xi. 17, 94.

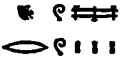

tertt. Birds, mourners. L. T. vii. 17. 13.

TE

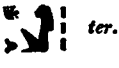
teru. Frontier, limit, extremity. N. D. 99.

terau. Heel, foot. L. T. xii. 18. 31.

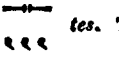

terau. Roll of papyrus. P. H.

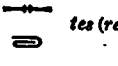

terau. Limits. L. T. lxxvii. 163. 7.

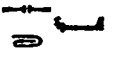
terut. Before. R. J. A. 333.

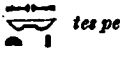

ter. Whole people. L. D. iv. 52. a.

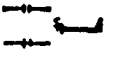
tert. Time. L. D. iv. 77. d.

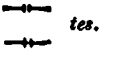

tes. Tail. E. S. 9900.

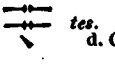

tes (rer). In turn. L. T. xxii. 54.


tes. Tie, coil. M. d. C. xlviii.


tes pet. Bowmen. L. D. iii. 199. a. 2.

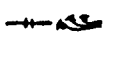

tes. Tie, coil. L. T. xiii. 19. 1, iii. 7. 1.
sentence. S. P. xviii. 9.


tes. Tie, coil. L. T. iii. 7. 1.

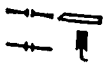

tes. Bank, tail, side of river. M. d. C. xl.

tesas. Enveloped form. T. L. D. 7.

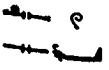
tesas. Enveloped form. L. T. xxxiii. 90. 4.

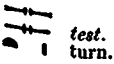

tes. Tie, crown. L. D. iv. 52. b.

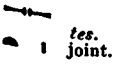
TE

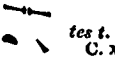

tesm. Dog. L. T. lxiii. 145. 40.

tess. Enveloped form, case. T. L. D. 7.


tesu. Bind. P. xxx.


test. Twist. L. T. xxxviii. 105. 2.
turn. L. T. lxvi. 146. 17.

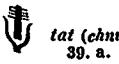

tes. Tie. P. xxxii.
joint. L. T. xxi. 50. 1.


tes t. Tail, bank of a river. M. d. C. xli.

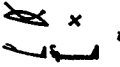
tes. Enveloped form, case. T. L. D. 7.

tettu. Establish. N. D. 303.

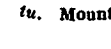
tat. Cut (?). L. D. iv. 52. c.


tat (*chnum*). Follow. L. D. iv. 37. d. 39. a.

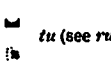
tui, pron. fem. This. E. R. 9913; P. S. 116.

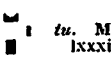

tuḥ. Return, retake, escape. L. T. xx. 42. 23. 38. 4.

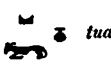
tu. Sully. Ch. P. H. 11. 202.

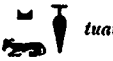

tu. Mountain, rock. D. 25.

U

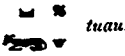

tu (see *rutu*). Stain, filth. L. D. iv. 71. a.

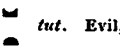

tu. Mountain, rock, cave. M. R. lxxxi.


tuau. Liquid. L. D. iv. 67.


tuau. Liquid. E. S. 159.

tuau. Some liquid. L. D. ii. 69.


tuau. Some liquid. L. D. iv. 67.


tut. Evil, crime. E. S. 159.

tu . t. Rock, mountain. D. 25.

tu. Go. P. Br. 217; L. T. 17. 20.

tuu. Soil, sin, stain. Ch. P. H. 235.

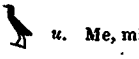
tu. Rock, mountain, cave. M. R. lxxxi.

tua. Cry to. E. S. 10. r. s.

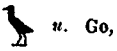
tuu. Crime, malefactor. G. 102.

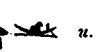
tuu. Malefactor, crime. Sl. A. G.

U.


u. Me, mine. L. D. iii. 47.

u. Line, edge. E. I. 105. l. 24.


u. Go, depart. D. 102.


u. Boat. P. B. M.

U

u. Edge, direction. N. D. 106.

u. Edge, line, canton, district. L. D. iii. 30. a. 11; E. R. 5612.

u. Limit, edge, line. B. G. 187.

ua. Boat. G. 75. 308; D. 149, 150.

uaâ. Boat. G. 217. 194; D. 149, 150.

uaâ. Boat. L. T. liv. 131. 6.

uau. Boat. E. R. 9900; L. T. lv. 134. 3.

uau. Boat. E. S. 10. r. s.

uâ. One, alone. R. J. A. 242.

uâf. Chastise. G. 380.

uâfu. Chastise. G. 380.

uâh (*hua*). Corn. L. D. ii. 147. a.

uâh (*hua*). Corn. L. D. iii. 48. b.

uâr. *t*. Foot, leg, go, fly. L. T. xxxv. 98. 1; S. P. lxxix. 2.

uâr t. Boat. L. T. xxxv. 98. 4.

uâu. Captain. T. B. M.; *cf*. R. M. 10.

uâu. Captain. R. M. 110.

ub. Shine. E. S. 316; Br. M. iii.

ubn. Shine, sunrise. E. S. 316; Br. M. iii.

UH

ubn. Shine, sunrise. G. 377.

ubn t, s. f. Informant. M. C. civ.

ubs. Stack, heap up. L. D. 80. c.

ubs-sep. Stack, heap up. L. D. ii. 56.

ubt. Boil, melt. E. S. 32. cov.

ubt. Boiling waters. P. M.

ubta. Boil. L. D. iv. 45. a.

ubkh. Luminous. E. R. 8539; E. S. 32.

uf. Drop, pressed out. L. T. lxi. 144. 28.

ufâ. Grasp. L. D. iv. 11. a.

ufâ. Chastise. P. E.

uhâ. Stretch, fold. M. C. xlii.; M. cclxv. 5.

uha. Sack, lay waste. B. S. A. xxxvi. iv. 99.

uhâ. Lay waste, sack. L. D. ii. 138. c.

uha. Want. R. J. A. 1856, 11. escape. S. P. cii. 2.

uha. Escape, long, desire, forget. E. I. 4.

uhâ. Escape. S. P. cii. 2.

uhâr. Night. S. P. cxl. 4.

uhâ uhâ. Desire. L. D. ii. 138. a.

UH

uhâs. Lose, forget, neglect. S. P. liii. 8.

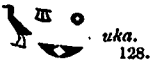
uhai. Escape. M. xxxii. 1. 6.

uhar, s. m. Dog. T. B. M.

uhar. Dog. Br. A. Z. 1864, 20.

ui. Proper, good (or participial ending). E. R. 6668; L. A. viii. D.

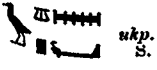
uka. Rob, idle. S. P. x. 6. v. 5.

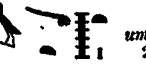

uka. Festival, week. L. T. lii. 128. 9.

ukâ. Idleness. S. P. v. 5.

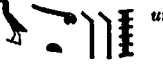
ukâ. Peg. E. S. 460; E. I. n. s. 78.

ukai. Pegs. L. T. xxxvi. 99. 18.

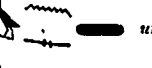

ukp. Destruction. P. B. M. S. 825.

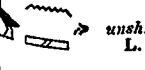

umt. Tower. Br. A. Z. 1863, 24; L. T. xxxiii. 64. 4.

umt. Try, examine. L. D. iii. 29. d.

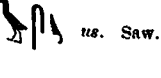

umt. Tower, bulwark. Br. A. Z. 1863, 24; M. R. xlix. 1.

umti. Tower, bulwark. Br. A. Z. 1863, 24.

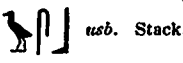

uns. Kind of bread. L. T. xxiii. 58. 4.


unsh. Mud, unctuous water. L. D. iii. 269. b.

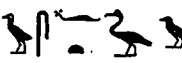
ur. Great. L. D. iii. 164. a.


us. Saw. M. C. ii. 86.

US


usb. Stack. M. C. xxxv. 1.

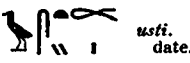
usf. Leisure. L. D. iii. 210.


usft. Idle, leisure. S. P. lxxvi. 13.

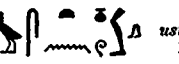
ush. Cut, mow. E. I. n. s. 28; L. T. lxxv. 154. 13.

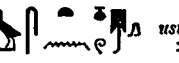
ust. Sawing. M. C. xliii. 2.

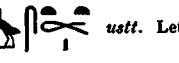
ust. Blot, ruin, waste. L. D. iii. 124. b. 38. 40.


usti. Message, letter, mandate. B. G. II. xxv. 34.

ustennu. Dwell. E. R. 6668.

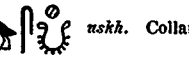

ustennu. Stride. R. A. 1855, 961.


ustennu. Stride. L. T. xl. 109. 10.

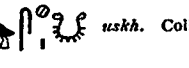

ustt. Letter, mandate. P. xxi.

uskh. Collar. M. C. lxxvii.

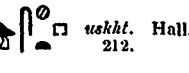
uskh. Collar. G. 75.


uskh. Collar. D. 148.

uskh. Large, broad. collar. G. 439. L. D. ii. 147. a.

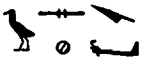

uskh. Collar. G. 75.

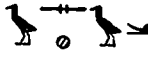
uskh. Hall, temple. E. S. 395.

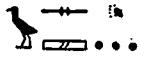

uskht. Hall. G. 288; Ch. P. H. 212.

uskhu. Boats of burthen. M. C. cxvi.

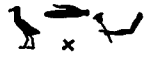
US

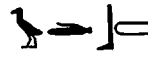

uskh. Mow. Sl. A. G. 187.


uskhu. Boats of burthen. T. L. MS. D.


ussh (or *mussh*). Mud. L. T. xiii. 53. 2.

ut. Put forth, send out. E. I. 87. 5.


ut. Put forth. P. xxiv.


uteb. Title. L. D. iii. 223. b.

uten. Write, describe. R. J. A. 251.

uten. Libation. E. S. 32.

uten. Offering. R. A. 1846, 11.

uten. Libation, sacrifice. E. S. 575.

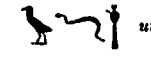
utennu. Libation. D. 148.

uten. Offering, sacrifice. M. cxvii.

utt. Order, place. L. D. ii. 5.

utt. Endeavour. L. T. vi. 15. 45.

ut. Light, give out. E. S. 131.


ut. Order. E. S. 10. r. s.

ut. Tablet. E. S. 10. head.

ut. Order. E. S. 10. l. s.

utâ. Examine, verify. E. I. 1.

UT

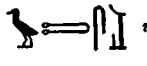
utâ. Decide. S. P. xiv. 6.

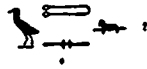
utâ. Examine. Ch. P. H. 56. 212.

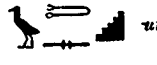
utas. Carry, load a boat. P. S. 828; L. T. 110.

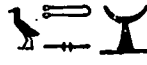
utu. Put forth. E. S. 10.

utu. Issue forth, order. E. S. 10.

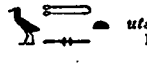

uts. Sustain, bear aloft. G. 210.

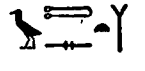

uts. Palanquin. W. M. c. pl. 76.


uts. Palanquin. W. M. c. pl. 76.

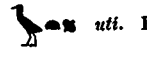

uts. Pillow, support. L. D. ii. 98. l. a.

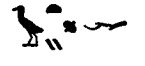
uts. Hang, fix, support. N. D. 224.


uts. Suspend, sustain. E. S. 157*.


uts. Hang, fix. N. D. 164.

uti (or *tut*). Speak (Thoth). L. D. iii. 79. b.


uti. Embalmment. V. pl. vi.


uti. Coffin. L. T. lxxvi. 161. c.

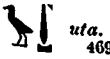
uten. Offer. E. R. 6668.

utt. Issue. P. M. xviii. 5.

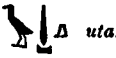
utt=asf. Fault. P. S. 127; L. T. 125. 4.

utu. Engender, procreate. Ch. P. H. 211.

UT


uta. Health, to be healthy. E. S. 469.

uta. Symbolic eye. L. T. xix. 43. 13.


uta. Go forth, procession. G. 494.

uta. Health, welfare. M. C. cxxxiv.

utâ. Pectoral plate. P. H.

uta. Symbolic eye. L. T. xix. 43. 13.

utâ. Salvation. P. xviii.

utâu. Speak out, give out voice. S. P. viii. 3.

utâ. Go forth, pass. G. 39.

utâ. Treasury, storehouse. L. D. iii. 56. a.; S. P. lxxxix. 4.

utau. Pectoral plate. G. 77.

uu. Distance, line, edge. E. R. 8539; B. G. 127.

uu. Distance, line, edge, territory, canton. G. 305; S. P. xcii. 3.

ukh. Column. E. I. 20.

ukh. Column. L. D. ii. 125. d. 196.

ukhs. Create, mould. M. 135. 4.

ukh.t. Chapel. S. P. lxxxix. 6.

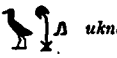
ukh.t. Light. L. D. iii. 287. a.

ukhua. Meadow. L. T. xlii. 110. 24.

US

ukhuâ. Colonnade. L. D. ii. 125. d. 141.

ukhâu. Night. E. R. 9900.


ukna. Follow, leave. E. S. 3.

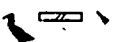
ukha. Ignorant. Ch. M. p. 311.

ukhâ. Night. L. T. xlviii. 125. 50; Ch. P. H. 212.

ukhakh. Watch, follow. D. O. viii. xii. 3. search. D. O. xi. 6; Ch. P. H. 212.

ukhâ. Seek. Ch. 16. follow. S. P. xci. 1.

ush. Blot. Cf. L. D. iii. 124. 40. hurt. L. D. ii. 125. a. 133.


ushâ. Eat. L. T. xxxvii. 99. 33.

usha. Feed, doctor. L. D. ii. 102. 6.

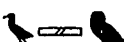
ushb. Answer. G. 378.

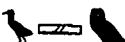
ushb.t. Answer, reply. S. P. clvi. 8.

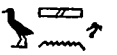
ushb. Consume. L. T. lxi. 145. e.

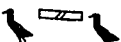
ushbu. Answer. E. I. 105.

ushm. Essence, decoction. P. S. 825. 11.


ushm. Grind. E.S.10. devour. P. Br. 207. gnaw. S. P. xiv. 7.


ushm. Ear of corn. L. T. xxxi. 109. 4.


ushn. To fowl, net. E. R. 9900. 9.

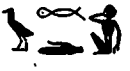

ushnu. Fowlers, to fowl. P. S. 828; L. T. 110.

US

ushå. Herdsman. S. P. iv. 8.

ushå. Trap. L. T. liii. 130. 7.

ushâaushâu. Stubborn. S. P. civ. 7.


usht. Acquit, absolve, propitiate. E. I. 105. l. 20.

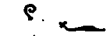
usht. Work, prepare. L. D. ii. 46.

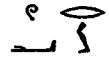
u. He, him. G. 260.

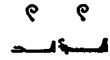
u. Adore. G. 338.

u. Arrive. G. 287.

u. They, them. R. J. A. 553.


udf. Chastise. N. D. 90.


udr. Go, fly. M. R. ci. l. 24; Rh. Mr. 284.


udu. Captain. E. S. 294.

uai. Substance. L. D. iv. 56. b.

uashtu. Persea trees. L. D. iv. 43. 11.

uba, s. m. Window. T. B. M. Be.

ubn. Light, sunrise. D. 364.

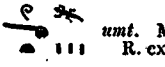
uhai. Escape, avoid. Gr. iii. 35.

US

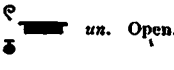
uhå. Escape, avoid. E. S. 32.

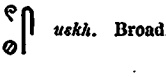
ukå. Kind of festival. L. T. lxix. 2.

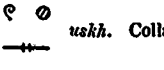
umt. Issue. M. R. cxl. 35.

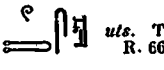

umt. Multiplied, numerous. M. R. cxl. 63.

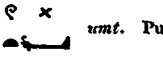
uamti. Wall, rampart. M. R. cviii.

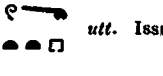

un. Open. Caill. lxvii.

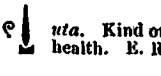

uskh. Broad. E. R. 8510.

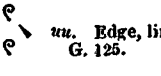

uskh. Collar. D. 364.


uts. Try, examine, suspend. E. R. 6666.

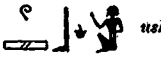

umt. Put forth. L. D. iv. 74. c.

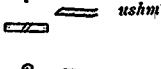

utt. Issue, wall (?). B. G. xvii. 11.


uta. Kind of tree. MS. D. health. E. R. 9737.


uu. Edge, limit, canton, territory. B. G. 125.

ushb. Answer. G. 371.


ushb.t. Answer. N. D. 184.

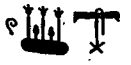

ushmâ. Consume. E. S. 10. f.

ushma. Ear of corn. M. d. C. xliii.; L. T. xl. 109. 10.

UK

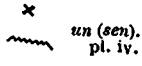
ukh. Spirit. MS. D.

ukh. Column. Ungi. I. O.

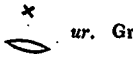

usha. Night. G. 77.

ub (khęb). Measure of corn. E. I. 83.

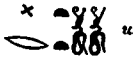
um (nem). Perceive. L. T. liv. 133. 9.

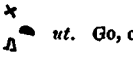

un (sen). Polish, prepare. A. xxxv. pl. iv. 79.

un (sen). Locks, hair. L. T. xi. 17. 94.


ur. Great. G. 200.

ur. Eldest. L. D. iv. 90. d.

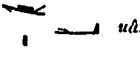

urt. Uræi. L. D. iv. 72. a.

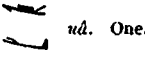

ut. Go, cross. E. S. 471.

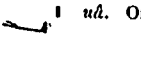
ut (khet). Fire. L. T. x. 17. 66; G. 99.

uu. Evil. L. T. lxxviii. 163. 18.

uâ. Alone, solitary, isolated. L. D. ii. 133.

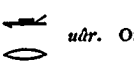

uâ. One. L. T. lvii. 140. 14.

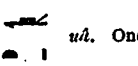

uâ. One. R. E. S.


uâ. One. L. D. ii. 24.

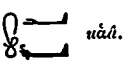
UÀ

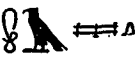
uâu. One, alone. M. d. C. xli.; D. O. v. 2.


uâr. One. MS. D.


uâ. One. E. S. 201.

uâ. One. R. J. A. 242.


uââ. Lift, carry away. R. M. 132.


uâ. Go along, length. M. R. lxxxiii. 114.

uâs, s. m. Sceptre. L. T. ii. 112. e. 113. b.

uâ. Take away. M. R. cxl. 51.

uâua. Melt. L. T. lxiv. 145. 60.

uâui. Discourse. Ch. P. H. 117. meditate. Gr. 111. 35.

uâuâ. Consider, meditate. P. xxiv.

uâuâ. Consider, meditate. R. J. A. 555.

uâuâ. Shine. E. R. 8495. a.

uâkh. Marsh, meadow. L. T. xlii. 110. 3.

uâkh. Marsh, meadow. L. T. xlii. 110. 14.

uâkh. Marsh, meadow. P. S. 828; L. T. 110.

uâkh. Entrance, road. E. S. 249.

UÅ

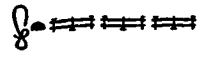
uåshåti, s. f. Ophthalmia. S. P. xciv. 7.

uaka. Kind of festival. L. D. ii. 5.

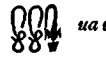
uat. Colour for eyes. L. D. ii. 19.

uat. Colour for eyes, (green?). E. S. 157*.

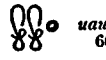
uat. Colour, green (?). L. D. ii. 11.

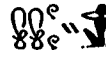

uat. Distance. P. xv.

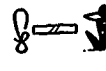
uau. Steal. L. D. iv. 74. e.


ua ua. Melt, fire. P. Br. 208.

uauai. Consider. P. xxiv.


uaua. Light of some kind. E. R. 6664.


uauauui. Consider. R. J. A. 357.

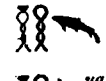

uash. Call. Ch. P. H. pl. 2. 9.

uah. Increase, flourish, throw. L. D. ii. 123. f.

uah. Crown, buckle. M. C. li. 2.

uah. Very much. R. J. A. 241.

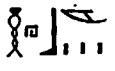
uah. Augment, flourish. E. S. 223.
spoil. D. O. x. 1.
throw down. D. O. i. 6.


uah. Kind of fish, to fish. Ch. P. H. 210.

uah. Increase, assume. M. 1. 1. 2; M. d. C. v. 3.
cultivate. Ch. P. H. 210.

uahi t. Corn (?). L. D. iii. 13. a. 13.

UA


uah heb. Ploughman. L. D. ii. 51.

uahti. Some kind of drink. L. T. xxxi. 82. 4.

uahu. Collar. M. C. lxvi. 7.

uah. Labourer, ploughman. P. xliii.

uat. Green, fresh. L. T. lxi. 145. 30.
papyrus. M. R. lxii.
pool, tank. E. S. 282.
Lower Egypt. D. 329.

uat. Some colour or substance, root of emerald. L. T. lv. 133. 11.

uat. Some colour, green felspar. L. T. lxix. 147. 18.

uat. Some substance, colour for eyes. N. D. 362.
brown (?). L. D. ii. 4. 3; L. T. xxviii. 77. a.

uat. Tablet, emerald, green. L. T. xxxviii. 105. 3.

uat. Tablet, emerald, green. L. T. xxxviii. 100. 6.

uat. Green herbs, papyri. G. 364; L. T. lxxiii. 149. 59.

uatbu. Heaps of sand, trenches. E. S. 8523.

uatsmes. Collyrium. T. B. M.

uat. Order. P. Br. 212; L. T. 125. 30.
transmit. Ch. P. H. 32.

uat. Pool. L. T. ii. 2. 1.
green. L. A. xii. 14.

uat. Emerald. B. G. xxiii.

uat. Tablet, green felspar. E. S. 210.

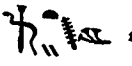
uat. Order, transmit. N. D. 61; E. R. 6668.

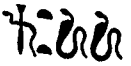
uat. Wraps, rags. E. S. 32.
linen or thread. E. S. 8539.

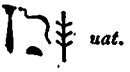
UA

uati. Kind of fruit or flower. Be. 15; E. S. 588.

uatmes. Colour for eyes. E. S. 8538.


uati. Plants. S. P. lxxvi. 3, lxxix. 11.

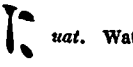

uat t. Asp, crown. L. D. iv. 28. b.

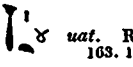

uat. Green herbs. P. B. M. 528.

uat ur. Water, ocean. B. G. v. 263.

uat ur. Water, ocean. L. D. iii. 59. a.

uat ur. Ocean, water. P. Br. 217; L. T. vii. 17, 18.


uat. Water. E. S. 32. cover.

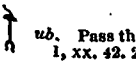

uat. Rags, wraps. L. T. lxxviii. 163. 16.

uatumu. Colour for eyes. M. d. C. lxxvii.

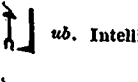
uat mes. Colour for eyes. T. B. M.

uat. Colour for eyes. L. M. xxxviii. 15.

uat ur. Ocean. L. D. iv. 45. c.


ub. Pass through, against. L. T. iii. 8. 1, xx. 42. 23.

ub. Workman. E. S. 33.


ub. Intelligence, work. Palette, B. M.

uba. Pass through, against. L. T. xxvii. 72. 4. against. R. J. A. 138.

UN

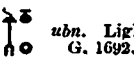
uba. Pass through, against. L. T. iii. 8. 1. work in any way. Ch. I. d. M. d'Or. 23.

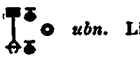
uhu. Cook. Ch. P. H. 93.

ub. Cook, baker. N. D. 182.

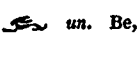
uba t. Labour. L. D. ii. 80. d.

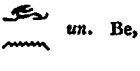
ubn. Light, sunrise. R. J. A. 136; B. G. 1692.

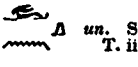

ubn. Light, sunrise. R. J. A. 136; B. G. 1692.


ubn. Light, sunrise. L. D. iv. 71. a.

ubu khet. Workmen. L. D. ii. 124. a. 12.

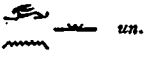

un. Be, being. D. 125.

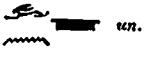

un. Be, being. D. 125.

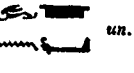

un. Show, appear. E. R. 33; L. T. iii. 11. 2.

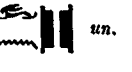
un. Defect, bad. D. 125.

un. Shine. D. 125.


un. Be. G. 512.


un. Open. G. 370.


un. Open. D. 126.

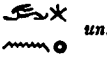

un. Open. D. 126.

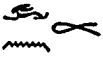
un. Door-opener. E. R. 9547.

UN

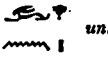
un. Again. M. d. C. xxiii.

un. Defect, want, bald. E. I. n. s. 4.

 *un.* Hour. D. 126.

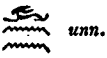
 *un.* Dress, strap. L. T. xix. 42. 17. 53. 3.

unan. Bald, grey. L. T. lxxv. 154. 13.

 *un.* Mirror. G. 68; M. C. ii. 430.

un (her). Mirror. G. 68.

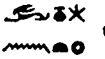
uni. Inhabitants. L. D. iv. 20.

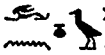
 *unn.* Be, being. D. 125.

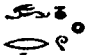
unn. Defect. L. D. iv. 11.

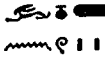
unn . t, s. f. Hour. D. 126.

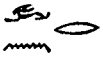
unn t, s. f. Hour. D. 197.

 *unn t,* s. f. Hour. D. 197.

 *unnu,* s. f. Hour. D. 196.

 *unnú,* s. f. Hour. D. 126.

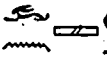
 *unnu.* Beings. L. D. iv. 53. c.

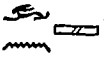
 *un.* Title, gate-opener (?). L. D. iii. 199. 7.

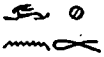
UN

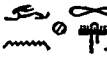
un t, s. f. Hour. D. 197.

unun. Murmur. Ch. P. H. 110.

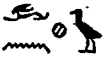
 *unshf.* Wolf. L. T. xiv. 24. 1.

 *unsh.* Wolf. D. 127.

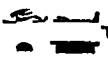
 *unkh.* Strap, dress, support. L. T. xxix. 78. 26. dress. E. R. 6668.

 *unkh.* Dress, strap, sash. E. R. 6668.

unkhi. Strap, dress. R. S. B. M.

 *unkhu.* Clothes. L. D. ii. 6.

un-ru. Title, door-opener. E. I. 27; E. S. 380.

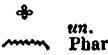
 *un tâ.* Door-opener. E. R. 6662.

un. Open. S. 1; P. xxxiii.

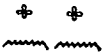
un hu. Bull-calf. L. T. xii. 53.

unhu t. Bull, male, calf. T. L. c. 53.

unhu. Bull, male, calf. D. E. 77.

 *un.* Appear, show, be. E. I. n. s. 1. Pharaoh's hen. R. M. 27.

un. Defect, wanting. B. G. xxiv. 15.

 *un un.* Bird of the Ardea kind. D. 217.

UN

unn. Be, stand. L. D. iv. 84. a.

un nut. Mirror. L. D. iv. 75. c.

ur. Great, old, principal. D. 150.

urh. Oil. L. D. iii. 260. c.

ur. Great, principal. D. 150; G. 463. old, eldest. Br. V. B. M.

ur. Great, principal. G. 109.

ur. Great, elder, chief. G. 209.

ur. Chariot. Cl. 242.

ur. Oil. MS. D.

urh ka. Uræi. G. 124; Gr. ii. 23.

urh. Oil, anoint. L. D. ii. 76. d.

urhu. Oil, anoint. L. T. lxii. 145. 27.

urhu. Oil, anoint. E. I. 10. l. 15.

uri. Bolts. E. I. 105.

ur meri. Mnevis, the bull. R. J. A. 123.

urnas. Celestial water. E. S. 10. h.

urnas. Ouranos, celestial water. L. D. iii. 134. d.

urri t, s.f. Chariot. G. 461.

urri. Chariot, car, D. 151.

UR

urri, s. f. Chariot. S. P. lviii. 4.

urr t. Car, chariot. D. 151.

urr t. Crowns with asps. D. 151.

urr t. Crowns with asps. L. T. xix. 42. 12.

urru. Crown. N. D. 212.

urs. Pillow. R. J. A. 561; L. D. iv. 46. 35.

urs. Pillow. M. ccclxviii.

urt. Peaceable, meek. L. T. 1. 6.

urt. Peaceable, meek. P. Br. 217; L. T. 1. 6.

ur t. Chariot. R. M. 19.

ur t. Bird. S. P. lxxxiv. 10, ci. 5.

ur t. Crown. L. T. lii. 129. 2.

ur t. Chariot. R. M. 182.

ur t. Crown with asps. D. 151; M. R. clx.

ur tt. Crown with asps. M. R. clxvi.; L. D. iv. 44. c.

ur t. Gentle, meek. MS. D.

ur t. Chariot. Cl. 242.

uru. Oil. S. P. lxxxvii. 4.

ursh. Watch, vigil. M. C. cxvi.

attentive. D. O. viii. 9.

UR

urshau. Watch, observe. S. P. lxxiii. 1.

usr. Power. E. S. 32.

usr. Prevail, sustain, rule. R. J. A. 222.
valiant. Ch. P. H. 51.

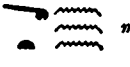
usru. Oar. S. P. xcii. 11.

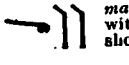
usrt. Proper. L. D. iii. 75.

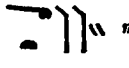
usr. Limb, oar. L. T. xvi. 32. 3.

Used for *bah* in *embah*, before *ka* in bull, and as a determinative. See Determinatives. Appears to have the sound of M rather than that of U or KH.

mt. Race. L. D. iv. 51. b.

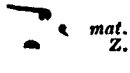

mat. Wave, surface of water. Br. Z. A. 1863, 23.

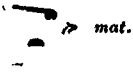

mat. Middle. S. P. lxxviii. 10.
witness. Br. Z. A. 1863, 33. 63.
shoot. M. R. cxl. 55.

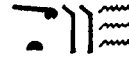

mati. Inlay. Ch. Ins. M. d'Or. 24.

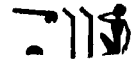
ka. Bull. L. D. iv. 77. a.

mat. Mother. Br. Z. A. 1863, 22.


mat. Juncture, nerve, vein. Br. Z. A. 1863, 26; S. P. xciii.


mat. Poison. E. I. 10. 13.

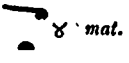

mat. Surface of water, wave. Br. Z. A. 1863, 24.


mat. Call, order, prove, witness. Br. Z. A. 1863, 24.

[U]MA

mat. Vein. S. P. xciii. 6.

mat. Fix, appoint. Br. Z. A. 1863, 31; M. R. cxl. 55.
middle. Br. Z. A. 1863, 22.
convention. Br. Z. A. 1863, 27.
midday, time. S. P. viii. 11.

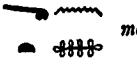

mat. Sash. P. H.

mat. Band, sash. Br. Z. A. 1863, 23; M. lxviii. 3.

mat. Wave, surface of water. Br. Z. A. 1863, 24.

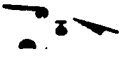
mati. Sing, praise. Br. Z. A. 1863, 26.

mat. Just, true. Ch. Ins. M. d'Or. 24; Ch. P. H. 243.


matn. Some function, healer, doctor. L. D. ii. 121.

mateni. War axe. E. R. 6666.

matn. Repose, quiet, dead. L. T. xl. 109. 12.
precept. S. P. cxiii. 6.


matn. Pacify. L. D. iv. 74. c.

matr. Time, season, midday. L. D. iii. 68; S. P. ii. 8, xciii. 9; Br. Z. A. 1863, 35.

matr. Pond, marsh. Ch. P. H. 248.

matr. Centre, to place in centre. E. I. 23; L. T. lxxi. 149.

matr. Examine, attend to, instruct. S. P. cviii. 6, cxvi. 7.

matr. Pond, marsh. B. G. 558; Ch. P. H. 111.

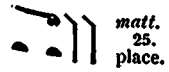
matr. Examine. S. P. xi. 7. 2.

[U]MA

matr. Try, examine. S. P. xxxix. 3.

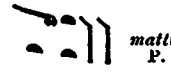
matr ut. Soil, stain. L. T. iii. 7. 3.

matt. Time. L. D. ii. 150. a.


matt. Prove. Br. Z. A. 1863, 25. place. Ch. P. H. 116.

mattr. Examine. Br. Z. A. 1863, 38.

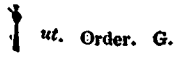
matr. Time, season, midday. L. D. ii. 149. f.


mattt. Examine, place. Ch. P. H. 116.

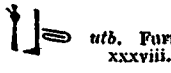
mat mat. Unheard. Br. Z. A. 1863, 38.

matui. Meddle. L. D. iv. 49. b.

mut. Venom. L. D. iv. 44. c.


ut. Order. G. 50.

ut. Tablet. T. L. c. 50.


utb. Furrows, sand heaps. L. T. xxxviii. 78. 5.

utb. Furrows, sand heaps. E. R. 8523. d.

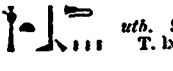
utbu. Furrows, sand heaps. E. R. 9900.

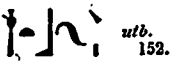
uthu. Table. L. D. iii. 50. b.

uti. Journey, expedition. D. 226.

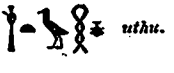
UT

utt. Order. L. D. iii. 25. bis.


utb. Sand heaps, furrows. L. T. lxxiv. 152. 2.


utb. Stretch. L. T. lxxiv. 152. 2.

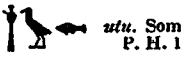
utu. Part of a vessel, poop. L. T. xxx. 99. 9.

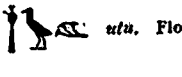

uthu. Table. E. R. 6668.

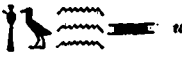
utui. Poop. L. T. xxx. 99. 9.

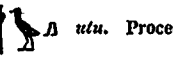
uttu. Tablet. N. D. 439.

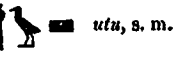
ut tu. Tablet. N. D. 439.

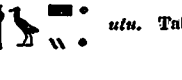

utu. Some fish. S. P. xcii. 6; Ch. P. H. 105.

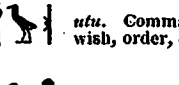

utu. Flower. D. O. xvii. 4.


utu. Water, lake. S. P. lxii. 2.

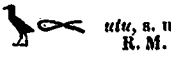

utu. Proceed. P. xxiv.


utu, s. m. Tablet. E. S. 176.


utu. Tablet. E. S. 204.


utu. Command. G. 410. wish, order, exact. Ch. P. H. 212.

utu. Tablet. N. D. 106.


utu, s. m. Tablet, inscription. R. M. 103.

UT

utu. Order. P. Br. 212; L. T. 144. 7.

utui. Journey, expedition. R. M. 2.

utui. Journey, expedition. N. D. 104.

utu t. Order. P. ix.; L. T. xxix. 78. 34.

utu. Tablet. L. T. c. 5.

utu t. Order. L. D. ii. 124. c. 58.

KH

utu. Tablet. P. xvii.

utut. Command. B. G. xvii. 2.

ut. Direction, magic. P. S. 825; V. 9.

utau. Kind of crane, the solitary. L. D. ii. 17. b.

uta. Solitary, separated, divorced. L. D. vi. 108. 62.

uti. Embalmment. L. T. xxxvi. 99. 27.

KH.

khi. Thing. E. S. 310.

kh(er). Babe. M. d. C. xlvii.

khe. Eyelash. L. D. iv. 23. b.

khi. Rule, protect. M. H. xxxvi.
fan, screen. E. R. 6666.
cover. R. J. A. 518.

khi. Cover, protect. M. 508.

khâtr, or *unkhâtr.* Plant or bush. L. D. iv. 46. a. 40.

khâ.khâ. Navigate. L. T. xv. 26; P. Br. 209.

khâ khet. Navigate. P. Br. 209; L. T. xv. 26.

khcb. Lowly, laid low. D. 253.

kheb. Lower Egypt. E. R. 8432.

kheb. Lower Egypt. E. R. 8532.

kheb. Change. P. S. 118; L. T. 125. 8.

kheb. Plough. Y. 41. F.
change. P. S. 118=L. T. 125. 8.

kheb (see *nekheb*). Title, name, change. P. xxiv.

kheb. Hypocrisy, deceit. D. 354. disguise, violate, change. Ch. P. H. 241; L. T. xlvi. 125. 8.

kheba. Change, humble. D. O. xviii. 7; S.P. xi. 1.

khebâ. Less, inferior. L. T. xliv. 116. 3.

khebâ. Plough, humble. MS. D.

khebma (*bekhama*). Behemoth, hippopotamus. N. D. 515.

kheben. Ebony. B. G. 11.

khebni. Iniquity, starve. D. 354.

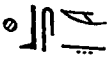
kheben . ti. Condemn. L. T. lii. 130. 6.

khebenti. Iniquity. L. T. xlviii. 125. 37.

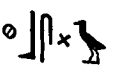
khebs. Star, lamp. L. T. xxxviii. 101. 8.

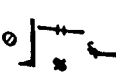
KH

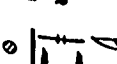
kheb. Dig. E. R. 9900. 9.

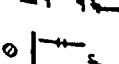

khebs ta. Some evil place or time. L. T. lx. 144. 9.

khebst. Lapis lazuli. L. D. iii. 32.

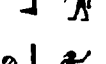

khebsu. Ploughed field. L. D. iii. 30. 13.


khebs. Clothe. P. Br. 217. hoe. P. Br. 217; L. T. l. 1.

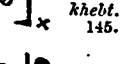

khebsi. Hoe. P. Br. 217; L. T. l. 1.


khebs ta. Some evil place, hoed land. L. D. iii. 123. a.

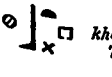
khebt. Dance. D. 354.


khebt. Dance. D. 354.

khebt. Block, trample. L. T. lxiv. 145. r.

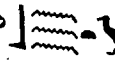

khebt. Deceit, lie, change. D. 354.

khebt. Block, scaffold. L. T. xxix. 78. 30.


khebt. Block, scaffold. E. R. 8537; L. T. xxxii. 85. 3, lxiv. 145.

khebt. Block, scaffold. L. T. xii. 13.

khebtuu. Dance, tumble. M. C. cxxxv.


khebu. Dip, steep. E. R. 9900. 10.

khebu. Crop of corn. S. P. v. 1.

kheb kheb. Escape, descend, fall down. L. T. xxviii. 75. 2, xxix. 78. 18, lxv. 146.

KH

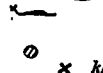
kheb kheb. Escape to. L. D. ii. 99. d.

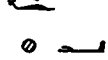
kheb. Lily leaf. L. D. iv. 60. g.

kheb t. Dance. D. 354.

khef. Bundle, fragment. M. R. xliv. 2; Rh. Mr. 45.

khef. Title. M. d. C. lxii.


khef. Malefactor. P. S. 50.

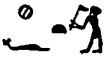

khefâ. Fist. G. 195.

khefa. Malefactor, accuser. E. R. 6668.

kheft. When. D. 354.

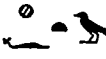
kheft. Accuser, enemy. D. 355.

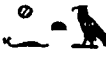
kheft. Accuser, enemy. MS. D.


kheft. To face, towards. R. M. 73.

kheft. Accuser, enemy. M. d. C. xl.

kheft. Enemy, accuser. D. 335.

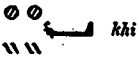

khefta. Enemy, accuser. MS. D.

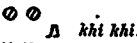

khefu. Fruit or quantity of some kind. L. D. iii. 260. c.

khefti. Enemy, accuser. Br. M. iii.

khib. Title. Br. G. 1023; Ui. P. O. (See *nekheb.*)

KH


khi khi. Beat. MS. D.


khi khi. Beat. M. cv.

khem. Crush. E. R. 9900; L. T. lv. 134. 2.

khem. No, not. E. S. 238.

khem. Break in pieces, bruise. MS. D.

khem. Shrine, box. E. R. 9900.

khem. Break. S. P. xxxv. 1.

khem. Shrine. L. D. ii. 138. e.

khemâ. Bruise. L. T. ii. 126. 3; cf. S. P. ii. 5.

khems. Ear of corn. M. C. I. 263.

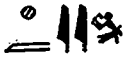
khemu. Shrine, prison. L. D. iii. 132. a.

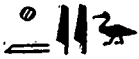
khem khem. Bruise, crush. L. T. lv. 134. 2.

khema. No, not. E. R. 9740.

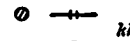
khem. Ignorance, small, weak. Ch. P. H. 242.

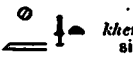
khema. Dead. E. S. 10.


khemi. Crushed, subdued. G. 103.


khemi. Quail. S. P. xciii. 9.

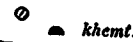
KH


khemas. Paddle, proceed. Ch. P. H. 82.


khema t. Kind of square-headed sistrum. L. D. iv. 60. c.

khem t. Shrine. Rh. Mr. 123.

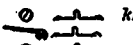
khem. Grace, favour. Br. Z. A. 1863, 37.


khemt. Three. L. D. iv. 149. f.

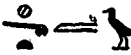
khemt. Care, wish, exception. Br. Z. A. 1863, 37.

khemt. Three. L. D. iii. 178.

khemi. Three, besides, favour, grace. Br. Z. A. 1863, 35; L. D. iii. 190. d.

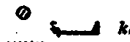

khemt. Three, favour, grace. L. D. iii. 120; M. R. xliv. quater.

khemt. Sake, favour, grace. L. T. xxx. 78. 35, xxxi. 84. 6.


khemtmu. Oppose, deny. Gr. l. 4.

khen. Weak, sick. L. D. ii. 123. d.

khen. Act of offering. L. D. ii. 83.


khen. Conduct, transport. T. B. M.

khen. Little. L. D. ii. 125. 189. a.

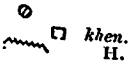
khen. Agitate, tell. M. R. cxxvii.

khen. Fly, wave. E. R. 9900? L. T. xxvii. 72, xxviii. 76. 2.

KH

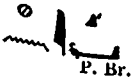
khen. Fearful, diligent. T. L.

khen. Kind of festival. L. D. iv. 79. 6.

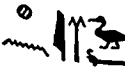

khen. Inside. E. R. 8539; Ch. P. H. 242.

khena. Refuse, repel. MS. D.

khena. Blow, puff away, avert. E. S. 32. cover.

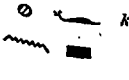

khena. Blow, puff away, avert. E. R. 9900; L. T. xxxiii. 92. 4; E. I. 106. 6; P. Br. 217; L. T. l. 1; Rh. Mr. 70.

khena. Inspire, blow away, snuff, avert. L. T. xv. 26. 56.


khena. Blow away, puff, avert. L. T. l. 1. 3.

khena. Blow away, avert. L. T. xxxiii. 92. 4.

khena. Blow away, puff, avert. P. Be.; L. T. l. 3.


khenf. Scale, or lump. R. c. 125; L. T. lxi. 144. 29; L. D. ii. 28.

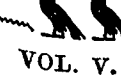
khenfu. Lump. L. D. iii. 48. b. 28.

khenem. Brass. M. C. iii. 30.

khenem. Period of time. E. R. 8495. a.

khenemm. Nurse, educator. S. P. xliv. 8.

khenemm. Smell. L. T. l. 1. 9. select, choose. D. O. xviii. 4.

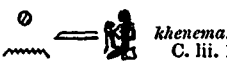

khenemm. Smell. M. R. clxiv.

KH

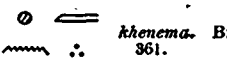
khenemms. Relationship, function, basket. L. T. xxx. 78. 39; S. P. xci. 3.

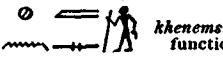
khenems. Bowl, basket. L. D. ii. 28.

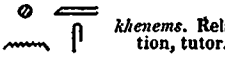
khenemt. Brass. M. C. iii. 361.

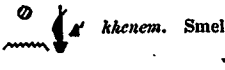

khenema. Nurse. M. d. C. lii. 1.

khenema. Smell. MS. D.


khenema. Brass. M. C. iii. 361.


khenems. Relationship or function, tutor. E. I. 4.


khenems. Relationship or function, tutor. E. I. 105.


khenem. Smell. L. D. iii. 11. a.

khenem. Perceive. B. G. 461; E. I. n. s. 79.

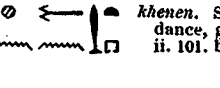
khenem. Unite, join. Sarc. publ. by Sams.

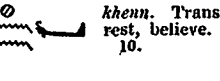
khenems. Some title, function, tutor. L. D. iii. 6.

khenem. Kind of food or basket. L. D. iii. 260. c.

khenems. Title, function, tutor. E. I. 4.

khenems. Title, function. E. S. 204.


khenen. Shrine or kind of dance, granary. L. D. ii. 101. b.


khenn. Transport. R. M. 23. rest, believe. L. T. xviii. 39. 10.

KH

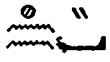
khenn. Violent, adverse. L. T. iv. 46. a. 2.

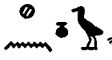
khenn. Alight, agitate, rest. E. I. 4. 1; E. S. 141.

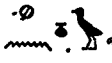
khenn. Fly. L. D. iii. 197. lean on. Ch. P. H. 243.

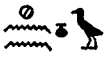
khenn. Float, alight, rest. L. T. lxi. 149. d. 13, xxxi. 82. 1.

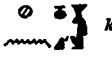
khenna. Part of the body, stomach, lungs (?). N. D. 173.

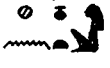

khenni. Transport, conduct. Sl. A. G. 230.


khennu. Sanctuary. Ch. P. H. 118. 243.


khennu. Intelligence, news. S. P. xxv. 4, cvi. 4.

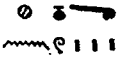

khennnu. Conduct, transport. Sl. A. G. 229.

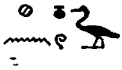

khennu. Concubine. Da. R. A. 1863, 13.

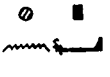

khen nut. Conductor, passenger. R. M. 59.

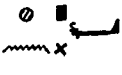
khennu. Conduct, transport. Sl. A. G. 229. kind of troops. Acc. R. di. Torino, xx. Tav. 1. a.

khennu. Babe, boy, pupil. L. D. ii. 125. d. 188; S. P. xxv. 1.

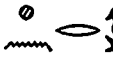

khennu. Some animal. B. G. xxv. 18.


khennu. Fowl, geese (?). M. R. cxiii. 15.

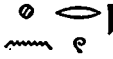

khenp. Throw out, tear out, extract. M. R. xli.; L. T. x. 17.

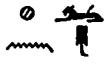

khenp. Throw out, tear out, extract. E. I. 4; R. R. A. 1860, 344.

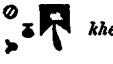
KH

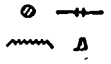

khenr. Weak, sick, feeble. L. D. ii. 150. a.

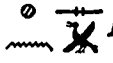
khenr. Horse, charger. L. A. xii. 41.

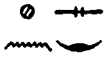

khenru. Horse, charger. M. R. cvii.

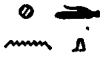

khenr. Horse. L. A. xii. 41.

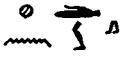

khenr. Horse. L. D. iv. 43. 5.

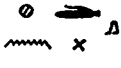

khens. Hunt. Cailliaud, II. lxxv. 1; E. S. 10. r. s. pass through. L. T. xxviii. 75. 2.

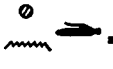

khens. Hunt, pass through. L. T. lxxvi. 157. 1.


khens. Hunt, fowl. L. D. ii. 130.

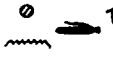

khent. Penetrate, tread upon. G. 285.


khent. Penetrate, tread upon, frequent. Ch. P. H. 242.

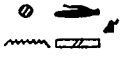

khent. Penetrate, tread upon. D. 353.

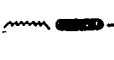

khent. Entrance, staircase. E. R. 9900.

khentu. Penetrate, tread upon. MS. D.


khentu. Statue. L. D. ii. 101. a. 124. e.

khentu. Palanquin. L. D. ii. 99. b.


khent. Garden. L. T. xl. 109. 9.


khent. Joy, delight. R. A. 1857, 14.

KH

khent. Quantity, supply. L. D. iii. 65; Y. 69. circumstance of a festival. Ch. M. 323.

khent. Quantity. L. D. iii. 43. e.

khent. Approach. M. C. cxxxiii. 1.

khent. Garden. B. S. A. xxxv. iv. 62.

khent. Garden (?). L. D. iii. 30. b. 194. 219. c.

khenti. Workwoman, weaver. E. S. 32. out.

khent t. Image. P. Br. 208.

khensh. Snap, extort, hunt, delight. E. R. 8000, 8001.

khenp. Pour out, consecrate. L. D. iii. 16. a.

khen. Child, baby. M. d. C. xviii.

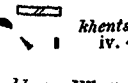
khen. Weak, sick, repulsed. L. D. v. 24. k.

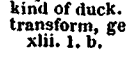
khen. Support, alight. E. I., 27; E. S. 380.

khen. Alight, support. E. R. 6705.

khenemm. Smell. M. R. clix.

khennu. Child, babe. M. d. C. xlix.


khentsh. Pool, garden. L. D. iv. 43. 1. 44. b.


khep. When. L. D. iv. 17. b.
kind of duck. L. D. ii. 70.
transform, generate, exist, be. M. d. C. xlii. 1. b.

KH

khep. Being, fluid. L. T. xviii. 39. 2.

khep. Pace. L. D. ii. 42.

khep. Blot. P. Boone, L. T. iv. 14.

khep. Transform. M. C. lxxiii.

khep. Create. L. B. A. iv. xiii.

khepf. Hold of a boat. E. S. 141.

khepi. Transform. N. D. 421. 426.

khepi. Orb, scarab. L. D. ii. 54a a.

khepeni. Measure of liquids. L. T. lxi. 144. 29.

khepnn. Kind of fish. S. P. xcvi. 5.

khepr. Scarab, transform, generate. E. S. 10. 243.

khepr. Form, shape. MS. D.

khepr. Scarab, transform, generate. E. S. 10. 1. f.

khepr. Scarab, creator God, transform. L. D. ii. 98. a.; M. d. C. xxxix. 1.

khepri. Scarab. E. S. 10. h.

khept, s. f. Thigh, hind quarter. D. 355.

khept. Fist. L. T. lxiii. 145. 35.

KH

khept, s. f. Thigh. D. 355.

khept, s. f. Thigh, hind quarter. G. 94.

khept. Thigh. P. Br. 217; L. T. 89. b.

khept. Blot, stain. L. T. iv. 11. 2. 22. b.

khept, s. f. Thigh. D. 355.

khept. Kind of duck, neophron. M. C. xii. 5.

khept. Change, be. L. D. iii. 195. 19.

khepṭu. Thighs. L. T. lv. 134. 3; E. R. 9900. l.

khepui. Types. L. T. xxviii. 78. 4.

khepsh. Thigh. D. 355.

khepsh. Thigh. D. 356.

khepsh. Thigh. MS. D.

khepsh. Thigh. L. D. ii. 25.

khepsh. Scimitar. D. 356.

khepsh. Sabre. D. 356.

khepshi. Sabre. M. xcvii.

khepr. Turn, become, change. Ch. P. H. 19; E. I. n. s. 2. 15.

KH

kher. To, at, under. G. 476; E. R. 6678.
like. L. D. iii. 132. 9.
but, when. R. M. 158.
know (*rekh*). E. S. 251.
say. P. S. 828; L. T. 125. 47.

kher. Fallen. G. 375.

kher. Fall. L. T. lv. 134. 7.

kher. Cell. M. cxiv. 5.
shrine. Rh. Mr. 123.

kher. Due. Ch. 14; Ch. P. H. 242; S. P. civ. 4.
word. S. P. xxxvi. 8.

kher. Speak. Roselli. Breve notiz.

kherâ. Substance, myrrh (?). E. R. 9792.

kher art. Quiver. L. D. ii. 148. c.

kheri. Defeated. Rh. Mr. 20.

kheri. Victim. E. R. 9900. 9.

kheri. Cow. L. T. xxxviii. 105. 5.

kheri t. Cows, victims. E. R. 9900; L. T. 105. 5.

kheri. Fallen, victim, defeated. L. D. ii. 136; R. J. A. 158.

kherp. Prow. L. T. xxxv. 99. 7.

kherp. Principal. E. I. 82.
supply. L. D. iii. 306.
steer, paddle. L. T. xxxii. 86. 3.

kherp. Produce linen. L. D. iii. 30. b. 13.

kherp. Chief, first, pay homage, consecrate, offer. S. P. i. 2; Ch. P. H. 242.

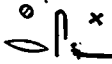
KH

kherp. Principal, first, sceptre. T. B. M. steer. N. D. 438. excel, surpass. Goodwin, R.A. 1861, 134, 135.

kherp. Principal, first, sceptre. Cl. 242.

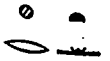
kherpu. Suffice. S. P. xciv. 7.

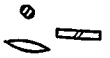
kheru. Voice, speak, word. E. I. 28; P. S. 118; L. T. 149. 49.

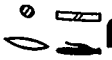

khers. Dissipate. L. D. iv. 71. a.

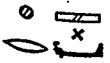
khers. Dissipate. M. d. C. xxviii.; L. T. iii.

kheru. Cell, shrine. P. Bremner; L. T. lvi. 134. 2.

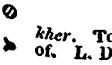

khert. Thing. E. R. 8459. a.; L. D. iii. 13.

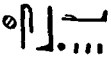

khersh. Truss of hay. N. D. 373.

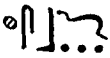

khershet. War arrows, quiver. M. R. xlv.


khersh. Truss of hay. M. R. xlv.

kher. To, at, under. N. D. 172.


kher. To, at, under, like, when. G. 77. of. L. D. iv. 72; E. S. 379.


khesbû. Blue, lapis lazuli. N. D. 364.

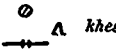

khesbet. Lapis lazuli, blue. T. L.

khesf.t. Stop, turn back. R. M. 679; D. 350.

khesm (*skhem*). Prevail. E. S. 10. r. s.

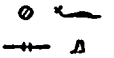
KH

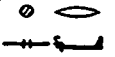
khesr. Dissipate. L. D. iv. 85. a.


khes. Turn back. P. Br. 207.

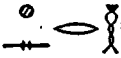
khesbet. Dance. L. T. xxii. 54. 3.

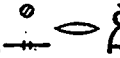
khesbet. Blue, lapis lazuli. MS. D.


khesf. Stop, turn back. P. Br. 208; Ch. P. H. 228.

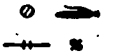

khesr. Dissipate. E. S. 655.

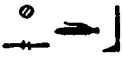
khesr. Dissipate, disperse. M. R. cxxxix.

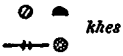

khesr. Dissipate, clear. L. T. lii. 129; P. Nic.


khesr. Dissipate, clear. L. D. iii. 268.

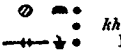
khessai. Vile. L. D. iii. 13.


khest. Foul, choke. E. S. 32. cover.


khesteb. Blue, lapis lazuli. D. 356.


khes.t. District. L. D. iv. 27. b.

khesteb. Blue, lapis lazuli. P. xxiv.


khesteb. Blue, lapis lazuli. N. D. 276.

khus. Found, build, construct, pound, ram. Ch. M. 323.

khus. Construct, build, Rh. Mr. 293.

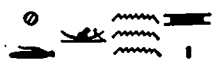
KH

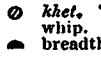
khuu. Sin. L. T. xlvi. 125. rubric.

khet. Accuser, enemy. D. 353.

khet. Go. E. S. 579.

khet. Navigate, go. D. 353.


khet, s. m. Ford, port. S. P. lvi. 8.


khet. Things. G. 115.
whip. E. R. 9700.
breadth. S. P. l. 7.

khet. Enemy, accuser. E. S. 653.

khet. Things. E. I. n. s. 27.

khet. Shut. E. S. 562. l. 1.

khet. Minister. E. S. 10. r. s.

khet. Cut, break in pieces. L. D. iii. 152.

khet. Fire. G. 99.

khet (*khetf*). Stop, when. L. D. ii. 125. d. 185.

khet. Seal. P. Br. 208.

khet. Seal, shut, they. L. D. ii. 96. 3.

khet. Shut. E. S. 31.

khet. Things. L. T. iii. 9. 3; D. 358; Ch. P. H. 243.

KH

khet. Navigate, sail. Ch. P. H. 243.

khet. To net. G. 375.

khet. Woof. M. C. xlii. 3, 4.

khet. Steps. B. G. xix. 6.
seat. L. D. iv. 25.

khetâ. Seat, steps. B. G. xix. 6.

khteb. Dance, tumble. D. 358.

khteb. Dance. D. 358.

khteb. Dance. D. 359.

khti. Flame. G. 126.

khti. Apex of an obelisk. S. P. xlix. 5.

khtem. Shut. G. 372.

khtem. Shut, seal. Ch. P. H. 243.

khtmu. Lock. S. P. xii. 6. fortress. S. P. cvii. 7.

khtmu. Seal. S. P. xli. 4.

khtma. Shut. E. S. 32. 4.

khtpp. Pace. E. S. 832.

khet khet. Overthrow, reverse. L. T. xv. 28. 2.

KH

khet khet. Overthrow, reverse. L. D. iv. 45. c.

khet khet. Attack, overthrow, reverse. M. lxxxiv. 4.

khetama. Shut. E. S. 32. 4. 63.

khetu. Oryx. L. D. ii. 80. e.

khu. Light. P. Br. 208.
spirit. P. Br. 207; L. D. iii. 225. 6.
paint. L. T. lv. 131. 11.

khu. Spirit. L. T. xxxii. 85. 11.

khu. Papyrus sceptre. E. R. 6666.

khu. Some title. E. S. 23.

khus. Found, lay foundation, pound, ram. L. D. iv. 37. c. 90. d.

khut. Enemy, accuser. L. D. iv. 74. e.

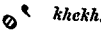
khu khu. Beat, a blow. N. D. 208; L. D. iv. 52. a.

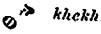
khekh. Whip. E. R. 9751.

khekh. Repulse. L. T. lxxvii. 162. 3, lxiii. 145. 4; L. D. iv. 24.

khekh. Light. E. R. 6705.

khekh. Throat, gullet. Ch. P. H. 244.


khekh. Throat. L. D. iv. 46. a.


khekh. Fluid (?). L. T. lxvi. 27.

KH

khekh. Whip. E. R. 9745.

khekh. Balance. G. 371.

khekht. Follow, repulse. E. R. 9900; L. T. lxvi. 23.

khekh t. Repulse, return. M. R. lxvi.

khkhâ. Number, reckoning. E. S. 562.

khkha. Altar. E. S. 565.

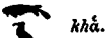
khkhâut. Altar. L. D. ii. 134.

khkhkâut. Altar. T. B. 54. A.

khkhaut. Altar. L. D. ii. 28.

khkhaut. Altar. L. D. ii. 44. b.

khkhatt. Body. T. B. M. A. 56.


khâ. Many. E. S. 159; E. I. 78.

khâ. Corpse. M. R. xcviii.

khâb. Rib, throat. L. D. iii. 238. 18.

khâb. Fraud, lie. R. M. 120.

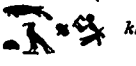
khâbu. Fraud. G. 77.

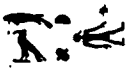
khâbu. Throat. R. M. 120.

KH

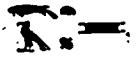
khâbu. Sickle, mow. R. M. 120.

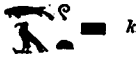
khaku. Stupid, obstinate, mad. E. S. 159; R. R. A. 1861, 204.


khât. Corpse. L. D. iii. 126. a.

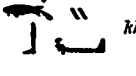

khât. Corpse. M. ccc.

khât. Mine, quarry. S. P. xlix. 7.

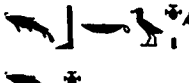

khât. Fishponds. P. S. 127; L. T. 125. 10.


khâut. Mine. Ch. I. M. d' Or. 11.

khâ khâ t. Wound, injure. L. D. ii. 150. a.


khab. Hypocrisy, lie. P. Br. 212; L. T. 125. 20.

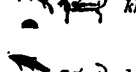
khabu. A cord. L. D. iii. 53.

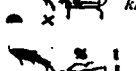

khab ku. Mad, obstinate, fool. Rh. Mr. 21.

khak. Coward, fool, mad, obstinate. B. G. xxxiv. 13.

khak. Coward, fool. L. D. iv. 74. e.

khat. Body, corpse. G. 76.


khat. Body. G. 179.

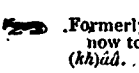

khat. Body. G. 3. 335.

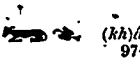
khat. Corpses. M. R. l.

khat. Body. G. 274.

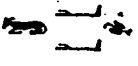
khat ek. Fool, coward, mad, obstinate. L. D. iii. 128.

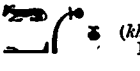
KH

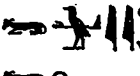

Formerly supposed to be *Kh*, but now to be *Âa*. (*kh*)*ââ.* Born. D. 120.

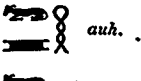

(*kh*)*ââ* Substance, beget. E. S. 9740; C. Be. 1c.

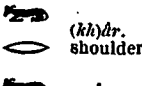
(*kh*)*ââ.* Break, cut. L. T. xxvii. 71. 11.

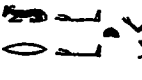

(*kh*)*ââ.* Substance. E. R. 9744. infant. Ch. P. H. 210.

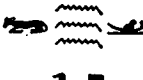

(*kh*)*ââ.* Liquid, libation. L. D. ii. 145.


(*kh*)*âui.* Dogs. E. S. 589.


auh. Irrigate. R. A. 1865, 20.


(*kh*)*âr.* Beget. L. D. ii. 2. e. shoulder. L. D. iii. 19.


(*kh*)*âurâât.* Sons. M. R. ci. 23.


(*kh*)*â.* Return. E. S. 562.

(*kh*)*âu.* Dog. D. O. pl. xii. viii. 8.

(*kh*)*âua.* Deceit. E. S. 562.

(*kh*)*âui.* Deceit. R. A. 1857, 16; L. T. 17. 4.

(*kh*)*âuit.* Hall, colonnade. N. D. 106; T. cell, school. S. P. xciii. 3; Be. 7; E. S. 589.

(*kh*)*âunâ.* Noble, chief. S. P. xlvii. 1.

(*kh*)*âunâ.* Noble, chief. S. P. cxx. 6.

(*kh*)*âunit.* Hall, colonnade. L. D. iii. 65.

(*kh*)*âunn.* Cell. R. R. A. 1861, 213.

(*kh*)*âurt.* Some substance. N. D. 373.

KH

(*kh*)*âuru*. Deceit. R. A. 1857, 16.

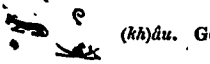
(*kh*)*âusu*. Beam of balance scales. E. R. 9900; L.T. xlvi. 125. 9.

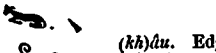
(*kh*)*âut*. Divide, between. D. O. vi. 6; E. S. 32. go between. S. P. clxii. 8.

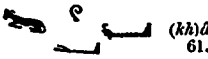
(*kh*)*âutn*. Dust. D. O. vi. 4; Ch. P. H. 210.

(*kh*)*âuau*. Kind of fish. S. P. xcvi. 6.

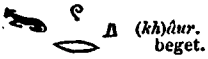
(*kh*)*âuauauti*. Twins, priestesses or female ministers. S. P. cxxiii. 9.


(*kh*)*âu*. Go, return. E. S. 562.


(*kh*)*âu*. Edge, border. L. D. iv. 69. a.


(*kh*)*âuâ*. Reward. R. M. 61.

(*kh*)*âunn*. Colonnade, hall. L. D. iii. 72.

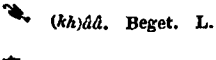

(*kh*)*âur*. Enter, go between, beget. L. T. xxiv. 64. 16.

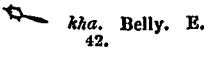
(*kh*)*âur*. Beget. L. T. 66.

(*kh*)*âur*. Beget. R. M. 96.

(*kh*)*âusu*. Beam of balance scales. L. T. xlvi. 125. 9.

(*kh*)*âur*. Beget. R. M. 96.


(*kh*)*ââ*. Beget. L. D. ii. 6.


kha. Belly. E. R. 6695; L. T. xix. 42.

khâka. Shave. M. C. xliii. 3.

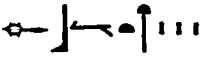
KH

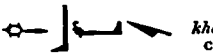
khââ. Fabricate. L. D. iii. 262. b.

khâr. Load. L. D. iii. 262. b.

khâsu. Food, fleshy part. L. D. iii. 262. b.

khab. Prostrate. L. D. iv. 87. a. give birth to. N. D. 184.

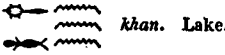

khab.t. Shade. MS. D.


khab. Cut with falchion. Rh. Mr. 114.

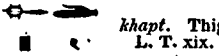
khakr. Adorn. N. D. 303.

khakri. Kind of necklace. E. R. 6666.

khams. Ear of corn. M. C. xliii.


khan. Lake. L. D. iv. 23. a.

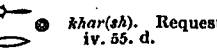
khapa. Spot, stain. P. Br. 217; L. T. vii. 17.


khapt. Thigh. E. R. 6693; L. T. xix. 42. 5.

khapat. Hare, rabbit. M. cccxxxi.

khapat. Hare, rabbit. M. R. cviii.

khaptu. Food of some kind, cake. L. D. ii. 147. a.

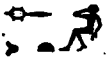

khar(sh). Request, word. L. D. iv. 55. d.

khart. Child. D. 103.

khart. Child. M. d. C. xlix.

kharu. Concubine. N. D. 543.

KH


khart. Child. L. D. iv. 45. a.; M. d. C. xlix.

khar. Fallen. L. D. iv. 64. a.

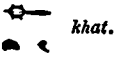
khas. Wretched, vile. M. R. lxiv.

khet. Navigate. P. S. 825; p. 1. l. 4.

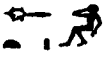
khateb. Kill, slaughter. D. 104.

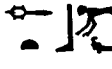
khateb. Kill, slaughter. D. 104.

khatebu. Kill, slaughter. D. 104.

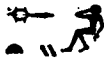

khat. Body. E. S. 3.

khat. Body, belly. D. 103.

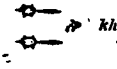

khat. Child, race. D. 103.


khateb. Kill, slaughter. D. 104.

khati. Child, race. Br. G. 1159.


khati. Child, race. L. D. iv. 78. a.

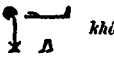
khetr. Occasionally. S. P. xv. 3.


khakha. Venom, sting. L. D. iv. 46. a. 19.

kha. Altar. Ch. 244. 394. thousand. D. 207.

kha. Altar. L. T. lxxviii. 164. 8. bookplace. S. P. xxxv. 2.

KH


khâ. Leave, desert. M. R. cviii.

kha. Measure. L. D. ii. 103. a.

khaii. Cats. N. D. 185.

khâ. Thousand. D. 207. thing. E. S. 325.

khâ. Leave. L. T. xxiv. 64. 17.

khâ. Measure. G. 373.

khâ, s. m. Book. S. P. xcii. 4.

khâ. Put. S. P. xlii. 6.

khâ. Altar. E. S. 3.

khâanau. Infirm, weary. M. R. cxl. 46.

khâû. Leave. B. S. A. xxxv. 166. 26.

khâû. Leave, send away. Ch. P. H. 240.

khâûit. Smite, pursue. L. D. iv. 74. c.

khâû. Altar. L. T. lxv. 146. c.

khâbs. Lamp. E. S. 579. star, gleaming. R. J. A. 143; E. S. 379.

khâbs. Lamp, light, star. L. T. liii. 130. 21.

khâbu. Bend. S. P. lxxviii. 11.

KH

khåbu. Prostrate. S. P. xlix. 1. disturb. S. P. cvi. 7.

khåbu. Bend. P. Ani. iii. pl. 5. l. 11.

khåbusa. Lamp, light. S. P. lxvi. 6.

khab. Humiliate. L. D. iv. 74. c.

khåi. Malady. S. P. clxv. 9.

khaib, t. Fan, shade. M. ccxix.; M. R. cxxvi.

khåit. Juggler, athlete, gladiator. M. R. cxl. 43.

khåi. Cat. S. P. cvii. 4.

khåi. Punish, pursue. S. P. cliii. 10.

khåibi. Shade. Rh. Mr. 394. 61.

khåi. Altar. D. 207.

khåiu. Night. P. S. 828; L. T. xlviii. 125. 49.

khåmu. Transfer. E. R. 8528.

khåm. Incline, let fall. Ch. P. H. 241.

khamu. Drop an arm. S. P. cii. 5.

khånånå. Pips, pulp. S. P. viii. 5.

khånaru. Confuse. S. P. xxiii. 6, xlv. 1.

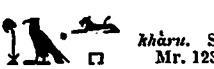
khånaru. Disperse, block up. M. ccxxiii.; L. D. iii. 199. 31.

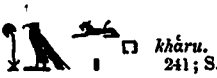
khåru. Widow. Ch. P. H. 13; L. D. vi. 108. 63.

KH

khårupusa. Kind of bread. S. P. xcv. 2.

khårt. Widow. Ch. P. H. 241.


khåru. Shrine, tavern. Rh. Mr. 123.


khåru. Tavern. Ch. P. H. 241; S. P. cxxv. 6, xciii. 9.

khåteb. Kill. E. R. 6655.

khati. Punishers, pursuers. L. T. lxv. 145. 82.

khåu. Measure, follow. P. S. 118; L. T. lxxi. 149. 22.

khåu. Wood. Rh. Mr. 293.

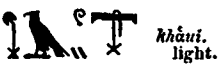
khåut. Watch. Ch. P. H. 115. 241.

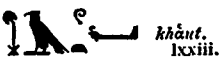
khåut. Altar. E. R. 6666.

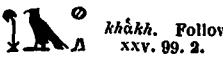
khåui. Altar. D. 207.

khaui. Kind of grain. L. T. xxxviii. 102. 4.

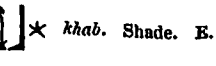
khåut, s. f. Altar. D. 207.

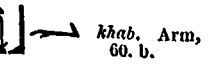

khåui. Crepuscule, twilight. L. T. xxxi. 84. 7.


khåut. Measure. L. T. lxxiii. 149. 61.


khåkh. Follow, chase. L. T. xxv. 99. 2.

khab. Phase, eclipse. E. I. 118. 6. 3; E. S. 32. 12.


khab. Shade. E. S. 3.


khab. Arm, quiet. L. D. iv. 60. b.

KH

khab, Some part of the body. L. D. iii. 228. 20.

khabb. Retribute. M. R. cxl. 43.

khabs. Lamp, light, star. N. D. 424.

khabs. Lamp, light, star. E. S. 382.

khabs. Lamp, light, star. Ch. P. H. 85.

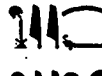
khabsi. Jackal. N. D. 285.

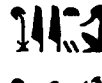
khab, Cut. Rh. Mr. 114.

khabs, Lamp, light. E. I. 6.

khabu. Lie, deceive. L. T. xlvi. 125. 4.

khai. Corpse, victim. L. D. iii. 129.


khai. Measure. B. S. A. xxxv. 166. 43.


khaiti. Punisher, pursuer. L. T. lxxi. 149. 24.

khaiu. Wood. E. S. 446.

khaiu. Altar. MS. D.

khamâ. Transfer, render up. L. T. lxxvii. 163. 6; Gr. iii. 30.

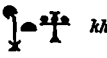
kham. Transfer. E. S. 8528.

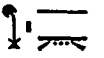
khamui. Let fall, drop. S. P. lxxvi. 12.

khanru. Scatter. L. D. iii. 166.

khanr. Horse. B. S. A. xxxv. 146.

KH

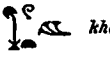

khat. Altar. E. I. 105.

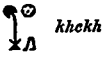

khata, s. m. Kind of land, perhaps the end of land. S. P. iv. 11, ix. 7.

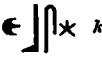
khau. Altar. Be. Ie.

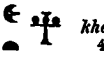
khau. Altar. P. xxiv.

khaui. Altar. Rh. Mr. 294.

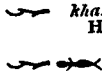

khaut. Wood. L. D. iii. 210. a.

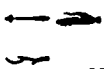

khekh. Follow. L. D. iii. 73. d.

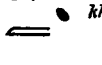

khabs. Lamp, light, star. E. S. 32. cov.


khat. Altar. L. D. iii. 8. e., iv. 45. a.

khab. Fall, prostrate. L. D. iv. 52. a.


kha. Wood, stick, sceptre. Ch. P. H. 243.


kha shetu. Kind of goose. B. S. A. xxxv. iv. 85.

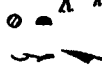

kham. Matter, body. E. I. n. s. 1. 5.

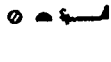
khan. Kind of wood. Br. M. xxxv. 1.

khati. Cut. E. S. 10. r. s.

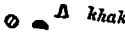
khat khat. Recoil. R. A. F. B. A. 1856, 25.

khakht. Wood. Mariette; B. A. 1856, 11.


kha kht. Recoil. R. A. F. B. A. 1856, 25.

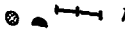

kha kht. Cut. N. D. 106.

KH


khakht. At, coming at. R. M. 169.

khakht. Stairs, dais. R. M. 169.

khat. Crop, arable land. S. P. cx. 3.


khat. Ploughed or arable land. S. P. cv. 12.

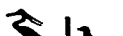
khakhti. Recoil. R. A. F. B. A. 1856, 25.

khakht khakht. Recoil. R. A. F. B. A. 1856, 25.

khakh. Collar. N. D. 180.

khab. Lie, deceit. Si. A. G. 44. 194.

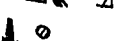
khem. Prevail, master. Ch. P. H. 246.


khem khu. Prevail, master. P. S. 127.

khem. Prevail. N. D. 105.

khem. Prevail, master. Ch. Nom. d. Th. 28.

khemu. Prevail, master. Ch. Nom. d. Th. 28.


khen. Navigate, transport, image. R. M. 26.

kheni t. Navigate, transport. R. M. 24.

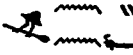
khen. Navigate, transport, carry. L. T. ii. 6. 3; E. R. 8990; S. P. lxxxvii. 1.

khenit. Conveyors, sailors. R. M. 18. 23.

khenn. Convey, transport. R. M. 23.

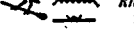
khenn. Transport, convey. T. L.

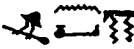
KH

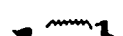

khenni. Disaster, calamity, adverse. Ch. P. H. 242; S. P. cx. 1.

khennnu. Contention. S. P. clxiii. 1, xi. 5.

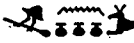
khenn. Transport, convey. G. 257.


kheni. Transport, adverse, contend. P. Br. 212; L. T. xlvii. 125.


khennu. Navigate, pilot. Ch. P. H. 242.


khen. Impel, blow, adverse, contend. L. T. xxxix. 109. 2.

khennu. Navigate, convey. E. I. 28.


khent. Statue. R. M. 23.

khenti. Statue, image. E. I. 35.

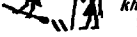
khennu. Rough, adverse. L. T. xxxix. c. 107. 2.

khenti. Statue, image. E. S. 276.

khen. Hall. E. R. 6946.

khen. Conduct. N. D. 524.

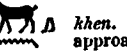
khen. Conduct. N. D. 80. approach. Ch. P. H. 223.


khen. Skin, cover. L. D. iii. 199. 19.

khen. Within. E. R. 9900= L. T. 64. 8.

khen. Lake. L. D. iv. 43. b. 4.

khenâa. Some liquid. L. D. ii. 25.

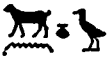

khen t. Inside, interior. Ch. P. H. 242.

KH

khenn. Conduct, transport. M. d. C. xli.

khennu. Hall, within. E. R. 84.

khennu. Lake. L. D. iii. 32. 13.


khennu. Inside. N. D. 76.

khent. Approach. Ch. P. H. 223.

khenti. Interior. M. C. lxxxiii.

khennu. Interior. E. S. 295.

(*khepr*) *ta.* Earth, world. Br. Z. A. 1864, 1.

khepr. Create, make, do, be, exist, form, cause, assume shape of. E. S. 114; Sl. A. G. 41. 75; Ch. P. H. 243.

khepr. Create, make, do, transform. Sl. A. G. 41. 76.

khepr. Create, make, transform. M. d. C. xxxiv. 1.

khepru. Create, make, transform. P. B. M.

kheprr. Scarabæus. P. 168.

khepresh. Helmet. G. 78. 294.

kherbet (*bebe*). Stick, branch. L. T. xviii. 32. 6.

kheri. Enemy, evil. R. S. 59. 101.

kher-enti. Two, division. L. D. ii. 124. b. 40.

kheru. Word, voice. E. S. 10; R. S. 98; Ch. P. H. 242.

KH

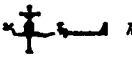
kheru. Enemies, fallen. L. D. iv. 23. f.

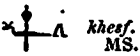
kherui. Enemies, fallen. L. T. xxxiv. 95. 1; R. J. A. 157.

kherui. Enemy. S. P. vii. 5.

kherui. Enemy, fallen. R. J. A. 157.

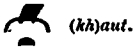
kheef. Turn back. N. D. 106.


kheef. Turn back, stop, combat. L. T. xvi. 31. r.

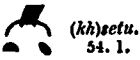

kheef. Stop, turn back, combat. MS. D.

Formerly supposed to be *khau*, now read *au*.
(*kh*)*au.* Joy, length. Ch. M. 256.

(*kh*)*au.* Joy, magnanimity. E. S. 5478.


(*kh*)*aut.* Go along. L. D. iii. 135. 69.

(*kh*)*aut.* Food of some kind. L. D. iii. 135. a. 89.

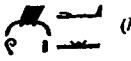

(*kh*)*setu.* Egg. E. S. 107. 29; L. T. 54. 1.

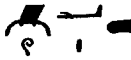
(*kh*)*au.* Long, length. G. 277. triumph, generous. Ch. P. H. 210.

(*kh*)*ausu.* Beam of balance. Br. Z. A. 1863, 22.

(*kh*)*aut.* Length, long. L. D. ii. 52.

(*kh*)*aut.* Cake, food. MS. D.


(*kh*)*aud.* Food, arm. L. T. xxvii. 72. 3.


(*kh*)*aud.* Food. L. T. xxxviii. 99. 31.

KH

(*kh*)*ausu*. Beam of balance or scales. L. T. xlviii. 125. 42.

khu. Spirit, ceremony, benefit, &c. See *akh*.

SH

khebt. Lie. R. S. 95.

khu. Govern. R. S. 96.

khu. Whip, govern. R. S. 96.

SH.

she. Pool. L. D. iv. 27. b. measure of land. L. D. ii. 3.

shi. Walk, go. D. 268.

she. Space. R. A. 1856, 8.

she. Gate. P. Br. 217. s. f. Pool. L. D. iii. 236. b.; E. S. 282.

she. Pool. L. D. ii. 185. 236. 7. mouth. P. S. 118; L. T. xlix. 125. 53.

shau. Trees. S. P. lviii. 3.

shâ. First. L. B. A. iv. xiii. arm. L. T. xv. 28. 4; P. A. 1076. 4. to. B. G. 389.

shâ. Food. D. 267.

shâ. Sand. P. S. 825. 6. 9.

shâ. Arm. L. D. iii. 65. a.

shâ. Measure. T. B. M.

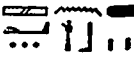
shâ. Book. E. I. 8.

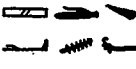
shâ. Pool. P. Br. 217; L. T. i. 17. 17.

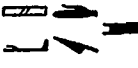
shâî. Born of, substance. R. M. 116.

shâi. Food. N. D. 373; S. P. lxxxiv. 8.

shânr. Some substance. E. R. 6668.

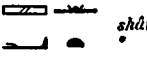

shâenutb. Sand of desert. L. A. xii. 5.

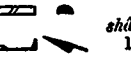

shât. Cut. D. 267.

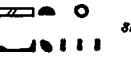

shât. Wall, ditch. L. D. iv. 43. b.

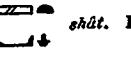
shât. Cut. M. xvii.

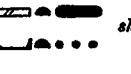
shât. Cut. D. 267.


shât, s. f. Book. R. M. 46.


shât. Cut. D. 268; L. D. ii. 150. a.


shât. Sand. S. P. v. 7.


shât. Food. L. D. iii. 260. c.


shâtt. Food. L. T. xv. 26; P. Br. 209; E. R. 9900.

shâta. Arrow. E. R. 6668.

shâu . ti. Jug. L. D. ii. 147. b.

SH

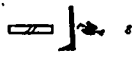
shâbti. Sepulchral figure. S. F. B. M.

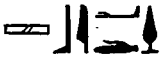
shata. Cakes. S. P. cxv. 5.

shâu t. Place. L. D. ii. 99. b.

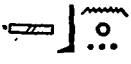
sheb. Clock (?). N. D. 361.

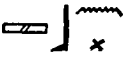
sheb. Kind of bread. L. D. ii. 11.

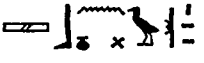

sheb. Pure. Br. Z. A. 1863, 30.

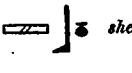

shebaât. Stick, tree persea. S. P. xlii. 1.

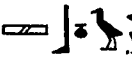
shebâu. Support, nourishment. L. T. xxviii. 75. 1.

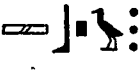

shebn (bashn). Glass enamel. E. R. 6654.

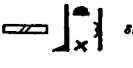

shebn (bashn). Glass, porcelain. L. D. ii. 147. b. dip. Pap. Nich. full. L. T. xxxviii. 100. 6.

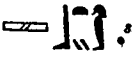

shebnnu. Full, abundant. S. P. iv. 9, xv. 2.

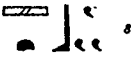

shebn. Full. L. D. iv. 27. b. 4.

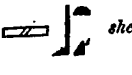

shebnu. Fill. E. S. 799.


shebpu. Kind of food. L. T. xlii. 110. 15.


shebt. Figure. S. P. cxlix. 2.


shebti. Sepulchral figure. S. F. B. M.


shebt. Slice. E. S. 51.


shebt. Change. R. A. 1861, 208.

sheb sheb. Slice of flesh or food. R. S. B. M.

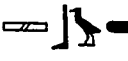
SH

sheb sheb. Slice. L. D. ii. 129.

shebu. Certain quantity of flesh. L. D. ii. 68.

shebu. Slice, muscle. T. B. M.

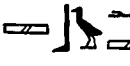
shebu. Collar, tippet. L. A. xiv. A. 8.

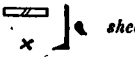

shebu. Slice, food. L. D. ii. 123.

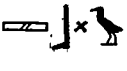
shebu. Slice. E. S. 575.

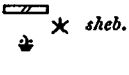
shebu. Traditions. D. 267.

shebunnu. Full. S. P. iv. 9.

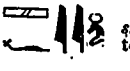

shebu âshbu. Slice of flesh or food. L. D. ii. 145. a.


sheb. Slice, a drug. Ch. M. 319.


shebu. Food, slices. P. S. 828; L. T. xlii. 110. 15.

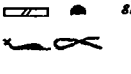

sheb. Shade. L. D. iv. 87. e.

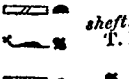
shebb. Kind of food. N. D. 194.


sheft. Terrify. N. D. 275. terror, terrible. Ch. P. H. 238.

sheft. Terrible. N. D. 50.

sheft. Terrible. L. T. lxxix. 165. 13.


sheft, s. m. Parchment, section. L. T. vi. 15. 47, xl. 119. 8.


sheft. Order. R. R. A. 1862; L. T. lxii. 145. 38.

shefu. Purge. P. S. 828; L. T. xlvii. 125. 30.

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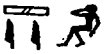
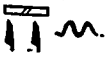

shi. Son. L. D. iv. 76. a.


shi. Kind of snake. L. D. iv. 42. c.
son. L. D. iv. 73. b.

sheki. Obstinate. L. D. iv. 75. d.

sheku. Kind of drink. L. D. ii. 129.

sheku. Some drink. L. D. iii. 260. c.

shemm. Heat. L. T. lv. 135. 4.
flame. S. P. lxxxiii. 2.

shemm (nmm). Water. L. D. ii. 85.

shemm. Venom, poison. L. T. lxxix. 149. 27.

shemm. Parlour, kitchen. S. P. xxxviii. 7.

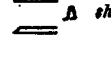
shemmt. Poison. P. S. 127; L. T. lxxii. 149. 27, 28.

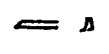
shems. Ear of corn. P. S. 127; L. T. lxxi. 149. a.

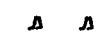
shemu. Heat. S. P. lxxxiii. 2.

shemshât. Rope of straw. L. D. iii. 262. c.

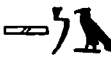
shem. Summer. L. D. iv. 89. a.

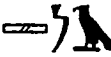

shema. Walk, go. L. D. iv. 39. a.

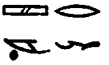

shemâ. Arrange. G. 306.

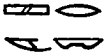

shem. Walk, go. D. 268.

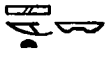
SH


shemâ. Demon, opponent, weak. P. xxiv.


shemâu. Demon, opponent. R. S. 19.


shemr. Bow, quiver. N. D. 179.

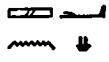

shemr. Bow, quiver. P. Br. 207; M. R. cxxxvi.


shemr. Bow. E. I. n. s. 33. b.

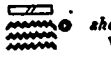
shem. Measure. L. D. iv. 44. b. 11.

shemsu. Ear of corn. E. R. 9900; L. T. xxxix. 109. 4.

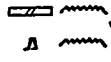
shena t. Collar. P. S. 828; L. T. xlii. 110.

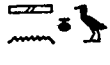

shenâ. Collar, net. E. I. 78. 18.

shenb. Many, numerous. L. D. ii. 138. d.


shenn, s. f. Summer. S. P. xci. 1, vii. 7.

shem. Measure, tribute. L. D. iii. 77. c.
harvest. S. P. iv. 11; Goodwin, R. A. 1861, 130.


shem. Some part of food or flesh. L. D. ii. 10.

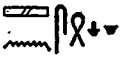

shennu. Lock of hair. P. S. 825. p. iv. l. 2.

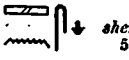
shen. Granary. S. P. lix. 1.

shens. Kind of bread. L. D. ii. 35.

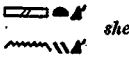
shens. Kind of bread. L. D. ii. 92; L. M. xxxviii. 15.

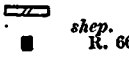
SH


shens. Kind of bread. L. D. ii. 70.

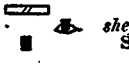

shens. Kind of bread. L. D. ii. 58.

shenti. Tunic. D. 268.


shenti. Nostrils. E. R. 6668.

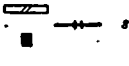

shep. Be (?), receive. N. D. 275; E. R. 6667.

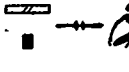
shep. Unperceived. L. D. ii. 105. b.

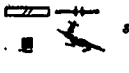

shep. Blind. E. I. 10. 12; E. S. 32; E. R. 6668.

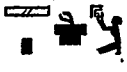
shepen. t. Some liquid. L. D. iii. 19.

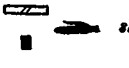
shepen t. Food or liquid. Tomb at Berlin.

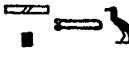

sheps. Conceive. M. d. C. xxxviii.


sheps. Conceive, bring forth. L. D. iv. 70. d.

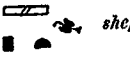

shes. Figured, born. L. D. iv. 77. c.


shepsa. Conceal. Cailliaud, II. pl. lxviii.


shep. Hand. Br. Z. A. 1864, 43.

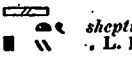

sheptu. Stick. L. D. iii. 262. c.

shept. Men of some kind. L. D. ii. 143. b.

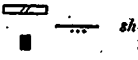

shept. Thigh. T. L.

SH

shept. Shame. L. T. iv. 14. 1.


shepti. Thigh. L. T. vii. 178. 15; L. D. iii. 143.

shepti. Shame. L. T. iv. 14. 4.


shepta. Some office. L. D. iv. 57. b.

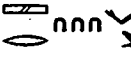
shepsh. Thigh. L. D. ii. 79. a.

sher. Towards. G. 474. child. M. d. C. xl.

sher. Child, son. G. 76.

sher. Fallen. D. 266.

sher. Junior. E. S. 32.


sher. Youth. L. D. iv. 51. b.

shera. Daughter. S. P. lxx. 2.

sheri. Rejoice. L. D. iii. 107. 23.

shera ti. Nostrils. G. 92; Ch. P. H. 238.

sherau. Children. P. S. 828; L. T. 125.

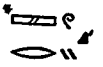
sherau. Junior, youth, adult. L. T. liii. 130. 8; S. P. civ. 6.

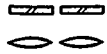
sherau. Daughter, girl. D. O. xi. 5.

sher. t. Barley. E. R. 9900.

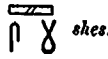
SH

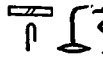
sheru. Barley. E. R. 6665.

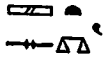

sherui. Nostrils. P. Br. 217; L. T. xxxi. 81. 1.

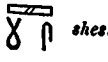

sher sher. Joys. Br. Sai. en sin sin, 17.

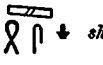
shes. Serve. R. M. 163.

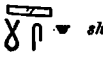

shes. Kind of food. L. D. ji. 28.

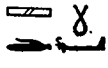

shesteru. Kind of antelope. M. C. xix. 1. 4.

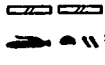

shes. t. Breast. L. D. ii. 145. a.


shes. Kind of antelope. M. C. xviii.

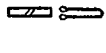

shens. Food, kind of bread. L. D. iii. 260. c.


shes. Flax, linen. L. D. ii. 67.


shet. Clothe. L. T. lxi. 145. c. 4.


shet shetiu. Blind. Br. 209; L. T. xv. 26. 5.

shet. Secret, mystic. N. D. 423.

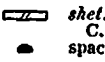

shet. Hound. L. D. ii. 5.

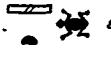
shet. Hound. L. D. ii. 5.

shetai. Secret, sacred. M. d. C. xl.

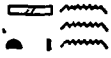
shetai t. Box, sarcophagus. E. S. 469.

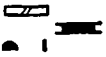
SH


shet. Closed, secret, sacred. M. d. C. xxiv.
space. R. N. sur les pl. R. A. 1856.


shet. Tortoise. Leeds Mummy.

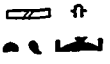
she. t. Basin. Ch. P. H. 239.


she. t. Pool. D. 266.

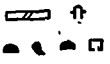

she. t. Pool, pond. L. D. iv. 69. c.

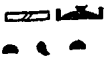
shabti. Sepulchral figure. Rh. Mr. 143.

shta. Secret, mystic. N. D. 372.

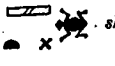

shta. Box, chest, sarcophagus. MS. D.

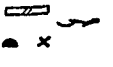
shtai. Box, chest, sarcophagus. N. D. 468.


shta. Box, chest, sarcophagus. R. B. M.; L. T. v. 15. 34.

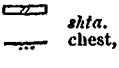

shta. Box, chest, sarcophagus. E. R. 6671.

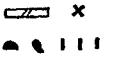
shta t. Box, chest, sarcophagus. L. T. v. 15. 34.


shet. Mystery, space, void. L. T. xxxi. 83. 2.

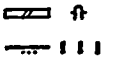

shet. Chest, box, sarcophagus. E. R. 6788.

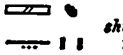
shet. t. Chest, box, sarcophagus. E. R. 9799.


shta. Secret, mystic. N. D. 387.
chest, box. P. B. M.


shta. Secret, mystic, close. L. T. lxix. 148. 9.

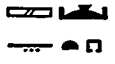
SH

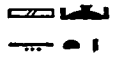

shta. Secret, mystic. M. d. C. xl.

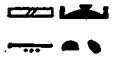

shta. Secret, spacious. L. D. iv. 37. a.

shtar. Betrothed wife. Gr. 1292.

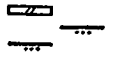
shtat. Chest, box. L. T. lix. 142, 25.

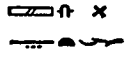

shta t. Chest, box. E. R. 6710.

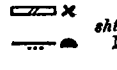

shta t. Chest, box. P. B. M.


shta t. Chest, box. E. R. 6678.

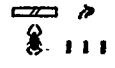
shta t. Chest, box, sarcophagus. E. R. 6666.

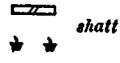

shta ta. Space. R. A. F. B. A. 1856, 20.

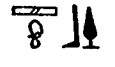

shta ta. Chest, box. Cailliaud, II. lxvii.


shtau t. Secret, spacious, sacred. N. D. 467.

shta ta. Secret, mystery. L. T. lxix. 142. 16.


shta. Mystery. L. D. iv. 23. c.


shatt (shabb). Food. N. D. 194.

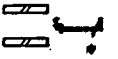

shuab. A persea. Br. M. xxxvi. 1; Rh. Mr. 286.

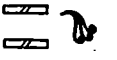
shut. Shade. L. D. ii. 43. d.

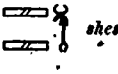
shui. Shade. L. D. ii. 118. d.

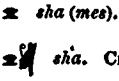
SH

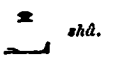
shu. Shade, light. N. D. 427.

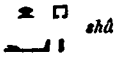

shesh. Harvest. S. P. v. 3.

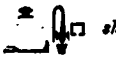

shesh. Throat (?). L. T. xxxv. 98. 5.


shesh. Throat. L. D. iv. 47.


sha (mes). Crown. D. 328.

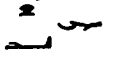

sha. Crown, diadem. M. R. clxvi.

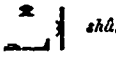

shâ. Rise. D. 318.

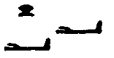

shâ. Crown house. E. S. 391.

shâu. Dry place, desert. S. P. lxviii. 7.

shâ. Crown. G. 493; M. R. cxli. 71.

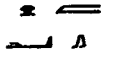

shâ. Armour. L. D. iii. 32. 12.

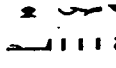

shâ. Armour. R. A. F. 1855, 961.


shâ. Rule, prevail, rise. D. 329.

shâshâ. Rise. P. xviii.

shâb. A persea. L. D. iii. 141; Rh. Mr. 285.

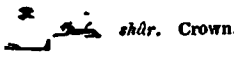

shâm. Lessen, weak. E. R. 9900; L. T. xxv. 29. 2.


shâmâ. Let fall, weak. L. D. iii. 140. c. 18.

shâ nu ruâ. Armour. R. J. A. 231.

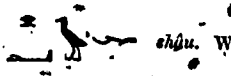
SH

shâ nu ruâ. Armour. L. D. iii. 63.

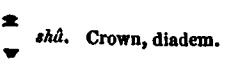

shâr. Crown. L. D. iv. 71. a.

shâtmu. Fall, shut. S. P. xlii. 3.

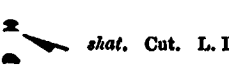
(*shâu*) *mesâu.* Crowns. S. P. lix. 1.

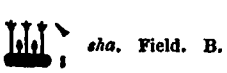

shâu. Wood. S. P. xcii. 2.

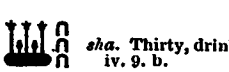
shâu en ru. Armour. L. D. iii. 199. 15.

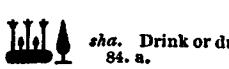

shâ. Crown, diadem. D. 329.

shâ nu her ga. Crown. N. D. 189.

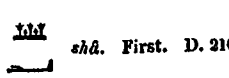

shat. Cut. L. D. iv. 74. b.


sha. Field. B. G. xvii.


sha. Thirty, drink, draught. L. D. iv. 9. b.


sha. Drink or draught. L. D. iv. 84. a.

shau. Cat. P. Br. 217; L. T. 125. 67.


shâ. First. D. 210.

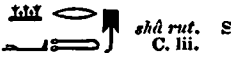
shâ. Cause. E. S. 32.

shâă. Towards, at, by. G. 474. commence. Gr. i. 10.

shâi. Number. S. P. cx. 2, 3, vi. 9.

SH

shâkaru. Shekel. B. S. A. xxxv. 48.


shâ rut. Scorpion. M. d. C. lii.

shâtaiu. Stick. Ch. P. H. 238.

shâtau. Part of a boat. Ch. P. H. 121.

shâut. Succeed. S. P. cxl. 5.

sha. Clepsydra. L. D. iv. 23. a.

shaa. Raise. L. D. iv. 53. a.

sha. Dog. Ch. P. H. V. 4. 73.

shaunu. Diviner. S. P. xcvii. 2.

sha, Enjoin. P. xvii.

shăa. Raise. E. S. 32.

shaa. Sow. D. 210.

shăas. Cross, leave behind. L. T. iii. 10. 2; E. S. 32. c.

shăau. A sow. D. 210.

shăau. Sow. D. 210.

shâă t. Better, equal. S. P. xciv. 2.

shăaru. Jaw. Ch. P. H. 126. 238.

SH

shâbt. Sepulchral figure. L. D. iv. 346.

shâbut. Fan. S. P. vi. 6.

shâi. Hound. L. D. iii. 203. c. 5. 7.

shâi. Superior. S. P. cxi. 2, 3.

shâi. Quit-rent. R. A. 1861, 135. first, superior. S. P. vi. 9, pay. Goodwin, R. A. 1861, 135.

shamâ. Pike. Ch. P. H. 127. 238.

shâmâ. Rejoice. S. P. c. 1, cix. 6.

shânash. Stink. Ch. P. H. pl. 2. 42.

shârsh. Fierce, leaping. S. P. lii. 3.

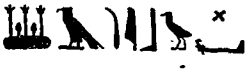
shârumâ. Salute, salaam. M. R. cxl. 48.

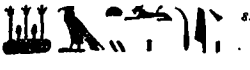
sharumâ. Salute, salaam. M. R. cxl. 56.

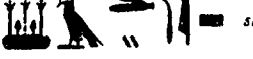
shârumâta. Convoy peace offering. S. P. li. 5.

shâs. Cross, leave behind. D. 211.

shât (hat). Catch in a net. L. T. 113. 3; S. 955, 956.


shatabu. Shut, muzzle. Ch. P. H. 2. 48. 133. 238.


shâtirnta. Dirt, foulness. S. P. lviii. 3.


shâtita. Plated. S. P. lvii. 4.

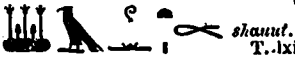
SH

shau. Besides. S. P. xcvii. 4.

shaubu. Purge, purify. L. T. lviii. 147. 15.

shânabu, s. m. A. persea. D. Q. xv.

shânui (shas). Cross. M. R. cxl. 44.


shanut. Book. L. T. lxix. 147. 5.

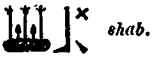
shânabt. Figs of persea. L. D. iii. 200.

sha sha. Disgrace. S. P. c. 4.

shâ shâ, Disgrace. P. Salt. 124. B. M.

shab. Kind of vase. L. D. iii. 47. c.

shabau. Sepulchral figure. E. R. 8562. b.


shab. Slice. T. L. c. 60.

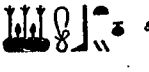
shabu. Sepulchral figure. Rh. Mr. 143.

shabti. Sepulchral figure. Rh. Mr. 143.

shab.t. Kind of bread. L. R. 126.

sha t. Sow. Br. G. 910.

shat. Enjoin. P. xviii.


shuabti. Vase. L. D. iii. 30. 17.

SH

shuabti. Sepulchral figure. Rh. Mr. 143.

shen. Brother, sister. D. 379. two. L. P. R.

shen. Brother. D. 380.

shen. Brother. D. 380.

shen. Honey. L. D. iii. 245. a.

shena. Brother. G. 154.

shena. Brother. G. 154.

shena. Brother. G. 154.

shena t. Sister. G. 474.

shenb . t. Leg, knee. L. T. lxxix. 164. 14.

shenbtu. Bandy. L. T. lxxviii. 164. 14.

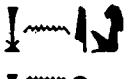
shen. Brother, sister. G. 61. 78.

shen. Orbit. L. D. iv. 34.

shen. Brother. G. 104.

shen. Brother. G. 104.

shen. Sister. G. 104.


shena. Sister. L. D. iv. 51.

shena . t. Hole, orifice. E. S. 32. cover.

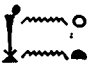
shenâ. Turn away. R. M. 156.

SHN

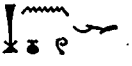
shenâ. Turn away. R. M. 156.

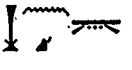
shenâ. Lion, turner back. L. D. iv. 67. b.

shenâ. Incense, sweet herb. B. G. xxv. 18.


shenneht. Axe. E. R. 6666.

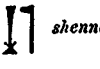
shennu. Angle, fish. M. C. xxix. 8.


shennu, s. m. Tree, flax tree. Br. G. 888.


shenta. Homage, flattery. MS. D.

shenta. Homage. E. I. 1. 1.

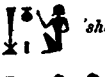
shen. Brother, sister. G. 61.


shenneter. Frankincense. E. S. 9787.

shenneter. Frankincense. E. S. 9795.

shenneter. Frankincense. E. R. 9799.

shen. Brother, sister. D. 380.


shen. Brother. Ch. P. H. 232.

shen. Brethren. L. D. ii. 43. d.

shenâ. Twist, turn away. M. cxxxv.

shenâ. Incline, turn away. L. D. iv. 74. c.

sheni. Rob. D. 380.

shen . t. Sister. Ch. P. H. 223.

SHN

shena.t. Brother, or crowd. E. S. 378.

shenu. Tree, flax, plant. Br. G. 889; L. D. iv. 43. 11.

shenu. Tree, grove. L. D. iv. 43. 10.

shenâ. Turn away. R. M. 156.

shenâ. Turn away. R. M. 156.

shen shen. Filth, corruption, stink. E. I. n. s. 27; L. T. lxxv. 154. 6.

shen shen. Ally, fraternise. R. A. 1857, 10.

shen shen. Fraternity. Ch. P. H. 232; L. T. xi. 17. 89.

shenâ. Turn back, turn, twist. G. 383.

shenti or *shensen.* Rob, blaspheme. MS. D.

shenti. Rob, blaspheme. MS. D.

shenti. Frankincense. G. 226.

shenu (*uat*). Paint for the eyes. L. D. ii. 148. a.

shen. Enclose, encircle. R. M. 156.

shenâ. Turn back, away. R. M. 156.

shennu. Encircle, enclose. L. T. lxxiv. 152. 2.

shenti. Crowd. L. T. liii. 130. title.

shenti. Crowd. R. M. 154.

shenâ. Turn away. R. M. 156.

SHN

shenâ. Turn away. R. M. 158.

shenti. Blaspheme, slander. MS. D.

shen. Mummy. L. D. iv. 74. d.

shen. Turn away. P. Bel.; L. T. 120.

shen. Orbit. M. R. clxix.

shenna. Orbit. L. D. iv. 75. a.

shennu. Turn away. E. I. 10.

shenta. Tree, or kind of tree. R. A. 1865, pl. xix. 2.

shent. Tree, or kind of tree. R. A. 1865, pl. xix..3.

shenui. Acacia or oak trees. Br. Z. A. 1863, 41.

shen. Each, every. E. R. 6695; L. T. xix. 42.

shenâ. Storm, storm cloud. Ch. P. H. 41. 239.

shen. Hair. E. S. 6693.

shen. Bend, turn away. D. 393. hair. MS. D. crowd. N. D. 85.

shen. Circuit, enceinte, extent. Ch. P. H. 239.

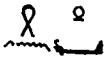
shen. Circle. M. R. cxxxix.

shen. Circle. E. S. 5628.

shen. Kind of festival. E. S. 567.

shen. Hair. D. 395.

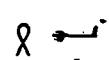
SHN

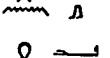

shen. Orbit, write. E. S. 395.

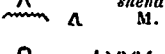
shen. Granary, threshing-floor. M. cccxii.

shena. Bend, turn away. L. D. iii. 18. storm. Ch. P. H. 41.

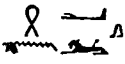
shenâ. Forearm, elbow. G. 67.

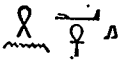

shenâ. Bend, turn away. R. M. 156.

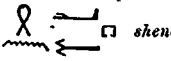

shenâ. Bend, turn away. R. M. 155.

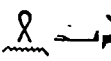

shenâ. Storm. Ch. P. H. 41. 239.

shenâ. Bend, turn away. P. B. M.

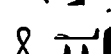

shenâ. Bend, turn away. R. M. 155.

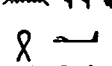

shenâ. Turn away. E. I. 6.


shenâ. Turn away. E. R. 9901. 1.

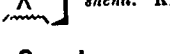

shenâ. Knee, shank. S. A. G.

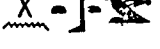
shenâi. Defeat. L. D. iii. 73. d.

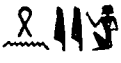

shenâ. t. Forearm, elbow. G. 93.


shena. Knee, shank. G. 67.

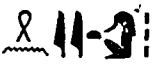
shen t bet. Case, envelope. E. R. 9901. 21.

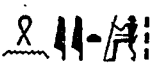

sheni. Circle, crowd, millions. L. T. xlix. 125. 68.

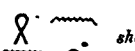

sheni. Millions, crowd. L. T. xxx. 78. 37.

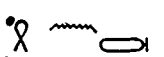

sheni t. Circle. E. R. 9900. pl. 26. l. 2.

SHN

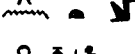

sheni t. Crowd. E. S. 587.


sheni t. Millions, crowd. E. I. 80.

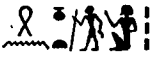

shenn t. Orbit. M. cccxl.

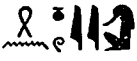

shenn t. Orbit. M. cccxxxviii.; L. D. iii. 93.

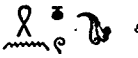
shenn. t. Crowd, dislike. L. D. ii. 43. d.

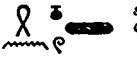

shent. Crowd. N. D. 355.

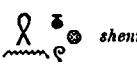
shent. Crowds. L. T. lxx. 144. 5.


shennui. Myriads. L. T. liii. 130. 18.


shennu. Lock of hair. L. T. iv. 13. 2.

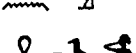

shennu. Orbit. P. xviii. circuit, perimeter. S. P. xlix. 4.

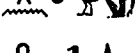

shennu. Orbit. N. D. 352.


shennu. Orbit. L. T. xvii. 36. 1.

shennu. Orbit. L. D. iii. 195. 16.

shennu. Turn away, abuse. L. T. xvi. 31. 2.


shennu. Tree, oak. L. T. lxiv. 145. 73; R. M. 154.

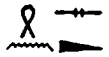

shennu. Wrap round. R. M. 150.

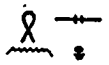
shens. Kind of bread. L. I. 157.

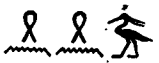
shens. Kind of bread. E. S. 20.

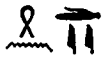
shens tu. Kind of bread. E. R. 6666.

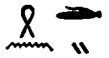
SHN

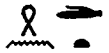

shens. Kind of bread. N. D. 373.


shens. Cake of bread. E. R. 9900; L. T. lxxi. 149. 1.


shenshen. Heron. G. 73.


shenti. Tunic, flax. E. R. 6666.


shenti. Tree, flax. E. S. 523.

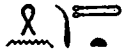

shen.t t. Tree. P. xxxiii.

shenti. Tree, acacia wood. S. P. lxxxviii. 10, 11.

shenti. Abuse. R. M. 154.

shenti. Granary. S. P. lxxv. 4.

shenti. Kind of heron. G. 73.

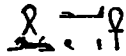

shenta.t. Wrapper. M. d. C. xxiv.

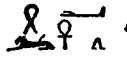
shen. Avert. M. R. l. 1.

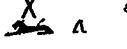
shen t. Granary. L. D. ii. 48.

shennu. Grieve. D. O. viii. 1.

shenâ. Forearm, elbow. G. 392.

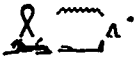

shenâ. Forearm, elbow. D. 392.


shenâ. Bend, turn away. R. M. 156.


shenâ. Bend, turn away. R. M. 156.

sheneb. Knee, shank. G. 67.

SHN


shennâ. Bend, turn away. R. M. 156.

shens. Cake. L. T. xlix. 125. 68, lxxi. 149. 1.

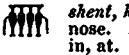
shen ti. Lock of hair. D. O. x. 8, 9.

shenti. Blaspheme, bewitch. L. T. xlvii. 125. 27.

shenti. Tunic. L. T. lxiv. 145. 78.

shenti. Enchant, bewitch. L. T. xlix. 125. 63.

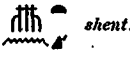
shenti. Turn down, L. D. iii. 15. a.


shent, khent, formerly read *fent.*
nose. L. D. iii. 53.
in, at. Ch. P. H. 217.
reside, stop, dwell in. L. T. xv. 25. 4.

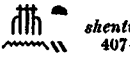
shent. Another form of same.

shent. Pool. Br. G. 837.

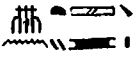
shent. Dwell, reside in. E. I. 86.

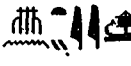

shent. Dwell, reside in. N. D. 467.

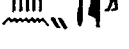
shent. Stop, dwell. E. I. 97.


shenti. Dwell, reside in. N. D. 407; P. xvii.

shenti. Eyelash or lid. S. P. clx. 4.


shenti. Pool. Br. G. 837.


shenti. Return, stop. N. D. 406.


shenti ta. Go along, return. S. P. liv. 4.

shentt. Return, stop. L. T. lxii. 145. 10.

SHS

shes. Service. G. 337.

shes. Servant. G. 491.

shes. Serve, follow. D. 302.

shes. Servant. S. P. cxxiii. 5.

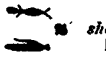
shes. Serve, follow. D. 302.

shes. Servant, follower. G. 502.

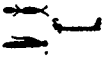
shesu. Serve, follow. E. S. 321.

shes. Serve, follow. G. 354.

shetu. Shout, recite. Ch. P. H. 106. 239; S. P. lxxvi. 11.


shet. Roast, stuff. L. D. iii. 13. l. 10.

shet. Pools. P. S. 42; L. T. xlviii. 125. 44.


shet. Work, prepare, separate. E. S. 282; L. T. lxxv. 154. 4. b. 5. 16.
compose. Ch. P. H. 99. 211, 212.

shet. Suckle. L. D. iii. 43. a.

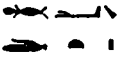
shet. Crown. P. xxi.

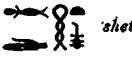
shet. Crown house. L. T. xx. 44; P. Br. 209.

shetau. Spirits or lees of wine. P. S. 825. p. ii. l. 1.

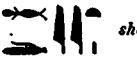
shetau. Employ. S. P. iv. 12.

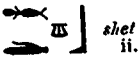
SHU

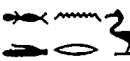

shetû t. Ditch. L. D. iii. 153. 20.

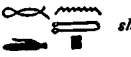

sheth. Spirit of wine. P. S. 825.

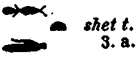
sheth . t, s. f. Ditch, well. S. P. vi. 7, cxvi. 4, 5.


sheti. Ditch. L. T. xl. 109, 9.


shet kab. Kind of goose. L. D. ii. 61, b.


shetcuru. Kind of goose. L. D. ii. 61. b.

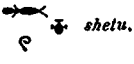

shetentep. Kind of goose. L. D. ii. 61.

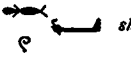

shet t. Work, prepare. L. D. iii. 3. a.

shet. Pool, ditch. L. D. ii. 61.

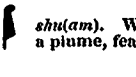
shetu. Water-skin. Ch. 1. d. M. d'Or. 23.
straps or ties used in a boat. E. R. 9900; L. T. xxxvi. 99.

shetu. Compose, rescue. S. P. vii. 6, iii. 6.


shetu. Spirits of wine. S. P. xcv. 4.


shetu. Work, prepare, bore. G. 520.

shtam (tmt). Total. M. R. lxxxi.


shu(am). With, at. L. D. iv. 83. f.
a plume, feather. D. 169.

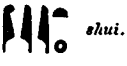
shu. Light, shade. M. ccxviii.

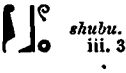
shuû (mâ). Right, proper. L. D. iv. 77. d.

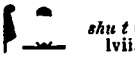
SHU

shubi t. Shade, shadow. Gr. i. 12.

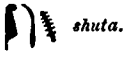
shubi t. Shade. M. R. cxl. 67.

 *shui.* Light, (shade). T. L. 55.

 *shubu.* Resplendence, shade. L. D. iii. 375. g.

 *shu t (ma. t).* True, real. L. T. lvii. 140. 11.

shuti. Two plumes. G. 165.

 *shuta.* Palette. L. D. iv. 33. c.

shu. Light, (shade). MS. D.

shu. Light, (shade). E. I. 27; E. S. 380.

shu. Ass, pig, swine. N. D. 274; Br. M. lxxii. 3.

shu. Fail. L. T. xxvii. 72. 1.

shu. Deficient, without. S. P. lxxiii. 1.

shu. Division of land. L. D. iv. 43, b. 5, 44. c. 7.

shu (gamu). Book. P. S. 955. 5; L. T. iii. 129. 5; S. P. xxxv. 6.

shui. Vain. S. P. lx. 2.

shui. Shade. L. D. iii. 259.

SHU

shui. Kind of plant. S. P. lxxxix. 12.

shu t. Plumes. R. A. 1857, 307.

shu ti. Plumes. Ch. P. H. 238.

shuu. Wings. L. D. iii. 234. a.

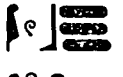
shuu. Day. Br. Z. A. 1863, 30.

shuu. Papyrus, book. L. T. xxxviii. 100. 5.

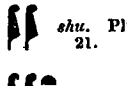
shuu. Light, day. Ch. P. H. 288.

shu. Destitute, void. E. I. 1. l. 12.

shui. Light, (shade). M. d. C. lii. 2.

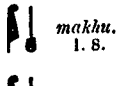
 *shub.* Flesh, food. Br. Z. A. 1863, 29.

shuu. Light, (shade). M. d. C. xlv.; L. D. iv. 8. a. bis.

 *shu.* Plumes, temples. L. D. iii. 238. 21.

shu (ret). Feet. L. D. ii. 125. 186.

shu. Kind of sistrum. L. D. iv. 39. c.

 *makhu.* Justified. E. I. 4. l. 21, 10. l. 8.

(*makheru*). Justified. L. D. iv. 52. a.

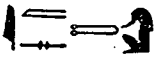
NAMES OF THE PRINCIPAL DEITIES.

THIS List contains the names of the principal gods only; their Ideographs, which are often affixed to the Phonetic groups, will be found in the Ideographs of the first volume. All the varieties of forms are not given, and the names are frequently found without Determinatives.

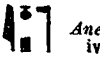
Ahi. Ahi, assistant, name of Horus. W. M. C. iv. 37. a.

Amset. Amset, first genius of Amenti. D. 189.

Amset. Amset, first genius of Amenti. D. 189.


Amset. Amset, first genius of Amenti. D. 196.

Anpu. Anepu, Anubis. G. 209.


Anepu. Anepu, Anubis. W. M. C. iv. 44.

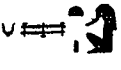
Atm. Atmu, Tomos, a solar god. G. 510.

Atn. Aten, sun's orb or disk. M. d. C. xxxix. 1.

Atn. Sun's orb or disk. M. d. C. xxxix. 1.

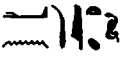
Amn. Amen, Hammon, Jupiter. D. 197.

Amn. Amen, Hammon, Jupiter. G. 109.


Aptera. Guide of roads, name of Anubis. G. 114.

Am. Am, Devourer, demon of Hades. W. M. C. v. 63. 33.

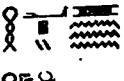
Anka.t. Anka, Anucis, a goddess. G. 121.


Anta. Anath, Anaïtis, a foreign goddess. W. M. C. v. 70.

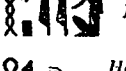
Astarut. Ashtaroth, Astarte, a foreign goddess. G. 123.

Bes. Bessa, a name of Typhon. W. M. C. iv. 41.

Bast. Bast, Bubustis, Diana. M. d. C. xxii. 14.


Hâpi. Hâpi, the Nile. G. 68.

Hapi. The bull Apis. D. 373.


Hapi. Hapi, Apis, second genius of Amenti. D. 373.

Heka.t. Heka, Hekate, goddess, wife of Khnumis. E. I. 78.

Hanher. Hanhar, Onouris, Mars. M. d. C. xxii. 15.

Hanher. Hanhar, Onouris, Mars. G. 111.

Har. Horus, Apollo. W. M. C. iv. 27.

Hathar. Ather, Hathor, Athyr, Venus. G. 469.

Athar. Ather, Hathor, Athyr, Venus. E. S. 560.

Hu. Taste personified. M. d. C. xix. 2.

Heshar, or *Uasar.* Osiris, the Osiris-like. G. 530.

Heshar, Uasar. Osiris, the Osiris-like. G. 365.

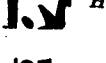
Heshar, Uasar. Osiris, the Osiris-like. G. 462.

Heshar, Uasar. Osiris, Osiris-like. D. 255.

Heshar, Uasar. Osiris, Osiris-like. D. 65.

Heshar, Uasar. Osiris, Osiris-like. G. 388.

Hesi, Uasi. Isis. D. 257.


Hesi, Uasi. Isis. G. 122.

Hesi, Uasi. Isis. G. 122.

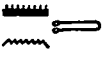
Kabhsenuf. Kabhsenuf, fourth genius of Amenti. W. M. C. v. 61.

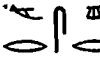
Ma. Ma, Truth, Themis. G. 121.

Ma. Ma, Truth, Themis. M. d. C. xliii. 2.

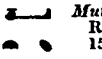
Men. Amen, Hammon, Jupiter. M. d. C. liii. 2.

Menh. Menh, a goddess. W. M. C. iv. 27.

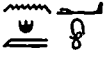

Mentu. Mentu, Month, solar deity. D. 233.


Merseker. Merseker, Silence. W. M. C. v. 81.

Merula. Maloulis. W. M. C. v. 50.


Mut. Mother-goddess, wife of Amen Ra, Thermouthis. M. d. C. xxi. 15.

Mut. Mother-goddess, wife of Amen Ra, Thermouthis. W. M. C. iv. 27.


Nahemaa. Nehamou, goddess. W. M. C. v. 68.

Nat. Nit, Neith, Minerva. D. 436.

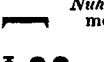
Nat. Nit, Neith, Minerva. D. 632.

Neb . ta. Nephthys. G. 122.

Nefer Tum. Nefer Tum. W. M. C. v. 48.

Nub. Noub. W. M. C. v. 52.

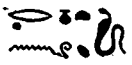
Nem, or *Khnemu.* Chnebis, Chnumis, form of Amen Ra. M. d. C. vi. 2; G. 392.


Nuhar. Nuhar, Neilos, god of Firmament. G. 201.

Nu har. Nu, or Nupe, goddess of Firmament. G. 122. 124.

Ptah. Ptah, Vulcan. M. d. C. viii.

Pasht. Pasht, goddess f Fire. M. d. C. viii. 3.


Rannu. Rannu, goddess of the Harvest. W. M. C. v. 58.

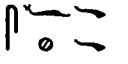
Ra. The Sun, Sol. D. 78.

Reshpu. Reshpu, Reseph, a foreign deity. W. M. C. v. 69.

Ra. Ra, the Sun, Sol. M. d. C. ix. 4.

Ra. Ra, the Sun, Sol. D. 8.

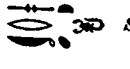
Sebak. Sebak, Souchis. M. d. C. xxv. 3.

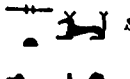

Sefkh. Sefkh, goddess of Writing. W. M. C. v. 52.

Sapt. Sapt, a foreign god. W. M. C. v. 65.

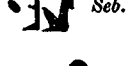
Set. Seth, Typhon, Dumichen. Dend. xiii. 16.

Seker. Socharis, form of Ptah. M. d. C. xxxi. 14.

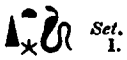

Serk. Serk, Selcis. M. d. C. xxxi. 8.


Set. Seth, Typhon. M. d. C. xlii. 12.

Seb. Seb, Saturn. W. M. C. iv. 31.


Seb. Seb, Saturn. M. d. C. liii. 4.

Sa. Sa, the Touch. M. d. C. xix. 2.


Set. Sothis, Sirius, Dogstar. E. I. n. s. 33.

Sati. Sati, Satis, Sunbeam. M. d. C. liii. 1.

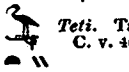
Sati. Sati, Satis, Sunbeam. M. d. C. ii. 1; G. 123.

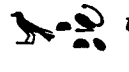
Taurt. Taur, Thoueris, goddess. W. M. C. iv. 40.

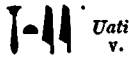
Tefnut. Tef, Daphne. G. 121.

Temu. Tum, Tomos. W. M. C. iv. 47.

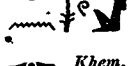
Tuautmutf. Tuamutf, third genius of Amenti. W. M. C. v. 61.

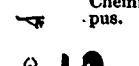

Teti. Tat, Thoth, Mercury. W. M. C. v. 462.


Urhek. Uræus, Urhek. M. d. C. xxi. 9.


Uati. Uati, goddess. W. M. C. v. 52.

Khonsu. Chons, Hercules. M. d. C. xxx. 4.


Khonsu. Chons, Hercules. W. M. C. v. 462.

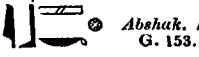

Khem, read by some *Min.* Chem, Chemmis, Ithyphallic god, Priapus. W. M. C. iv. 26.

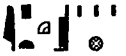
Khepra. Cheper, Existence, solar god. W. M. C. iv. 25.

Shu. Shu, Sos, Light, solar god. W. M. C. v. 46. 2.

NAMES OF PLACES.

THE names of towns and countries are too numerous to attempt here more than a selection of a few of the most remarkable and usual found on the monuments. The Determinatives of the names of places are :— capital cities of nomes and other cities of the first rank ; *mer*, second cities or water stations ; *hespu*, district, nome ; *uu*, cultivated fields ; *peh* or *hannu*, water frontiers. Fluvial countries have and as a determinative ; those with wells ; and foreign lands . The names of foreign lands are often enclosed in mural cartouches. Complete lists will be found in Brugsch's 'Geographische Inschriften Altagyptische Denkmaeler,' 4to. Berlin, 1857.

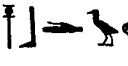

Abshak. Aboccis, Aboosimbel. G. 153.


Apt. Tape, Thebes. G. 153.

Arunata. Arunata, the river Orontes. Br. G. iii. Taf. xviii. 45.

Assuru. Ashur, Assyria. Br. G. iii. xix. 100.

Abu. Abu, Elephantine. G. 153.


Abtu. Abydos. G. 153.

Arma. Aruma, Elymais. Br. G. v. Taf. ix. 354.

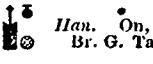
Bast. Bubustis. Br. G. iii. 165.

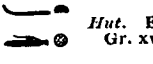
Baberu. Babel, Babylon. Br. G. Taf. i. 65.

Behni. Behni, town in Nubia. Br. G. xxix. 451.

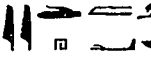
Ibai. Babbait, Isidis, Oppidum. G. 154.

Hanen. Ionia, Greece. Br. G. v. 264.

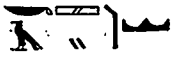

Han. On, Heliopolis, Hermonthis. Br. G. Taf. i. 3.

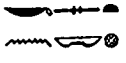

Hut. Edfoo, Apollinopolis. Br. Gr. xviii. 3.

Iurutana. Jordan. Br. G. v. Taf. i. 34.


Iutahamalek. Judæa. Br. G. v. 1. 35.

Ibt. East. G. 151.

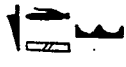

Kashi. Cush, Æthiopia. G. 150.


Kenus t. Kenous, Nubia. Br. G. i. Taf. xi. 442.

Karui. Choloe. G. 151.

Kebtu. Coptos. G. 154.

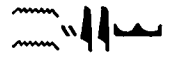
Kamt. Khemi, Egypt. G. 152.


Katesh. Khadesh, Cadytis. Br. G. ii. Taf. xix. 105. 1.

Mennefer. Memphis. G. 153.

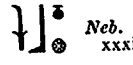
Naharaina. Naharaina, Mesopotamia. G. 150.

Nahai. Sycomore land, Egypt. G. 150.


Nanini. Nineveh. G. 150.

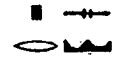
Ntahru. Tanthour, Dendera. G. 153.

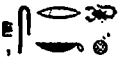
Nubiu. Nubia, Ombos. G. 153.

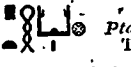

Neb. Eileithyias. Br. G. i. Taf. xxxiv. 705.

Nahsi. Negroland, Nigritia. Br. G. ix. 336.

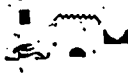
P'ailak. Philæ. Br. G. i. Taf. iii. 149.


Pars. Persia. G. 150.

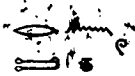

Pselk. Pselcis. G. 153.

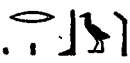

Ptahka. Memphis. Br. G. i. Taf. xlii. 1104.

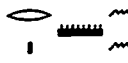
Purusata. Philistia, Palestina. Br. G. Taf. i. 65.

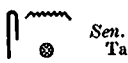

Punt. Arabia. Br. G. ii. Taf. xvii. 20.

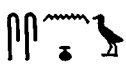
Rakati. Rhacotis, Alexandria. Br. G. i. Taf. v. 262.


Retennu. Lotan. G. 151.


Rubu. Rubu, Arabes. Br. G. iii. Taf. xxii. 240.

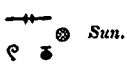

Rumenen. Hermon. Br. G. iii. Taf. xix. 109.


Sen. Esnah, Latopolis. Br. G. i. Taf. xxxiv. 708.

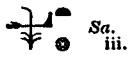

Sesennu. Eshmoun, Hermopolis. Br. G. i. Taf. xl. 1009.

Senem. Senem, Begbe. Br. G. xiii.; B. l.

Sa. Sais. G. 154.

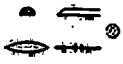

Sun. Assouan, Syene. G. 153.

Sesen. Eshmoun, Hermopolis. Br. G. i. Taf. xxiv. no. xvi.


Sa. South. Br. G. i. Taf. ii. 100, iii. 121.

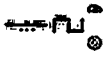
Sb ht. Leucon Teichlos, Memphite Acropolis. Br. G. i. xxix. 502.

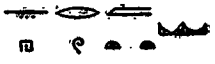
Semit. Ement, West. G. 151.


Tarmas. Talmis. G. 153.

Taau. Tyrus, Tyre. Br. G. i. Taf. ii. 79.

Tahai. Gaha. Br. G. v. Taf. ii. 297.


Tameri. Egypt. G. 152.


Tahruma. Rome. G. 150.

Teshr. Desert. Br. G. x. 265.

Tahenne. Tohen. Br. G. iii. Taf. xxii. 235.

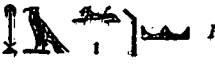
Tamahu. Tamahu. Br. G. iii. Taf. xxii. 238.

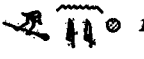
Tattu. Tattu, This. Br. G. xxx. 525.

Ut. Lycopolis. Br. G. i. Taf. ii. 1421.

Uab, or *Uas.* Thebes (west bank). Champ. Nom. d. Ph. 33.

Khita. Hittites. G. 151.


Kharu. Syria. Br. G. v. 260.


Kheni. Selselis. Br. xxxiii. 608.

Shasu. Shos, Shepherds. Br. G. iii. Taf. viii. 219.

HIEROGLYPHIC GRAMMAR.

HIEROGLYPHIC GRAMMAR.

GRAMMAR.

1. A SKETCH of the grammar of the hieroglyphs, in connection with the general relation of philology and history, has been already given in the first volume of this work; but it was far from sufficient to prove of that practical value to the student which the subject requires, and the following is intended to supply that defect. It will not, however, be necessary to go over in detail the whole subject of the language, for which the reader is referred to the former volume.[1] The present section will illustrate only the grammatical forms, with the addition of syntax and prosody, and will be followed by a chrestomathy, or texts with interlinear translations, and a translation of some writings remarkable for their philological or historical importance. Thus not only will the hieroglyphic student have ample data at his disposal, but the historical inquirer will have access to some passages of the most remarkable inscriptions and papyri hitherto translated, which must form the basis of all Egyptian chronology and history. The phonetic dictionary which precedes these, and which embraces all the phonetic words of the language, forms, with the list of hieroglyphical signs of the first volume, a complete dictionary. The various publications of Egyptian monuments since the year 1848 render that list less complete than it might be; but, on the whole, it is the fullest which

[1] Vol. I. p. 266.

has yet appeared. It is also necessary to take into consideration the hieratic writing, which, from its containing compositions of a more popular and literary nature than monumental inscriptions, has not only added greatly to the number of words hitherto known, but thrown great light upon the hieroglyphs, their grammatical form, and the genius of the language. Recent researches into the demotic have also advanced considerably our hitherto limited knowledge of that portion of the language, which has, although in a subordinate point of view, its importance for the due comprehension of the whole subject. It is not, however, proposed to give here a grammar of each of the three forms of writing, but only to use those last mentioned for comparative illustration.

MODE OF WRITING.

2. The Egyptian scribe (*an*, or *skhai*) wrote with a reed (calamus scriptorius), and a palette (*pes*) with two small oval wells of red and black ink. With his reed he traced in outline the hieroglyphs he had to write. The hieratic hand was written in a fuller and thicker character. The chief portion of his text consisted of characters in black ink, but commencing paragraphs, directions, and certain repetitions were written in red; other colours were rarely, if ever, used. The labours of the scribe were employed on stone, wood, papyrus, leather, and other materials, but principally on papyrus; and this frail substance was rolled out in long sheets generally about ten inches—rarely exceeding a foot—in breadth, but sometimes reaching one hundred and fifty feet in length. The ordinary width of the page was about nine inches, and the number of lines it contained varied from ten to twelve horizontal in hieratic. Hieroglyphical papyri, especially rituals, were copied, however, in one continuous text of vertical lines without any separation into

pages. To these were added vignettes illustrative of the subject, sometimes simply traced in black or red outline, sometimes elaborately painted in many colours, and rivalling in delicacy of drawing and brilliancy of hue the monastic illuminations of the middle ages. But besides the linear hieroglyphs in use for the more common purposes of life, a not less numerous class consists of those used in sculpture, which may be separated into two classes, those sculptured only, and those sculptured and embellished with colours. It is indeed possible that many hieroglyphs which were anciently coloured have lost that ornament by the slow destruction of time; still there is reason to believe that the unsuitable nature of basalt, granite, and some of the gloomier kinds of stone, may have prohibited the use of gay and incongruous colours. Traces, indeed, of colour can generally be detected in all monuments of sandstone, alabaster, or calcareous stone. Uncoloured hieroglyphic texts are consequently of rare occurrence.

In sculpture the hieroglyphs are either in bas-relief, or a kind of hollow relief cut below the surface from a line to an inch deep, the outline alone on the surface, and the details elaborately carved at the flat at the bottom, according to the requirements of the monument. This style of art, while it distinctly rendered the outline on the surface by its giving all the details below, effectively protected the texts from the hazard of injury or the ravages of time.

The coloured hieroglyphs are also divisible into two distinct classes: the polychrome, or those which rendered with more or less fidelity the colour of the objects they were intended to depict, employing blue for the heaven and celestial objects; red for the sun, the earth, the tint of the Egyptian skin, and the clay from which mankind sprang; yellow for the moon and objects of wood and brass; green for trees, bronze, and herbage; while animals were coloured as near as the conventional style of art admitted, as the lion yellow, the hippopotamus black, the wasp yellow, and fishes blue and red. It was in the scribe's power—and on those public monuments where the hieroglyph became an architectural

decoration he by no means neglected it—to render each hieroglyph a little miniature of the object it represented, and the temple and the tomb alike glittered with the vivid colours of these pictorial arabesques. For the mass, however, of monuments, the scribe was less ambitious in the display of colour. On many coffins and objects where polychrome hieroglyphs are used, the scribe seems to have exhausted the resources of an ill-furnished palette, and placed inappropriate colours on different parts of the dress or form.

As the great mass of coloured hieroglyphs are monochrome, or only relieved by a single colour, the polychromatic texts throw great light on the objects represented by many hieroglyphs which would otherwise remain obscure. The chief monochromatic colours are—black, in fashion during the 4th and following dynasties, and still later for inscriptions incised on alabaster; blue, the celestial and favourite colour of the Egyptians, very prevalent at all times, particularly during the 12th and 18th dynasties; green, used under the 13th; and yellow, which came into use at the close of the 18th, and continued till the 20th dynasty, the type of religious dissension or caprice.

The disposition of the hieroglyphs is very different, according to their employment. When used in isolated words explanatory of persons and objects represented, they are distributed promiscuously in the field, either in horizontal or vertical groups, or both combined. More careful inscriptions have them marshalled in vertical or horizontal lines, each line separated and defined by a broad straight line. One rule was always observed by the scribe,—all animals and other objects which comprise the same group or sentence face in the same direction. As a general rule, that of the groups facing to the right was preserved, agreeably to the genius of Semitic languages, but there are many exceptions, due chiefly to artistic considerations. They were also generally read from the direction in which they faced. Thus, when all faced to the right, the reader commenced with the first object on the right; when they faced to the left, with the first object on the left hand.

The great mass of the texts face to the right, whether written in

vertical or horizontal columns, and this must be considered the normal arrangement: as—

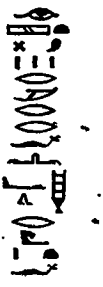
meru sen ankh mesttu mut get
sen kha em hept hek aha apt.

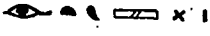
(As) 'they love life and fear death, they say abundance of food and drink, flesh and fowl.'[1]

Here the hieroglyphs are to be read in the order in which they face, to the right. The same rule applies to the subsequent column, each column to the left being *generally* read after that to the right: as—

ar ta-a er mer f nen ha er ha f.

'Making his frontiers where he likes, none stand before him.'[2]



Here the signs face right and read in order,  , &c.

But in some instances, even at the earliest times, the reading of

[1] Burton, Exc. Hier. pl. xxii. [2] Ibid. pl. xxxviii.

the lines is from left to right, although the characters face the other way.

Sometimes both modes of arranging the lines occur together, in order to adapt them to the position of the kings, deities, and other figures in the sculptures, the hieroglyphs facing the same way as the figures to which they refer.

The horizontal lines follow the same rule, the hieroglyphs being generally grouped from right to left: as—

aa mer . t em hat en su neb khent neter api en neb ta en suten em repau.

'Greatly beloved by the heart of everyone, high priest of the Lord of the Earth, wand of the king in the temples.'[1]

Occasional examples occur of the reverse order of reading: as—

ma neter pen em sekti sat em ar t ten en t bak ten.

'That god passes in the ark conducted from that hall of that region.'

The same rule applies to the lines of hieroglyphs facing from left to right, which generally read in the direction in which they face: as—

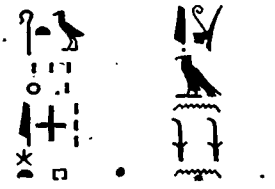
tut an Ra har sbakh neter aa her Annu kher neter.

'Says Ra, lord of the two horizons, great god, dwelling in Hermonthis, divine ruler.'[2]

[1] Sharpe, Eg. Inscr. pl. 73. l. 4.

[2] Burton, Exc. Hier. pl. xxi.

Sometimes, however, the lines facing left also read reversely: as—



an har en nu hektu ra amu sba.

'(Said) by Horus to the subjects of the Sun in the Empyreal Gate.'[1]

The same rules prevail as to horizontal lines facing left, in some rare instances the hieroglyphs nearest to the right hand being first read; but examples of this are rarer than the previous. Another arrangement is to have half a sentence in vertical, and the remainder in horizontal, lines of hieroglyphs; besides which, in some instances, the hieroglyphs are distributed not in lines, but in irregular groups in the area of the bas-reliefs or field of certain pictures.

The hieroglyphs may be divided into six classes.

1. Sculptured either in bas-relief or intaglio, plain, and not ornamented with colours like those on the obelisks and other monuments of hard stone.

2. Sculptured and coloured, fine examples of which are found on the temples, tombs, tablets, and other monuments from the earliest period.

3. Linear, or drawn only in outline without the addition of any colour.

4. Coloured linear, more rarely found with the details in appropriate colours.

Those coloured fall into two classes:—

5. Monochrome, or painted in one uniform colour.

6. Polychrome, or those which are coloured with various and appropriate colours. These imitate, according to Egyptian notions, the objects which they represent, the colours being thus used—

[1] Sharpe, Eg. Inscr. pl. 64.

Blue.—For celestial objects, water, liquids, some metals, as steel, and edifices.

Green.—Employed for bronze, trees, and vegetable substances.

Red.—Employed for the human flesh, earthenware, the sun.

Yellow.—For light, wood, and some animals.

Black.—Used for the hair, some animals—as the jackal, horse, pig.

When the hieroglyphs were of one colour, this colour marks the period thus—

Black.—Used in the 4th, and also in the 19th dynasty.

Blue.—The colour generally used, found at all periods.

Green.—Used under the 13th dynasty.

Yellow.—Used at the end of the 18th and commencement of 19th dynasty.

IDEOGRAPHS.

In their relation to language the hieroglyphs are divided into two classes,—*ideographs*, or those representing ideas; and *phonetics*, or those employed for sounds.

The ideographs are again subdivided into several classes:—

1. *Direct*, or those representing the object itself intended to be expressed: thus, a hawk-headed figure wearing a disk expresses the god *Ra*, or the Sun; *uhar*, a dog, that animal; *af*, a fly, that insect; *kher*, a lotus leaf, the idea of leaf; *akam*, a buckler, the idea of shield, &c. The number of these hieroglyphs, which may be considered as the oldest picture-writing, is comparatively limited.

2. *Indirect*, of which there are many varieties: as those which express subjectively the idea intended to be conveyed, as a jar from which issues steam, signifying milk; two small covered vessels united, meaning the wine which they contain.

3. *Tropic*, or symbolic, hieroglyphs consist of a subdivision of the indirect class, expressing the idea intended to be conveyed by

metonymy, the quality of the object being represented: as an irritated ape, for *kant*, anger; a jackal, for *sabu*, craft or knowledge; a pied skin, for *abu*, spotted or pied; an adze, for *satp*, to try.

4. In other instances the cause was put for the effect: as a plough, for *hebi*, to plough; a whip, for *khu*, to rule; a palette and reed, for *skhai*, to write.

5. Or the effect was put for the cause: as a lock of hair, for *akabu*, to grieve or lament by tearing the hair; a fallen man, for *khateb*, to kill.

6. The sacred animals, and other symbols, were sometimes put for the deities to which they belonged: as *hek*, a frog, for the goddess Hek; *bak*, a hawk, for the god Horus; a mystical animal, or gryphon, for *Set*, or Typhon.

7. Throughout every hieroglyph was symbolic, or could have the direct meaning of the object it represented by affixing to it the for the masculine, and for the feminine, gender: as *kab*, an arm; *hat*, the heart; *tut*, a hand.

For the list of the ideographs, the reader can consult Vol. I. pp. 505—559.

DETERMINATIVES.

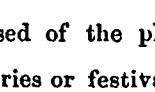
8. A subdivision of Ideographs is the *Determinative*, consisting of those which convey several ideas, either directly or indirectly connected with their representation: thus, the eye is found as determinative of *bar*, the eye; *nu*, to see; *ptar*, to spy, look at, &c.

A list of these determinatives, about 200 in number, will be seen in Vol. I. pp. 561—579.

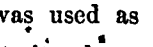
9. These determinatives occasionally follow an ideograph: as *mau*, a lion; *hektu*, a goat, where the animals are followed by the skin, determinative of all animals.

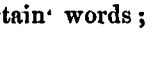
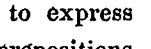
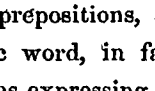
10. In certain words two determinatives, each having reference to the meaning, are employed: as, *nefer*, young

troops, where the boy expresses the special nature of the troops, and the three men the determinative of conditions or kinds of men.

11. When a word was pronounced exactly the same as a word usually accompanied by a determinative, it was often written as this word accompanied by a second determinative: as *Set*, Typhon, in which name is the word for rock, composed of the phonetics *ST*, and the determinative of various kinds of stone;  *heb*, to fish, which is composed of the phonetics *HB*, with determinative of panegyries or festivals, which with the group *HB* means festival, the whole followed by a pelican seizing a fish, determinative of all ideas connected with fishing.

When two determinatives were required, one sometimes preceded, and the other followed, the phonetic group: as *urrt*, the crown of Upper and Lower Egypt, where the crown of Upper Egypt is placed first, and the crown of Lower Egypt after the phonetics *urrt*.

The determinative usually found last sometimes occurs in the second place after a phonetic: as  *khabs*, a shade.

It sometimes happened that even a phonetic was used as the determinative of a sound not afterwards attached to it: thus  the lion, employed at the later times for *R* or *L*, and even earlier for *Ru*, is used as determinative of  *nâ* in certain words; as  *shnâ*, to repulse, or turn away.

All groups, with the exception of a few used to express the abstract verb to be, pronouns, and some simple prepositions, are followed by a determinative. Every hieroglyphic word, in fact, consisted of two portions; one or more hieroglyphs expressing its sound, and one hieroglyph expressing its idea.

12. The determinatives form a numerous class of about 200 hieroglyphs, chiefly of those only employed as ideographs, although some of the phonetics are occasionally used for this purpose.

PHONETICS.

13. All hieroglyphs were capable of being used to express the sound or word of the object which they represented. Practically, however, a selected few were only used for the purpose of representing the sounds of other objects than themselves. These are divided into classes, alphabetic and syllabic. Their sound is the name of the object at their first employment.

14. The so-called alphabetics are really only one syllable, composed of two vowels: as *Au*, sometimes written with its second vowel *u*, as ; *fi*, sometimes written *fi*.

15. The syllabic phonetics represent dissyllables and trisyllables, composed of two or more syllables, each terminating with a vowel: as *muru*, pronounced *mer*, composed of = *mu*, and *ru*; *NeFeR*, composed of *na*, *fi*, and *ru*.

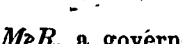
16. The phonetic hieroglyphs which are found in the place of others in groups expressing the same idea, are called *homophones*: as = = *HeBS*, to clothe, where the vase of fire is the homophone of the leg, pronounced *B*, and the bolt is the homophone of the chair-back, pronounced *S*.

17. Some alphabetic hieroglyphs had sometimes the hieroglyph nearest approaching to their sound placed before them: as *nNU*, instead of ; *rRU*, for ; *pPA*, for *PA*; *khkhKHa*, for *KHA*.

In these examples the phonetic hieroglyph is enclosed, as it were, in a group having its initial sound placed before, and its final after, it.

18. The same principle prevailed also in the syllabic hieroglyphs: as *mMeN*, a building, or gift; *hHeR*, a face; *aAn*, to be.

19. In the interchange of homophones, syllabics were generally interchanged against their corresponding syllabic: as = *MeR*, to love; although sometimes replaced by alphabetics; as

=  *MeR*, a governor. But alphabetics are rarely replaced by syllabics: thus could not be replaced by ; or by *sen*, in the good period of writing.

20. The phonetics are used to express entire words, principally of an abstract nature: as the verbs *au*, to be, *kar*, to have; the pronouns, as *a*, I, me, *ek*, thou, thine; the simpler prepositions, as *em*, with, *er*, to; adverbs, interjections, and other parts of speech. Entire words of a less abstract nature were sometimes expressed by phonetics only: as *nasr*, superintendent; *men*, to place; *rekh*, to know.

The phonetics also expressed words with the aid of determinatives, the last determining the genus or general class of the idea, the former the special idea: thus the phonetics *bar*, eye, *nâ*, to see, *tekai*, to behold, are followed by the determinative of an eye, to show that the words are all connected with the idea of sight. The determinatives always follow the phonetic groups.

21. The phonetics were also used to complete or indicate the meaning of certain ideographs and determinatives, being in this case placed after them: as *ari*, to guard, *Teti*, Thoth, where the ideograph hieroglyph of a man holding a whip, crook, and leash, is followed by the phonetics *ri*, completing, as it were, its sounds; and the ideograph of the ibis-headed god, Thoth, is followed by the phonetic *ti*, the final portion of the word *Teti*. A table of these mixed signs, as they are called, will be found in Vol. I. p. 614.

In these syllabics the hieroglyph is found alone for the sound: as *SeB*, between its final and initial, as *seB*, or accompanied by only its final, as *Seb*, or the vowel, as *TUA*.

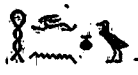
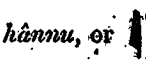
Abnormal instances sometimes occur of groups of hieroglyphs of an ideographic character being used for phonetic purposes: thus *sher*, men,[1] *shai*, a lance.[2]

[1] Brugsch, Ueber den Symbolismus 30 in den Hieroglyphen.
[2] Chabas, Pap. Mag. d'Harris, pl. i. l. 4.

On the other hand, phonetic hieroglyphs were occasionally employed as determinatives of other phonetics: as *ta* (*ga*), used to determine the sound *ten* in the word *ten t*, a throne.

The form or which sometimes interchange, was indifferently prefixed to certain words: as—

hti, or *âhti*, the throat;

 *hânnu*, or  *a-hânnu*, youth.[1]

In hieratic the form *a*, is often used instead.

An is also indifferently prefixed to some verbs: as—

kaka, or *nkaka*, to cackle as a goose.[2]

[1] Chabas, Pap. Mag. d'Harris, p. 51. [2] Ibid. p. 100.

I. SYLLABLES TERMINATING WITH A VOWEL.

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	Au	ⲁ	א	A, E, O	
	Âu	ⲁ, ⲟⲩ	ע	A, E	Also used for *Tut.*
	Aâ	ⲁ	ע	A	
	Au	ⲱ			Apparently sometimes *SH.*
	Au	ⲱ			Sometimes *SH.*
	Áu	ⲁ, ⲟⲱ		A, E, O	
	Ba	ⲃ	ב	B	
	Ba	ⲃ	ב	B	
	Bu	ⲃ	ב	B	Sometimes determinative.

	Fi	ϥ, ογ	ו		
	Gi	ϫ, σ, τ	צ	ΤΣ	By some considered rather a *T*.
	Gà	ϫ, σ	ע		Determinative of sound *TN*.
	Ga	ϫ, σ	צ		
	Hâ	ϩ			
	Hâ	ϩ			
	Hà	ϩ	ה		
	Hà	ϩ	ה		
	Hi	ϩ			Limited to a few words.
	Hu	ϩ	ה		
	Iu	ι, ϵ, ϵι, ογ	י	I	

I. SYLLABLES TERMINATING WITH A VOWEL—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	Iu	ι, ει, ε, ου	ו		
	Iu				
	I	ι, ε, ει, ου			Generally final.
	I				
	Ka	κ, χ, ϭ		Κ, Γ	Determinative of sound *Hannu*.
	Ka	κ	ק	Κ	
	Ka	κ, χ, ϭ		Κ	
	Ka	κ, χ, ϭ	ק	Κ	
	Ma	ⲙ	מ	Μ	

	Mâ	𐤌	מ	*M*	
	Ma	𐤌	מ		
	Ma	𐤌	מ	M	Rare under the Old Empire.
	Mà	𐤌	מ		
	Mu	𐤌	מ		Determinative of females.
	Na	𐤍	נ	N	
	Na	𐤍	נ	N	Determinative of *Teshr*, rarely used at an early period.
	Nu	𐤍	נ	N	Generally final, sometimes determinative.
	N, Nu	𐤍𐤅	נ		Always initial.
	Pa	𐤐	פ	Π	
	Pu	𐤐	פ	Π	

I. SYLLABLES TERMINATING WITH A VOWEL—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	Ra(u)	ρ, λ	ר, ל	Ρ, Λ	
	Ru	ρ, λ	ל	Λ, Ρ	Determinative of sound *Shen.*
	Sa	c	ש	Σ	Limited to a few words.
	Sa			Σ	Determinative, and used for *Bes.*
	Sa			Σ	Determinative, and used for *Bes.*
	Sa	c		Σ	
	Su	c	ס	Σ	
	Su	c	ס	Σ	
	Su	c	ס	Σ	

	Ta	ⲧ, ⲑ	ת	Δ, T	
	Tu	ⲧ			
	Ti	ⲧ, ⲑ	ת	Δ, T	
	Tu	ⲧ, ⲑ	ת	Δ, T	
	Tu	ⲧ, ⲑ	ט	Δ, T	
	Ua	ⲟⲩ, ⲱ		O	Limited.
	Ui	ⲟⲩ, ⲉⲩ	ו	OΥ	
	Ui	ⲟⲩ, ⲉⲩ	ו	OΥ	
	KHâ	ϧ		K	
	KHá	ϧ			Initial only.
	KHá	ϧ		X	

I. SYLLABLES TERMINATING WITH A VOWEL—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	KHi	ϧ	ח	Χ	
	SHâ	ϣ	ש, ש	Σ	
	SHa	ϣ			
	SHi	ϣ	ש	Σ	
	SHu	ϣ, ϧ		Σ	In some words, and when isolated, *Ma.*

This first alphabet gives the correct form of the first portion of the Syllabarium, consisting of all syllables which terminate with a vowel, and approach in their employment a true alphabet. Although the final vowel is really *inherent* in the hieroglyph, and was understood, whether expressed or not, yet at a period later than the formation of the language it had disappeared, and the signs were used as having a purely alphabetical character. On monuments of the same age, and even on the same monument, they are often interchanged with one another. For esoterical and other reasons, particular groups are written by special hieroglyphs; but these were often interchanged with nearly equivalent syllabic hieroglyphs, but rarely with the syllables of the following class, and then only at a later period.

II. SYLLABLES TERMINATING WITH A CONSONANT.

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	AB	ϵϐ		AB	Determinative of trees, wood, &c.
	AB	ϵϐ			
	AH	ιοϩ, οοϩ		A	
	AM				
	AM	ϵⲙ, ονϵⲙ			
	AMKH				
	AN	ⲁϥⲁⲛ		AN	
	AN	ⲁⲛ			
	AN			ΩN	

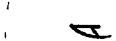
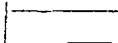
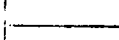
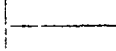
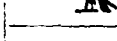
II. SYLLABLES TERMINATING WITH A CONSONANT—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	AP	ⲁⲡⲉ			Or *TeP.*
	AP	ϩⲁⲡ			
	AP	ⲁⲡⲉ, ⲁⲫⲉ			
	AR	ⲁⲗ, ⲉⲣ		AP	
	AR	ⲁⲣⲉ, ϩⲉⲣⲉ		AP	
	AS	ⲁⲥ			
	AS	ⲁⲥ			
	AS	ⲁⲥ			
	AT				

	AT	ⲱⲧ		
	ÂK	ⲟⲉⲓⲕ		
	HK	ϩⲩⲕ		
	HM	ϩⲓⲙⲓ		
	HN	ϩⲁⲛ		
	HP	ϩⲱⲡ		ʽΑΠ
	HP			
	HR	ϩⲣⲁⲓ		
	HR	ϩⲓⲣ		
	HR			
	HS	ϩⲱⲥ		

II. SYLLABLES TERMINATING WITH A CONSONANT—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	HT	ϩⲁϯ			
	HTP	ϩⲱϯⲡ		ΩΦ	
	KM	ⲭⲏⲙⲓ			
	KM	ⲭⲓⲙ			
	KM	ⲭⲓⲙ			
	KR	ϭⲱⲣ		K	
	KS	ⲕⲁϲ			
	KT	ⲕⲓϯ, ⲕⲱϯ		ΚΑΔ	
	MH	ⲙⲙⲉϩ			

	MR	ⲙⲙⲏⲣ			
	MR	ⲙⲙⲏⲣ, ⲙⲙⲁ		MA	
	MN	ⲙⲙⲛ		MEN, MΩN	
	MS	ⲙⲙⲉⲥ		ΜΕΣ, ΜΩΣ	
	MT	ⲙⲙⲁⲧ			Only initial.
	NB	ⲛⲟⲩⲃ			
	NFR	ⲛⲟⲩⲣⲉ		ΝΕΦΕΡ	
	NH	ⲛⲁϩ, ⲛⲉϩ			
	NM	ⲛ̀ⲙⲙ		ΧΝΟΥΜ	Or *Khnem*.
	NM	ⲛⲟⲙⲙ			
	NM	ⲛⲟⲙⲙ			

II. SYLLABLES TERMINATING WITH A CONSONANT—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	NN	ⲛ̀			
	NS	ⲛ̀ⲥ			Often *MeR.*
	NT	ⲡⲟⲩⲧ			
	PR	ⲡⲣⲱ			
	RT	ⲣⲱⲧ			
	SB	ⲥϧⲉ		Σ	Or *Tua.*
	SB			Σ	
	SM	ⲧⲁⲁ			
	SN, SH'N	ⲥⲟⲛⲓ		ΣIN	Or *SHeN.*

	SN	ⲥⲛ			
	ST	ⲥⲁⲧ		ΣΑΤ	
	STP	ⲥⲱⲧⲡ			
	TB	ⲧⲁⲓⲃⲉ			
	TB	ⲧⲁⲓⲃⲉ, ⲧⲱⲃ			
	TM	ⲧⲙ̀		TOM	
	GM	ϫⲟⲙ		ΟΣ, ϒΣ	Also *Uab* and *Uas*.
	TR	ⲧⲏⲣ		THP	
	TS	ⲑⲟⲉⲓⲥ		ΣΩΡ	
	TSR	ⲥⲁⲉⲓⲣ, ⲥⲱⲣ		ΣΩΡ	
	TT	ϫⲉ			

II. SYLLABLES TERMINATING WITH A CONSONANT—*continued.*

Hieroglyph	Roman	Coptic	Hebrew	Greek	Observations
	UÂ	ⲟⲩϩ			
	UH	ⲟⲩϩϫ			
	UR	ⲟⲩⲱⲗ, ⲟⲩⲣ		ΟΥΗΡ	Or *HR*.
×	UR	ⲟⲩⲱⲗ, ⲟⲩⲣ		ΟΥΗΡ	Or *HR*.
	USR	ⲟⲩⲥⲣ, ϧⲟⲥⲣ			
	UT	ⲟⲩⲉⲓⲧ			
	UT	ⲟⲩⲱⲧ			
	SHM	ϣⲉ			
	SH'N	ϣⲉⲛ, ⲥⲉⲛ			

	SH'T	ϣⲱⲧ			
	SH'T				
	KH'N	ϩⲟⲩⲛ, ϧⲉⲛ			
	KH'N	ϩⲟⲩⲛ, ϧⲉⲛ			
	KH'PR	ϣⲟⲡ			
	KHNT	ϧⲉⲛⲧ			

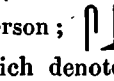
LANGUAGE.

22. From the consideration of the nature of the characters it is now necessary to proceed to a consideration of the structure of the language, which has been already pointed out in the first volume. The greater portion of the words are an old form of the Coptic; others, no longer found in that tongue, appear of Semitic origin, and have been gradually introduced into the language from Aramaic and other sources. A few words are Indo-Germanic.

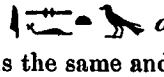
NOUNS.

The Egyptian language exhibits all the principal kinds of nouns; for example:—

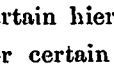
Nouns proper, or proper names: as *Htar*, Horse, proper name of a man; *Ment*, Pigeon, proper name of a female.

Common substantives, or those which are common to a whole kind: as *sa*, a person;  *seb*, a star.

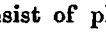
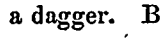
Collective nouns, which denote a number of things: as *men*, a grove; *put*, a company.

Abstract nouns, expressive of that which only exists in the understanding: as *nefer*, goodness;  *asf*, idleness.

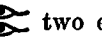
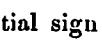
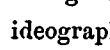
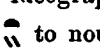
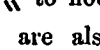
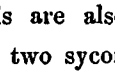
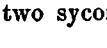
The verbal root of the nouns remains the same and unchanged in all cases, both of the singular, dual, and plural; the numbers being formed by *affixes*, or certain hieroglyphical signs placed after, and the cases by *prefixes*, or certain hieroglyphics placed before: the language being in this respect analogous to the Semitic, not Indo-Germanic, branch.

The singular number is distinguished by consisting of the root only, of phonetic signs followed by one or more different determinatives, or by an ideograph alone: as (1) *seb*, a star, a soul; (2) *ra*, the sun; (3)  *buka*, palm wine; in which

the first is an ideograph, the second two phonetics with a determinative, and the last two phonetics with two determinatives.

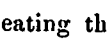
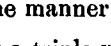
Nouns may consist of phonetics only: as  *au*, a crane;  *busu*, a dagger. But such instances are rare, and limited to places where the names are written over the objects represented in the reliefs or pictures.

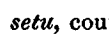
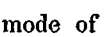
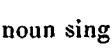
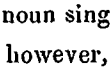
Dual.

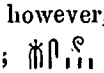
The dual of nouns is expressed by repeating the object, if an ideograph: as  two eyes,  two ears. If a phonetic, by doubling the initial sign of syllabics: as  two sisters. Or by adding  to the ideograph of nouns masculine: as  *tenhu*, two wings; and  to nouns feminine: as  *ratu*, two legs.

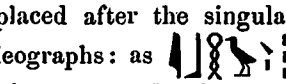
Phonetic duals are also expressed in the same manner: as *nehau*, two sycomores; *neter ti*, two goddesses.

Plural.

The plural of nouns is expressed either ideographically or phonetically—by repeating three times an ideograph: as  *neteru*, gods. In some texts the ideograph was repeated nine times: such examples are rare and limited to a few signs; nine, however, may be considered the full plural. The plural of syllabics is formed in the same manner: as  *ûru*, chiefs; that of phonetic nouns by a triple repetition of the word: as *ran ran ran*, names.

Another mode of expressing the plural was by affixing three vertical bars , or , to the noun singular masculine: as  *neteru*, gods;  *sen neteru*, odours; and  to nouns feminine: as  *setu*, countries.

The phonetic mode of expressing the plural was by affixing  or *u*, to the noun singular: as *ahu*, oxen; *heptu*, geese; to which, however, the bars were usually added, as *afu*, flies; *mesu*, children.

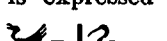
When the noun consisted of phonetics and a determinative, the phonetic ending was placed after the singular phonetic, and the ideographic after the ideographs: as  *abhu*, teeth.

Some nouns ending in and other consonants have their plural in or placed before the determinative: as *sutẹniu*, kings.

THE ARTICLES.

Articles are rarely used in hieroglyphical or hieratic texts; the indefinitive article *ua*, a, an, or the same, scarcely ever occurs, the noun singular expressing it by itself, the article being understood: as a son; a day.

The definitive article is occasionally expressed, apparently for the sake of emphasis. Its use is more common in hieratic than hieroglyphical texts.

The masculine article is expressed by or *pa*, prefixed to the noun: as  *pa hab*, the ibis; *pa neter*, the god. A later form of this article was or *pui*: as *pui khrut*, the son; *pui seb*, the star; and a still later—first used about the 21st dynasty—the ceiling , as *pe suteni*, the kingdom.

The feminine article is *ta*, prefixed to the noun like the masculine: as *ta men.t*, the swallow, *ta* is also said to be used at a later period for the same.

Collective nouns take the masculine article: as the 37 of the gods.[1]

The plural definite article for both genders is *na*: as *na bau*, the; or with the plural mark, as *na nebu*, the lords; and at a later period : as

[1] Chabas, Pap. Mag. d'Harris, p. 89.

na kheru, the vanquished. A fuller form *naiu,* is also used.

Singular.

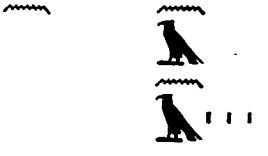
pa masc.

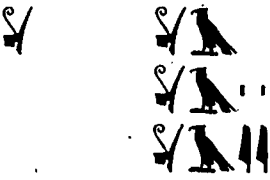
pui masc.

tȧ fem.

tu fem.

Plural.

 *na* masc. fem.

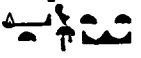
 *naiu* masc. fem.

nu masc. fem.

GENDER.

Nouns have only two genders, the masculine and feminine. The first is expressed by giving the verbal root of the noun by itself: as *hâ,* a tablet; *hru,* the day. But the *ua,* one, a, was sometimes affixed to designate nouns masculine: as *neter,* a male god; *ra,* the sun; *su,* a son. The feminine gender was indicated by affixing to the verbal root *t,* as *su.t,* a daughter; and at a later period *ts*: as *neter,* a goddess. In the hieratic texts the frequent use of the demonstrative pronoun shows the gender of many nouns.

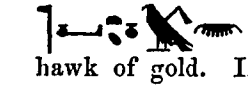
DECLENSION OF NOUNS.

The Egyptian noun undergoes no change in its verbal root, different cases being formed by prefixed prepositions, and the ending always remaining the same. It has the following position in the sentence:—When two substantives of different signification come together, the first is in the nominative case: as *su ra*, son of the sun; *Nebpe*, lord of the heaven. When simple and without a dependent sentence, it follows the verb: as  *tat ement*, gives the West. But when with a dependent sentence it precedes the verb, either without a relative or not: as—

Ptah ma-a, Ptah gives me;

Kheper her ua skher naf, Kheper in the bark (he) has overthrown, i.e. Kheperu has overthrown.

The genitive case is formed by prefixing a noun of different signification before another: as *Neb pe*, lord of the heaven; *bak nub*, hawk of gold.

This form, however, is only elliptical, one of the usual genitive which is formed by prefixing the waving line in the time of the Old Empire, or its homophone sometimes replacing it at the 20th dynasty, and at the later period of the 21st dynasty and the Ptolemies: as *ab en neter*, priest of the god;  *mut neter en bak* (*en*) *nub*, divine mother of the hawk of gold. In later texts the three forms are promiscuously used.

eNT is used at the earliest period, although more rarely than *N*: as—

mer *kat* *ent* *suten*
governor (of) the work of the king[1]—

governor of the king's work.

[1] Lepsius, Abth. ii. 95. e.

And *eNT*, a still later form, occurs under the later dynasties.

The genitive plural is formed at all periods by *nu*, which follows nouns in the plural: as—

haa	*nu*	*renpau*
millions	of	years.[1]

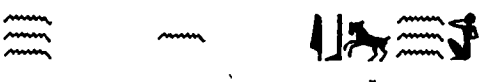
But the form of the genitive singular is often used.

nu is sometimes substituted for the precited forms: as—

em	*heb*	*neb*	*nu*	*pa*	*Nut*
in	festivals	all	of	house	(of) Neith.[2]—

in all the festivals of the house of Neith.

The dative is formed by or *n*, when in the sense of possession, as to give; and by in the sense of direction. The sense of these prepositions, however, differs according to the context, and will be seen in the prepositions.



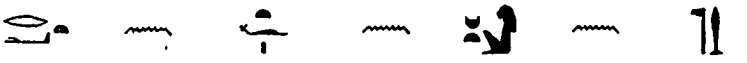
mau	*en*	*ab.a*
water	to	my thirst.[3]

au	*sen*	*her*	*aka*	*er*	*pa*	*ahi*
were	they	in	going	to	the	camp[4]—

they were going to the camp.

[1] Rosellini, Mon. Real. xxxiv.
[2] Sharpe, Eg. Inscr. pl. 16; Eg. Sal. 134.
[3] Descr. de l'Egypt. A. vol. ii. pl. 72. l. 6.
[4] Rosellini. Mon. Real. xcvii.

eN is used 'for': as—



ra . t	*en*	*tefa*	*en*	*hemt*	*en*	*khent neter*
gave	me	my father	for	the wife	of	a prophet[1]—

my father made me the wife of a prophet.

The accusative is exactly the same as the nominative: as—

ta	*sen*	*kheru*
give	they	words[2]—

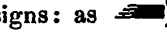
they give words.

masi	*hannu*
I bring	tribute.[3]

kherp ek	*khepsh*
take thou	a scimitar.[4]

The instrumental or locative, the ablative, is formed by the prepositions , , , at a later period, and , , and other prepositions, which will be seen under the prepositions.

ADJECTIVES.

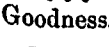
The adjective in hieroglyphs is generally composed of phonetic and determinative signs: as  *kam*, black; *renpa*, young.

Some few adjectives, however, consist of phonetics only: as

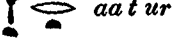
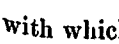
[1] Sharpe, Eg. Inscr. pl. 4. l. 6; Lepsius, Ausw. xvi.
[2] Sarc. Nekhtherhebi, Eg. Gal. no. 10.
[3] Rosellini, Mon. Real. lvi.
[4] Ibid. lxxix.

ur, great; *sems*, chosen. The same groups are often used as either substantives or adjectives, their position in the sentence and the context determining the meaning.

The adjective is always placed after the noun with which it agrees: as *neter nefer*, good god; *hat ua*, one heart[1]; *kashi khasi*, vile Ethiopia[2]; except in the case of *neter*, divine, and *suten*, royal, which for the sake of honour and respect are placed before the nouns: as *neter mut*, divine mother; *suten sa*, royal son, or prince.

Adjectives in composition, however, generally are placed before the nouns to which they refer: as *ka set*, long-tailed;  *urt-hat*, gentle-hearted.

Some, indeed, suppose that the plural of adjectives is substantive: as *neferu*, most good, goodness; as *Neb neferu*, Lord of Goodness.[3]

The gender of adjectives is expressed by having the verbal root only for the masculine: as  *ka nakht*, a powerful bull;  *mau kant*, an angry lion.

The feminine has or at a later period, placed after it: as *aa t ur. t*, great title; *bak nub*, golden hawk.[4]

The number of adjectives is formed like that of the substantives with which they agree: as *tekhnu uru*, two great obelisks; *neteru urui*, two gods; *neteru aau*, great gods; *matennu ashau*, numerous roads.

The comparative of adjectives is formed by redoubling the adjective: as *Tet aa aa*, Thoth the greater.

The comparison of adjectives is formed by *er*, than, placed after them:—

[1] Rosellini, Mon. Real. xlv. 1.
[2] Ibid. lxiv.
[3] Chabas, Pap. Mag. d'Harris, p. 11.
[4] Champollion, Not. Descr. p. 169.

sâa *neferu* *f* *ma* *neter* *aa* *f*
multiplying benefits his like a god greater he is

er *neter* *neb*
than god any[1]—

he multiplies benefits like a god; he is *greater than* any god.

The superlative is formed (i) by placing the noun after the adjective in the genitive case: as—

aa *en* *neteru* . . .
great of gods five—

greatest of the five gods.

ur *en* *hebau*
great of festivals—

greatest of festivals.

(ii) Or by tripling the adjective: as—

neb *neferu*
lord most gracious—

most gracious lord.

(iii) Or by adding after the adjective: as—

suten *meri*
king most beloved.

[1] Shrine, Brit. Mus. no. 476.

NOTATION.

The numerals and ordinals are in fact only adjectives, and as such generally follow the nouns to which they belong. The phonetic names as yet discovered are—

uâ, one.

sen, two.

khemt, three.

ftua, ft, four.

seb, five.

ses, six.

sefkh, seven.

sesennu, eight.

put, nine.

khâ, a thousand.

âsh, many.

The general method of expressing numbers, however, was by using the cipher , repeated the number of times required up to ten: as three, six, &c. For ten a curved line was used, and this repeated for the notation of tens up to one hundred: as sixty; ninety. For a hundred the tie was employed; for a thousand . The scale is as follows:—

units.

 tens.

hundreds.

 thousands.

tens of thousands.

hundreds of thousands.

 millions.

 billions.

 infinity.

zero.

These were combined amongst themselves to express any required number, each cipher being repeated as often as the number required to be expressed: as 5322.

Ordinals are formed by prefixing *meh*, full, to the cardinals, as first, second; or by affixing to the same, as second, third.

One or two ordinals are expressed phonetically: as—

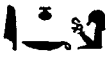
api, tepi, first; *shaa,* first; *ki,* second.

Fractions of whole are expressed by *ru,* a part, with a cardinal placed after it: as eleven parts. *gaui,* and its variants, expresses half.

PRONOUNS.

Two classes of pronouns exist in the hieroglyphs: the prefix, or isolated, placed at the commencement of sentences and used emphatically; these are[1]—

I.

Masculine		Feminine
	anak.	
	anuk.	
	*anuk.*	
	nuk.	
	nuk.	*nuk.*
	nuk (king or god).	*nuk.*
	nuk (king or god).	
	nuk, nuk.	

THOU.

ntek.		*net.*

[1] Champollion, Grammar, p. 246.

HE, SHE.

Masculine

ntef.

su.

Feminine

ntes.

WE.

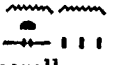
nen anen.

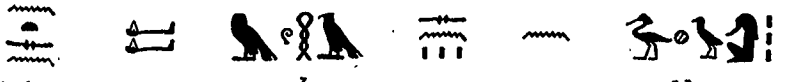
YE.

nteten.

THEY.

ntesen. *sen.*


natsen, they, is a prefix pronoun of the 3rd person, generally commencing sentences: as—



natsen	*ma*	*muha*	*sen*	*en*	*khu*
they	give	oars	their	to	spirits[1]—

they give their oars to the spirits.

These pronouns are placed before substantives or verbs: as—

nuk	*mut*	*k*
I	mother	thine[2]—

I am thy mother.

[1] Sarc. Nekhtherhebi, Eg. Gall. no. 10.
[2] Champollion, Grammar, p. 250.

ntuk thou — *sa* my son — *meri* beloved —

thou art my beloved son.

The affix pronouns are those which are placed after nouns, adjectives, and verbs, either to express relation, or to form the paradigms of verbs: as *sa a*, my son; *neb nu*, our lord.

I, ME, MINE.

Masculine	Feminine
a.	
a.	
a.	*a.*
a (god or king).	*a.*
a (god or king).	
a (god or king).	

Reflective

ku.

u.

THOU, THEE, THINE.

k.	*t.*
k.	*t.*
k.	

HE, HIM, HIS, SHE, HER.

Masculine		Feminine	
	f.		*s.*
	f.		*s(t).*
	u, f.		*s(t).*
	su, him.		*s.*
	su, him.		*s(t).*
			s(t).
			s(t).

WE, OUR.

Common Gender.

	n.		*nu.*
	nu.		*nu.*

YE, YOUR.

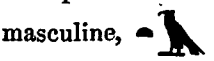
Common Gender.

	ten.		*ten.*
	ten.		
	ten.		*ten.*

THEY, THEM, THEIR.

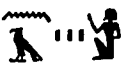
Common Gender.

	u.		*sn (su).*
	sn (su).		*sn (su).*
	sn (su).		*st (su).*
	st (su).		*su.*

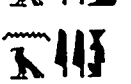
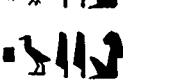
Another set of possessive pronouns are formed by combining *pa*, the article masculine,  *ta*, the article feminine, and *na*, the plural article, with the preceding affix pronouns. The first defines the number and gender of the object possessed, the latter part the number and gender of the possessor.

MY.

Possessive Masculine Article of the 1st Person Masculine.

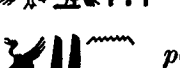
Singular		*Plural*	
	pa a.		*na a.*
	pai a.		*nai a.*
	pai a.		*nai.*
	pai a.		*na(i).*
	pui a.		

Feminine.

	pai.		*na.*
	pa.		*na.*
	pai.		*nai.*
	pai.		*nai.*
	*pui.*		

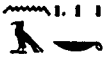
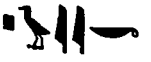
OUR.

Common Gender.

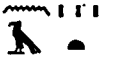
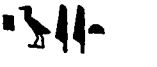
	pa-na.		*nai na.*
	*pai na.*		

THY, THINE.

Masculine.

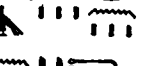
Singular		*Plural*	
	pa k.		*na k.*
	pai k.		*nai k.*
	pai k.		*nai k.*
	*pui k.*		*nai k.*
			nai k.

Feminine.

	pa t.		*na t.*
	pai t.		*nai t.*
	pai t.		*nai t.*
	*pui t.*		

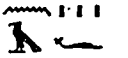
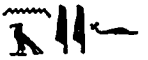
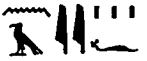
YOUR.

Masculine.

	patn.		*natn.*
	patn.		*natn.*
	paitn.		*naitn.*
	paitn.		*naitn.*

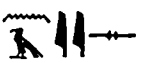
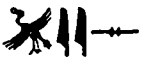
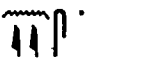
HIS.

Masculine.

Singular		*Plural*	
	paf.		*naf.*
	paif.		*naif.*
	paf.		*naif.*
	paif.		*naif.*
	puif.		

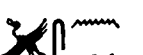
HER.

Feminine.

	pas.		*nas.*
	pas.		*nas.*
	pais.		*nais.*
	pais.		*nais.*
	*pais.*		*nais.*
	puis.		

THEIR.

Common Gender.

	pasn.		*nasn.*
	paisn.		*nasn.*
	paiu.		*naisn.*
	paisn.		*naisn.*
	paisn.		*naisn.*
	*pasn.*		*naisn.*

MY, OUR.

Singular

Masculine.

ta.

tai.

tai.

tui.

Feminine.

ta.

tai.

tui.

Plural

Common Gender.

tan.

tain.

tuin.

THY, YOUR.

Masculine.

tak.

taik.

taik.

Feminine.

tat.

tat.

tait.

tait.

tait.

tuit.

Common Gender.

tatn.

tatn.

taitn.

taitn.

taitn.

HIS, HER, THEIR.

Singular

Masculine.

taf.

taif.

taif.

tuif.

Feminine.

tas.

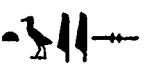
tas.

tais.

tuis.

tuis.

tuis.

 *tuis.*

Plural

Common Gender.

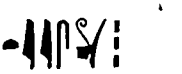
tasn.

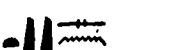
tasn.

taisn.

taisn.

tuisn.

 *tuisn.*

 *tuisn.*

tuisn.[1]

These pronouns are more commonly found in hieratic than hieroglyphical text, in which last they are principally used for speeches and description. In some of the historical bas-reliefs and descriptions of the 18th and 19th dynasties, the texts are written like the hieratic with a full use of these pronouns. They are declined, as will be seen, by their initial instead of final; the initial referring to the gender of the noun or object possessed with which they agree, the final being of the same gender as the possessor. In this respect they are just the reverse of the Indo-Germanic pronouns, which change according to their final syllables.

[1] Champollion, Gram. Egypt. pp. 264, 265.

The possessive portion or function, it will be seen by a comparison of the table, seems to reside in the intercalation of the vowel . Their use will easily be seen in such examples as *pa-i a neb*, 'my lord'; that is, 'the—my lord.' As lord is masculine, the masculine pronoun *p* is at the beginning; and as I—the person speaking or possessing—is masculine, the pronoun masculine *a* is employed. But in *ta-f tent htar*, 'his cavalry,' cavalry being feminine the feminine article *ta* is first; and as the person referred to is masculine, the feminine of the 3rd person is used. They are, in fact, 'the lord of me,' or 'my lord,' 'the cavalry of him,' or 'his cavalry,' expressed as 'the my lord,' 'the his cavalry.'

There is also a series of determinative pronouns expressing 'this,' 'that,' and the article 'the' when very emphatic. They are as follows :—

Singular.

Masculine.

, *PeN*, the, this.

Feminine.

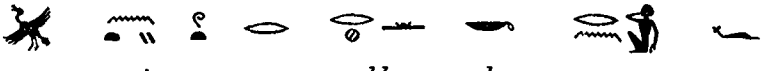
, *TeN*, the, this.

Plural.

Masculine and Feminine.

, *APeN, APUI*, these.

These pronouns-adjective agree with the noun in number and gender, and are placed after it : as *neter pen*, that god; . . . *ten*, this land.



pa	*enti*	*tu*	*er*	*rekh*	*k*	*ran*	*f*
the	being			knowest	thou	name	his[1]—

thou art the one who knows his name.

[1] Chabas, Pap. Mag. d'Harris, pl. vii. l. 5, 6.

This use of the pronoun before the abstract verbs is not uncommon in the hieratic texts: as, *pa ân ta aha terta*, the fields are sprouting; that is, 'the—are the fields sprouting.'

em	*pa*	*kheperu*	*neb t*
as to	the	happening	all [1]—

as to all that had happened, or had been.

In the earliest hieroglyphic texts, however, these possessive pronouns are expressed by simpler affix pronouns; either the older form of pronouns, or else an archaic tachygraphic mode of expressing the same. These pronouns are affixed or placed after the noun or verb to which they refer, and are, in fact, the final portions of the preceding.

I, MINE, WE, OUR.

Singular		*Plural*	
Masculine.		Common Gender.	
	a.		*na.*
	a.		*na.*
	a.		
	a.		
	a.		
	a.		
	ä.		
	a.		
	ua, me.		
	ua, me.		

[1] D'Orbiney, Select Pap. pt. ii. pl. xii. 7, 7.

I, MINE, WE, OUR.

Singular — *Plural.*

Feminine.

a.

a.

a.

THOU, THEE, THINE, YOUR.

Masculine.

k.

k.

Feminine.

t.

t.

t.

Common Gender.

tena.

tena.

HE, HIM, HIS, SHE, HERS, THEY, THEIR.

Masculine.

f.

f.

f.

f.

f.

Feminine.

s.

st.

s.

Common Gender.

u.

u.

sen.

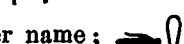
sen.

sen.

sen.

sen.

set.

atf-a, my father; *su-a*, my son; *ran-s*, her name;  *tama sen*, their cities.

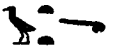
The last class of pronouns, which are also substantive, are declined in the same manner as nouns, with the same prepositions and prefixes: as *a*, I; *na*, of me, to me; *er a*, towards me; *her a*, over me. The objective case of the 1st person is, however, or : as—

sat
drag

ten
ye

u
me.

There is also a reflective form of the 1st person, or , which, as it is limited to verbs, will be given in describing the conjugation. There is also a pronoun of the 3rd person, *SU*, it, feminine and masculine, used also for the reflective pronoun masculine.

 *utt*
begetting

su
it (his body feminine).[1]

rat
he

naf
placed

su
himself.[2]

SU is also used for the 3rd detached pronoun masculine, like the French lui.

su
he is

kha
like

Mentu
Mentu[3]—

he is like Mentu or Mars.

[1] Statue of Amenhetp, Eg. Gall. 103.
[2] De Rougé, Stéle, p. 140.
[3] Rosellini, Mon. Real. lv.

It is often followed by the verb with its—or 'it'—affixed pronoun, and is thought to mean 'this' or 'that.'

F, is used in the Ptolemaic and later texts as the affix of the 3rd person.

hes vexing | *kheftu* enemies | *f* his.[1]

There is also a reflective pronoun formed by the prefixing of or *Ges*, to the affixes pronouns corresponding to the Latin 'met' in ego met, ipse met, and to the English 'self' in myself, thyself, &c. All the forms have not been found, but the following are known :—

ges-a, I myself.

ges-k, thou thyself.

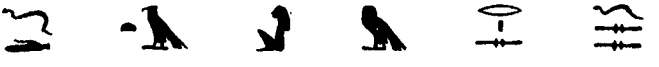
ges-f, he himself.

ges-s, she herself.

ges-sen, they themselves.

Thus *net na ges-a*, I have avenged myself.[2]

When used adjectively this form expresses 'own': as—



get say | *ta* the | *neter t* goddess | *em* with | *ru-s* her mouth | *ges-s.* selfs'[3]—

says the goddess with her own mouth.

[1] Brugsch. Geogr. xxii. m. 11.
[2] Lepsius, Todt. xvi. 31. 6.
[3] Ibid. lxxviii. 164. 11.

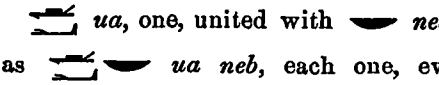
The form *ha*, limb, or muscles, with the affix pronouns, has also the form of 'self,' or 'person.'[1]

, or , *kua*, I, me, forms a kind of reflective pronoun of the 1st person masculine: in some papyri it is used for the 2nd person masculine.

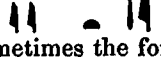
herenti	*tua*	*rekh*	*ku*	*rann*	*nu*	*neteru*
because	my	knowing	myself	names	the	gods[2]—

because I myself know the names of the gods.

khu	*kua*	*ap*	*kua*
I spiritualise	myself	I adjust	myself.[3]

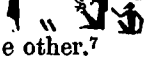
 ua, one, united with *neb*, all, expresses 'every one': as  *ua neb*, each one, every one. The antithesis is or *ki*, other.

This form is also written , , and . This indefinite article or pronoun is either prefixed or affixed.

In some sentences a second *ua* is used for the other, 'like one and another.' Sometimes it has the article prefixed: as *P-ua*, the one[4];  *ki keta*, other.[5]

 ki, has sometimes the force of 'and.'

. . .	*ke*	*tiu*	*en*	*kerrt*
seventy	and	five	of	zones.[6]

 *ari*, another, the Coptic ϵpoo, one was speaking to the other.[7]

[1] D'Orbiney, Sel. Pap. pt. ii. pl. ix. 7.
[2] Lepsius, Todt. xlvi. 124. 13.
[3] Ibid. xvi. 31, 6.
[4] De Rougé, Stéle, p. 40.
[5] De Rougé, Stéle, p. 46.
[6] Mémoire, p. 56.
[7] Ibid.; D'Orbiney, Sel. Pap. pl. xv. 14. 4.

nu, the, or these; pronoun or definite article prefixed to the noun.

ua	*em*	*nu*	*hru*	*kheper*	*nunu*	*neteru*
one	of	these	day	it happened	the	gods.[1]

The relatives 'who,' 'which,' are expressed by the affix pronouns: as—

suten	*ta*	*hetp*	*Heshar*	*heka*	*Taser*
the king	gives	peace	Osiris	ruler	of Taser

ta-f	*rut*	*shabti*
who gives	to engrave	a figure[2]—

act of homage to Osiris, lord of Taser, who caused this figure to be made.

The interrogative 'who?' 'what?' is expressed by *akh*: as—

ntun	*akh*
ye	who[3]—

WHO are ye?

The Coptic form *nim*, who, is also found: as—

au	*st*	*her*	*get*	*em*	*ntuk*	*nim*	*ter*
was	she	in	say	at	thou	who	then[4]—

she was saying, Who art thou?

[1] De Rougé, Stèle, p. 151.

[2] Sepulchral figure, British Museum, 8830, a.

[3] Speech of Rameses, Campaign against the Khita; Rosellini, Mon. Real. ci. l. 14.

[4] D'Orbiney, Pap. pl. xvi. 15. l. 9, translation of Mr. Goodwin.

tennu, in its various forms, is supposed to signify 'each' when prefixed to nouns of time: as—

tennu ruhu, every evening.

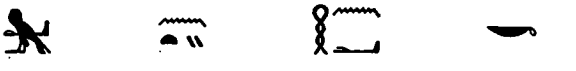
tennu ter, every year.

This form is also supposed to express 'who': as—

au-k	*ter*	*tennu*
thou art	then	who [1]—

who art thou?

Ma, the Hebrew מי, or מה, expresses the relative pronoun: as—

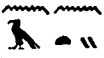


ma	*enti*	*hna*	*ek*
who	is	with	thou—

who is with thee?

er	*ma*	*ter*	*enti*	*hna*	*k*
it is	who	then	being	with	thee [2]—

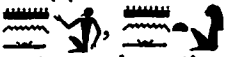
who is with thee?

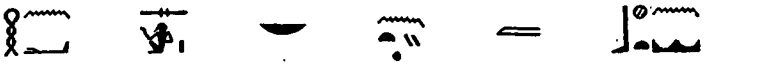
The combinations of the prefix pronouns with the form *enti*, being, who are, as , and  ; 'he who is,' the 'female who is,' and 'those who are,' will be given under the abstract verb *enti*, being, or who are, of which they form a part, and to which they really belong.

There are a few indefinite pronouns: as *su*, one, a person,

[1] Goodwin, in Chabas Mélanges, pp. 84–86; Lepsius, Todt. xxiv. c. 64. l. 24.

[2] Lepsius, Todt. xlv. 122. l. 1; Goodwin, in Chabas Mélanges, p. 82.

quidam ; *neb*, all, or every ; *ki*, each ; *ki*, another; and the compound *su neb*, every one ;  *men ment*, a certain one (quidam).[1] The first is a substantive pronoun, the others are adjectives : as—



hna	*su*	*neb*	*enti*	*em*	*Bakhten*
with	one	every	who is	in	Bakhten[2]—

with every one who is in Bakhten.

kam	*ân*	*neb*
creator	existence	every[3]—

creator of every being.

ki	*tet*
other	word[4]—

otherwise said.

ki	*em*	*her*	*en*	*pai*
another	with	the head	of	a man.[5]

A peculiarity of Egyptian style is the change from one pronoun to another in the construction of sentences, and the confusion which often appears to exist between the plural pronouns. Thus in the phrase 'Taf is reposing upon his head, directing flame against his enemies to make them as if they were not,' the writer in the Harris papyrus has inserted at the close of the sentence him, for them ; the text illogically reading 'to make him as if he was' not. Many phrases, too, beginning with the form 'him' have intermingled a sudden turn to 'thou' .[6]

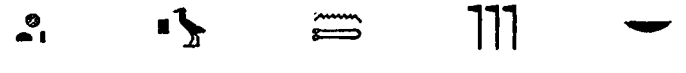
[1] Goodwin, in Chabas Mel. p. 108.
[2] De Rougé, Stéle, p. 155.
[3] Champollion, Gram. Egypt. p. 314.
[4] Lepsius, Todt. lxxiv. 153, 2.
[5] Lepsius, Todt. lxxix. 164, 12.
[6] Chabas, Pap. Mag. d'Harris, p. 24.

THE VERB.

The verb in hieroglyphics is formed by an unchanged verbal root, either written symbolically or phonetically, by a group, or composed of phonetics with a determinative. Verbs are conjugated by means of auxiliaries prefixed to the verbal root, by affix terminations, and prefix or affix pronouns. Hieroglyphic verbs are also transitive or intransitive.

Substantive Verbs.

The verb 'to be,' expressed in the Romanic language by two distinct verbs, is represented in hieroglyphs by three different forms. First, the verb 'to be' declaratory of what the subject or object is, expressed by *pu*, or *pu*, used in the impersonal 'it is' or 'was,' and following after the nominative case: as—



tahi	*pu*	*ent*	*neteru*	*neb*
a city	it is	of	the gods	all [1]—

it (Sais) is a city of all the gods.

It is also thus used in respect to sentences: as—

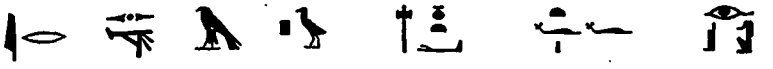
art	*sen*	*pu*	*em*	*Ament*
do	they	is	in	Amenti [2]—

what they do is in the Amenti.

This verb *Pu* is frequently preceded by the other form of the

[1] Visconti Mus. Pio Clem. vii. T. A. 1.
[2] Egypt. Gall. no. 10.

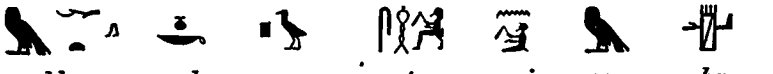
verb 'to be,' *Ar*, which resembles the Chinese forms of chay and yay: as—



ar *Khem* *Har* *pu* *net* *tef-f* *Heshar*
is Khem Horus it is the defender of his father Osiris[1]—

Khem is Horus, the defender of his father.

Although generally the verb is omitted after *anuk*, it sometimes occurs: as—



mkhet *nuk* *pu* *snatem* *nai* *em* *ha*
when I was reposing to me in the palace[2]—

when I was reposing in the palace.

The verb *Ar*, are, is, is often placed alone at the commencement of sentences in the same sense. It is not limited to the 3rd person but used as an auxiliary with all: as—

ar *geta* *karhui*
is eternity the night[3]—

the night is eternity.

It is conjugated in the plural, either precedes or follows its nominative case, and is placed at the close of the sentence: as—

aru *mau* *tau* *heka.t* *en* *ankhu*
are given bread drink by the living[4]—

bread and drink are given by the living.

[1] Lepsius, Todt. vii. c. 17. l. 12.
[2] Base of obelisk of Karnak Hatasu; Prisse, Mon. pl. xviii. ouest.
[3] Lepsius, Todt. vii. c. 17. l. 11.
[4] De Rougé, Tombeau d'Ahmes, p. 85.

Generally the verb 'to be' is omitted, or is understood in the context: as—

tut *f* *men* *her* *uri t*
his hand firm upon the chariot[1]—

his hand is firm on the chariot.

sebau *arṯ* *em* *ash* *ma*
the gate are of cedar true[2]—

the gates are of real cedar.

The substantive verb *au*, to be, or exist, corresponds more nearly to the English verb, and often occurs as an auxiliary in various forms and with other prefixes and affixes.

au *khru* *ek* *ma.t*
is word thine true—

thy word is true.

Generally, however, this verb is accompanied by the prepositions or , signifying similitude or condition: as—

au *k* *em* *sefi* *kar* *tebnet*
art thou as a child having down[3]—

thou art a child having down on thy cheek.

The present of this abstract verb is thus declined:—

	au a	I am	I was.
	au ek	thou art (m.)	thou wert.
or	*au t*	thou art (f.)	

[1] Rosellini, Mon. Real. lxxxi.
[2] De Rougé, Tombeau d'Ahmes, p. 86.
[3] Prisse, Mon. pl. xxi. l. 16.

or *au f* he is he was.

or *au s* she is she was.

or *au nu* we are we were.

or *au ten* ye are ye were.

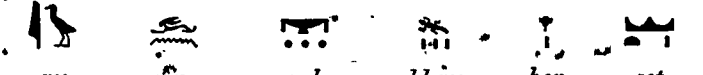
or &c. *au sen* they are they were.[1]

In some instances the forms *au*, and *ar*, are united: as—

au and | *ar* were | *pa* the | *tekhnui* obelisks | *uṛui* great [2]—

the two great obelisks were.

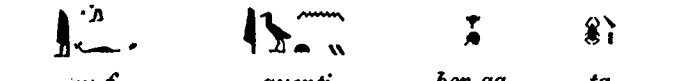
So are also those of *au*, and *ân*: as—



au there | *ân* was | *nub* gold | *akhau* abundant | *her* in | *set* the land [3]—

there was abundant gold in the land.

AUeNTI, composed of *au*, was, and *enti*, being, having been:—



au-f he comes | *auenti* having been | *her ga* on | *ta* earth [4]—

he comes from having been on earth.

[1] De Rougé, Tombeau d'Ahmes, p. 146.
[2] Prisse, Mon. Egypt, pl. xviii. Obelisk of Hatasu at Karnak.
[3] Ibid. pl. xxi. l. 9. Tablet of Kouban.
[4] Sharpe, Eg. Inscr. pl. 4. l. 17, 18.

The form or *AU ṬU*, and the variants, express 'being,' or 'having been,' the past participle of this verb: as—

au tu *ma* *akhu* *atn*
having been in the horizon of the disk.[1]

TU, used in the sense of 'my,' 'mine,' is common in the hieratic for the verb 'to be' in the 1st person: as—

as *tu-a* *aa* *ḳu*
so I come myself.[2]

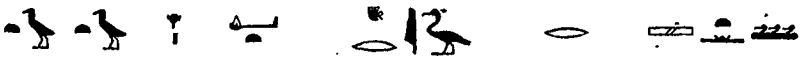
Or the 2nd person: as—

tu-k *ma* *Ra* *ma* *ar-nak* *neb.t*
thou like the Sun in thou hast done all[3]—

thou art like the Sun in all that thou hast done.

tu appears also to be a form of the substantive verb.

TU TU, a reduplicated form of *tu*, is used to express 'it is,' and other parts of the verb 'to be.'



tu tu *her* *ta* *tra* *er* *sha*
it is as giving a nestling to the nest.[4]

eM TU, in being, gerund of the verb *tu*, to be.[5]

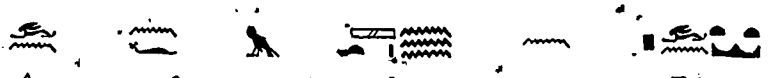
[1] Prisse, Mon. pl. xiii. l. 5.
[2] Lepsius, Todt. xxxiv. 93. 3.
[3] Prisse, Mon. pl. xxi.
[4] Select Papyri, viii. 1; Rev. Arch. 1862, p. 239.
[5] Chabas, Pap. Mag. d'Harris, p. 225.

Another of the abstract verbs is , *ÂN*, to be: as—

ânn-f *khent* *kau* *ankhu* *neb* *Ra-ma* *geta*
he is a dweller among beings living all Sun like ever[1]—

he is a dweller amongst the living, like the Sun for ever.

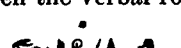
This verb is conjugated with the affix pronoun forming the perfect: as—



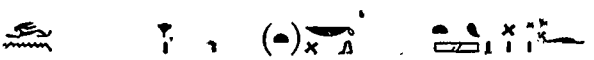
ân *naf* *em* *she* *en* *Pân.tt*
he has been in the pool of Pân[2]—

he has been in the pool of Pân (Phœnicia).

The imperfect is formed by the introduction of or *an*, between the verbal root and the nominative case: as—

 *ân an kher-f*, his majesty was.[3]

ân is sometimes followed by : as—



ân *her* *tek* *tashau-f*
being in the act of crossing his frontiers[4]—

when he was about to cross his frontiers.

When used with a negative it precedes or follows the negative: as—

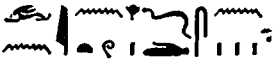
men *ân* *ar* *naf* *snau*
not was made to him a second[5]—

no second has been made to him.

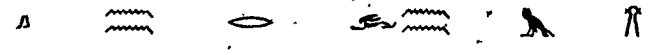
[1] Prisse, Mon. pl. xvii.
[2] Champollion, Grammar, p. 338.
[3] Rosellini, Mon. Real. xlv.
[4] Rosellini, Mon. Real. lv.
[5] Ibid. xcv.

ân.	*bu*	*anut*	*nub*
was	not	brought	gold [1]—

gold was not brought.

There are two other forms of this verb which enter into the conjugation: one is the form or *ân na*, I was; the other is or *ân an her*, I was about, or I was. Both these forms are conjugated with the suffixes, and are employed at the commencement of sentences. A passive form of the same is also expressed by or *ân an ut*, with the preposition *her*, before the verb.[2] The form is, really, '*it was* by them':  *ân an tu her get*, it was said by them.[3] This form enters into the paradigm of the verb, and is extensively used in the most ancient papyri and monuments.

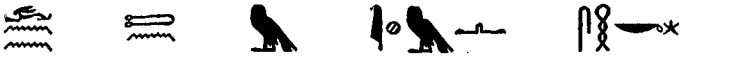
The infinitive mood of this verb is formed by the *R* prefixed to the verbal root.



u	*nen*	*er*	*ânn*	*em*	*sa*
come	we	to	be	as a protection [4]—	

we come to be as a protection.

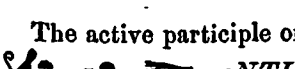
This verb is sometimes accompanied by the preposition like the verb *au*, to be: as—

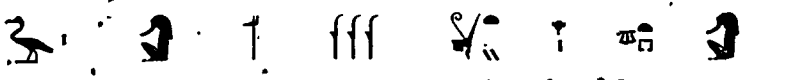


ânn	*ten*	*em*	*akhem*	*suak*
are	ye	as	the not	corruptible [5]—

ye are as the incorruptible, i.e. ye are incorruptible.

[1] Prisse, Mon. pl. xxi. l. 11.
[2] De Rougé, Tombeau d'Ahmes, p. 173; Chabas, Pap. de Berlin, p. 2.
[3] Prisse, Mon. Eg. pl. xxi.
[4] Rosellini, Mon. Real. xxxix. 2.
[5] Tablet, Eg. Gall. 101.

The active participle of this verb is  , *eNTI*, being; often, however, corresponding to the English relative form 'who is,' 'are': as—



su	*a*	*usr*	*renpau*	*enti*	*her*	*kat*	*a*
son	my	guardian	of years	being	upon	throne	mine[1]—

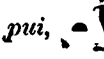
my son, guardian of years, being—or who is—upon my throne.

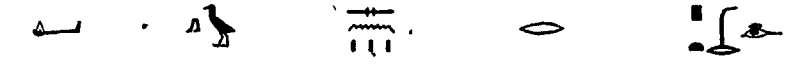
eNTI, used also for 'it is,' 'that': as—

get	*ek*	*en*	*neter*	*ras*	*enti*
say	thou	to	the God	of the South	it is

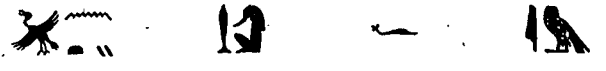
Har	*sat*	*Hesi*	*Heshar*
Horus	son	Isis	Osiris[2]—

say thou to the God of the South, it is Horus the son of Isis.

This participial form is declined with the articles *pa*, *pa*, *pui*,  *ta*, *tui*, *t*, prefixed, which have the force of 'he,' 'she,' or 'it is,' or 'which is': as—



ta	*u*	*sen*	*er*	*ptar*
caused	to go	them	to	see

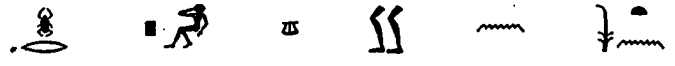


paenti	*kher*	*f*	*am*
the being	majesty	his	in[3]—

letting them go to see the place in which his majesty was.

[1] Inscr. at Medinat Haboo, Champollion, Grammar, p. 306.
[2] Rosellini, M. d. C. lxxxv. [3] Rosellini, Mon. Real. cii. l. 9.

KHePeR, is used as the verb 'to be' particularly referring to self-existence or youth: as—



kheper	*pkhrut*	*kar*	*sat*	*en*	*suten*
wás	a child	under	the feet	of	the king,[1]

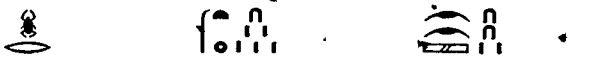
and appears as the equivalent or replacement of the verb *an*, 'to be,' or *enti*, 'which is,' 'being.'

It has also the sense of happening, and is used with : as—

au	*f*	*kheperu*	*her*	*art*
he	was	happening	to	do[2]—

he was making.

Also employed as the impersonal 'it was' in statements referring to time: as—



kheper	*renpa* . . .	*Pauni* . . .
it was	the 15th year	the 22nd of Payni.[3]

Kheper sometimes is itself preceded by the auxiliary *au*: as—

au	*f*	*kheper*
is	it	done.[4]

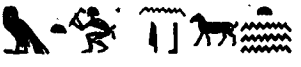
The participial form occurs, although rarely, and also the varieties , , and .

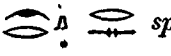
The verb in Egyptian does not change its verbal root, it being conjugated by prefixes, affixes, and auxiliary, abstract, or substantive

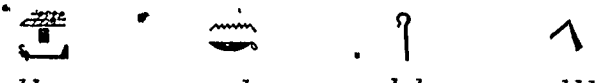
[1] Tablet, Eg. Sal. 101; Sharpe, Eg. Inscr. pl. 6.
[2] Chabas, Pap. Mag. d'Harris, p. 170; Pap. Lee, Rollin, l. 1.
[3] De Rougé, Stéle, p. 54. [4] Ibid. p. 108.

verbs, accompanied by prepositions. The verbal roots are either pure ideographs, as *aka*, to go in, represented by a man walking in the direction the hieroglyphs face; *per*, to come out, represented by a man walking in a different direction; *menkh*, to fabricate, represented by a mallet: or else formed by groups composed of phonetics and their special or determinative hieroglyph, as *maa*, to see, represented by the sickle or phonetic *ma*, and the determinative eye; *hes*, to sing, formed by the determinative of a man with his hand to his mouth, and the phonetic group *hs*.

Verbs are either transitive or neuter, the action in the first kind passing on to the noun directly, in the second being conveyed by a preposition: as—

 *mut en ab*, to die of thirst;

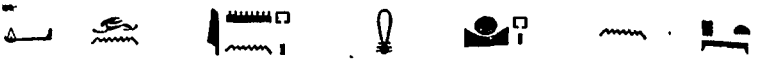
 *spier er es*, approach to it [1];



khep	*nak*	*hek*	*nekhkh*
received	thou hast	the crook	and whip [2];

per	*em*	*ha*
coming forth	from	the limbs.[3]

The causative is also formed by *ta* or *ma*: as—



ta	*ân*	*Amen.a*	*ma*	*khu*	*en*	*pe.t*
causing	to be the house of Amen		as	the horizon	of	heaven [4]—

making Thebes like the horizon of heaven.

[1] Prisse, Mon. pl. xxi. l. 10.
[2] Champollion, Not. Descr. p. 75.
[3] Champollion, Not. Descr. p. 106.
[4] Rosellini, Mon. Real. xxx. 1.

Or *ar*: as—

ar t — I make
sutensh — to suckle
neb ta — the lord of the Earth [1]—

I suckle the lord of the Earth.

Another causative form is made by prefixing or its homophone *S*, to the verb: as *ankh*, to live; *s-ankh*, to make to live, or vivify.

FORMS, MOODS, AND TENSES.

Verbs have two forms, the active and passive; but the passive is less frequently used than the active, and chiefly distinguished by the use of the verbal root in the form of the past participle.

The moods are the indicative, imperative, subjunctive, optative, and infinitive. Besides which, are the present and past participle, and gerunds.

The tenses are the same as in other languages, consisting of the present, imperfect, perfect, or aorist, and future.

Verbs have also two persons, the singular and the plural.

Active Voice.

The present tense of the indicative mood is formed by affixing the nominative case, whether it is a noun or pronoun, to the verbal root: as—

shem — walks
tef.f — his father
Tum — Atum
her-s — on it [2]—

his father Atum walks on it (the road).

[1] Rosellini, Mon. Real. lxii.

[2] Lepsius, Todt. vii. 17. 20.

The pronouns affixed to the verb to form the present will be seen in the former part, as *tuau a*, I adore; *mer ek*, thou goest round; *get f*, he says, &c. Thus the form is for the tense:—

Singular		*Plural*	
mer a	I love (masc.).	*mer nen*	we love.
mer t	I love (fem.).	*mer ten*	ye love.
mer k	thou lovest (masc.).	*mer sen* or *su*	they love.
mer t	thou lovest (fem.).		
mer f	he loves (masc.).		
mer s	she loves (fem.).		

The present tense is also formed by the auxiliaries *au*, *an*, *kheper*, and *tu*.

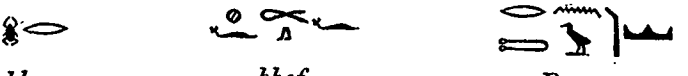
au, to be, used for the present indicative only, is often employed as an auxiliary of the present indicative active of other verbs, especially in hieratic texts: as—

au	*khetam*	*ruu*	*ma*	*khetam*	*tu*
are	shut	(the) mouths	like	the sealing	

pa	*seft*	*khetam*
the	seven	seals

their mouths *are* shut as if closed with the seven seals.

khepr, although rarely, is used instead of *an* as an auxiliary: as—



khepr	*khef*	*Rutenu*
is	he attacking	the Rutennu [2]—

he is attacking the Rutennu.

[1] Chabas, Pap. Mag. d'Harris, pl. viii. l. 8.

[2] Rosellini, Mon. Real. lvi.

ân, un, is sometimes used as an auxiliary: as—

ân	*rekh*	*khaṭf*
is	knowing	his body [1]—

he knows his body.

Generally, however, abstract: as—

ân	*ten*	*api*	*ta*
should	be	upon	earth—

[the great god has ordered] that ye are upon earth.

The pronoun , *tua,* is prefixed to the verb generally accompanied by an affix pronoun: as—

tu	*aa*	*kŭ*
my	coming	myself [2]—

I myself come.

The distinction between the perfect and imperfect is not very strongly marked in hieroglyphics, and the form of the perfect may be referred to it. The usual form, however, is by the use of the auxiliary abstract verbs *AU* and *AN* in the perfect form prefixed to the verbal root: as *au en,* or *ân an,* prefixed to the verbal root.

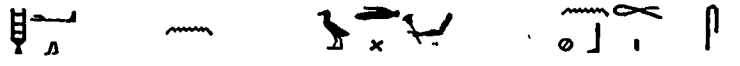
ha, to stand, prefixed to certain verbs, seems to have the force of the perfect or imperfect: as—

ha	*rat*	*pa*	*ur*	*en*	*Bakhten*
was	causing	the	chief	of	Bakhten—

the chief of the Bakhten was causing—to be brought his tribute.

[1] Statue of Amenhetp, Eg. Gall. 103, Brit. Mus. [2] Lepsius, Todt. xvi. 31. 7.

This form is often accompanied by the affix : as—



ha was | *en* | *ut* inscribed | *nekhab* her title.[1] | *s*

Some, indeed, read this form as a conjunction, 'when,' 'then,' the two appearing in sentences, the last form in the first section.

ha is also followed by : as—

ha n n then | *hnà* assented | *en* | *neter* god | *pen* that.[2]

And is sometimes followed by the participial form, showing it to be an auxiliary, like *au* and *ân* : as—

ha-na I was | *her* in | *ar* doing[3]—

I was doing.

Another mode of forming the imperfect was by the use of *her*, about, on the point of,—between the auxiliary and the verb : as—

ân an was | *kher f* his majesty | *ankh uga snab* his health | *her* on the point of | *mat* giving | *shem.t* to go[4]—

his majesty was making to go.

Or *tu* : as—

kher for | *tu t* I was | *her* in the act of | *ptar* looking at.[5]

[1] De Rougé, Stéle, p. 51.
[2] Ibid. p. 149.
[3] De Rougé, Tombeau d'Ahmes, p. 126.
[4] De Rougé, Stéle Egypt, p. 81.
[5] Chabas, Mélanges, p. 106.

Perfect Tense.

This tense is formed in two ways; (i) by affixing to the verb the usual affix pronouns, preceded by , , or , *N*: as—

ai na, I have come;

ar nak, thou hast made.

Thus the form of the tense is—

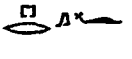
	Singular		*Plural*
N-A	I have (masc.).	*NeN*	we have.
N-a-K	thou hast (masc.).	*NaTeN*	ye have.
N-T-A	thou hast (fem.).	*NaSeN*	they have.
NaF	he has (masc.).		
NaS	she has (fem.).		

(ii) The perfect is also formed by placing the auxiliary *au* before the verb itself in the perfect tense: as—

au	*shes*	*na*
have	served	I—

I have served.

The auxiliary is sometimes placed with the affix pronoun, and followed by the verb, which has also the affix pronoun: as—



au f	*per f*
he has	come forth.[1]

The preterperfect tense is rarely found in Egyptian; it is probably, however, sometimes represented by the so-called perfect or imperfect, the context alone deciding the particular shade of tense intended.

[1] Champollion, Grammar, p. 414.

Future Tense.

The future is sometimes expressed by the auxiliary in the present tense, similar to the perfect: as—

au f	*mut f*	*gesf*
he will	die	himself[1]—

he will kill himself.

And so with all the affixes: as—

	Singular	
au a	*a*	I will.
au k	*k*	thou wilt (masc.).
au t	*t*	thou wilt (fem.).
au f	*f*	he will (masc.).
au s	*s*	she will (fem.).
	Plural	
au nen	*nen*	we will.
au ten	*ten*	ye will.
au sen	*sen*	they will.

The future, however, is generally formed by placing the preposition after the auxiliary verb and before the verbal root. It is composed, in fact, of the verb 'to be' in the present, and the verb itself in the infinitive: as—

au	*na*	*er*	*sem*	*naif*	*sma kheru*
we	are	to	hear	his	justifications—

we will hear his justifications.

Thus the full form of this tense is—

Singular		*Plural*	
au a er	I will.	*au nen er*	we will.
au ek er	thou wilt (masc.).	*au ten er*	ye will.
au et er	thou wilt (fem.).	*au sen er*	they will.
au ef er	he will (masc.).		
au es er	she will (fem.).		

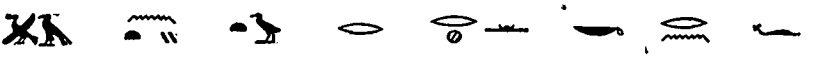
[1] Chabas, Pap. Mag. d'Harris, p. 173.

Another form of the future is that of adding the verb 'to do' in the passive voice to the verb root as an auxiliary: as—

men	*arut*	*ek*	*aka*	*er f*
not	art made	thou	going	to it[1]—

thou wilt not enter into it.

or *tu* or *ut*, forms the past participle. It is also supposed to be an auxiliary of the future: as—



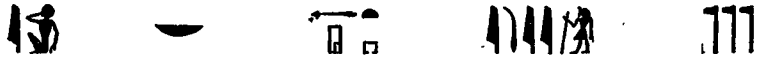
pa	*enti*	*tu*	*er*	*rekh*	*eh*	*ran*	*ef*
the	one who	will	know		thy	name	he[2]—

he is the one who will know thy name.

Imperative Mood.

This mood is formed in Egyptian in different manners, either by the use of an auxiliary, or by placing an affix pronoun with a preposition to the verbal root. Sometimes, indeed, it is abridged into the same form as the present indicative.

The first and simplest mode is by prefixing the interjections , , , *A*, Oh! or *HAI*, to the noun which makes the verb following in the imperative: as—

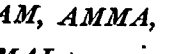


A	*neb*	*a*	*atai*	*neteru*
Oh!	lord	of the great abode	chief	of the gods

nehama k	*Hesar*
save thou	Osiris.[3]

[1] Chabas, Pap. Mag. d'Harris, p. 119.
[2] Ibid. pl. vii. l. 5, 6, p. 99.
[3] Champollion, Grammar, p. 416.

The forms , , , or , *AM, AMMA, MA,* only abridged forms of the verb *MAI,* to come or go,—generally used for the optative mood, occasionally appear to have an imperative sense: as—



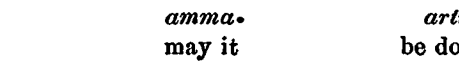
am	*ten*	*fa*	*ten*
may	ye	bear	ye [1]—

may ye bear, or bear ye.

amma	*artu*	*na*
may it	be done	to me.[2]

The form *AKHI* is also used for the imperative: as—

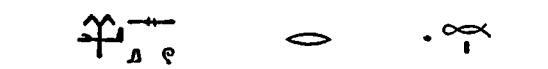
Hapi	*masu*	*er*	*meh*	*akhi*
Hapi	go	to	the North	turn



gu	*en*	*neteru*	*mehi*
say	to	the gods	northern [3]—

go Hapi to the North, say to the gods of the North.

Sometimes, perhaps, interrogative: as—



akh	*rekh*	*ek*	*su*

do you know it? or know it? [4]

[1] Chabas, Pap. Mag. d'Harris, p. 205.
[2] Ibid. p. 206.
[3] Burton, Exc. Hier. pl. xxi.
[4] Chabas, Pap. Mag. d'Harris, p. 120.

The imperative is also formed by prefixing or *au mai,* to the verb: as—

au	*mai*	*shem*	*urr f*	*er*	*Kam.t*
. .	let	go	his chariot	to	Egypt.[1]

The prepositions , *AR, R,* placed after the verb and before the nominative case, make the verb in the imperative: as—

as	*ar k*	*au k*	*abut*
go	thou	thou art	purified[2]—

depart, thou art purified.

Sometimes with the form *MAI,* prefixed to the verb: as—

ma	*heknu*	*er k*	*em*	*ma kheru*
go	address	thou	in	justification[3]—

address thou in justification.

Thus the form of the imperative is—

Singular		*Plural*	
er a	let me.	*er nen*	let us.
er k	do thou (masc.).	*er ten*	do ye.
er k	do thou (fem.).	*er sen*	let them.
er f	let him.		
er s	let her.		

[1] De Rougé, Stéle, p. 167.
[2] Lepsius, Todt. lxiv. 145, 55.
[3] Ibid. xiii. 19. 2.

Subjunctive Mood.

The subjunctive mood is formed by the verb being placed in the indicative after the verb *MA* or *TA*: as—

ta *sen* *khep-a* *sennu*
they give to receive the loaves[1]—

they grant that I receive the loaves; or, they let me receive the loaves.

This form, in fact, has an imperative signification; but the regular form of the subjunctive is hardly discernible from the infinitive, and has the preposition *N* prefixed to the verb: as—

en *ma* *k* *neb* *neteru*
that thou mayest see the lord of the gods.[2]

en *akt* *sen* *apep*
that strangle they Apophis[3]—

that they may strangle the Apophis.

The subjunctive, too, is often not to be distinguished from the indicative except by the context, the form being that of the perfect with the affix pronouns *na*, *nak*, &c.: as—

maa *nak* *tef* *ek*
mayest thou see thy father.[4]

uaf *nak* *ta* *neb*
mayest chastise thou countries all.[5]

[1] Sharpe, Eg. Inscr. N. S. pl. 81. l. 12. 11.
[2] Champollion, Gram. Egypt. p. 420.
[3] Ibid. p. 421
[4] Champoll. Gr. Egypt. p. 421.
[5] Ibid.

The following is the paradigm of this mood :—

Singular		*Plural*	
	n a.		*n na.*
. . .	*n k.*		
. . .	*n t.*	. . .	*n tn.*
. . .	*n t.*		
. . .	*n f.*	. . .	*n sn.*
. . .	*n s.*		
. . .	*n s.*		

AR is also combined with *ân* to form the subjunctive, and with *ar* the second or explanatory member of the sentence commences with *au*, was.

ar	*ânn*	*nu*	*ar*
should	be	the same	done [1]—

while the same was doing.

The forms *au* and *ar*, are apparently joined in one phrase to form the subjunctive : as—

pa	*neb*	*nefer*	*au*	*ar*	*ta-k*	*her*
my	lord	good	would	thou	place	thy

ek	*er*	*Khonsu*
face	to	Chons.[2]

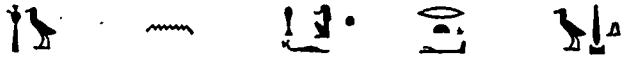
It may, however, be read, ‘ My good lord, I will place thee thy face . to Chons.

[1] De Rougé, Stéle, p. 149.

[2] Ibid. p. 107.

, *RAT, ra,* to give cause, placed before verb as an auxiliary.[1]

The subjunctive is also formed by placing the verb *rat,* to place, or give, after a preceding verb in the indicative, and before the verb in the subjunctive: as—



ut	*en*	*kherf*	*rat*	*uta*
ordered		his majesty	should	proceed[2]—

his majesty ordered that Chons should proceed.

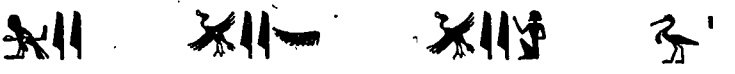
KA, to receive, seems also a prefix of the subjunctive.

ka	*naham*	*ku*	*ma*	*sen*
can	savo	I	from	them[3]—

I can save myself from them.

Optative Mood.

The optative mood is formed by prefixing or *MAI,* the root of the Coptic ⲙⲁⲓ, to the verb.



mai	*pai*	*pai*	*ba*
may	fly	my	soul[4]—

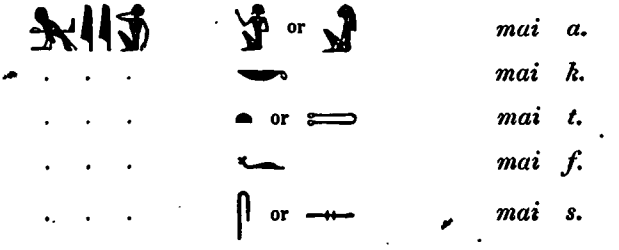
may my soul fly.

mai	*aka*	*hna*	*Atum*
may	I go	with	Atum.[5]

[1] Chabas, Rev. Arch. 1859, p. 709.
[2] De Rougé, Stéle, p. 136.
[3] Lepsius, Todt. xlvi. 125. 13.
[4] Champollion, Gram. Egypt. p. 422.
[5] Ibid. p. 423.

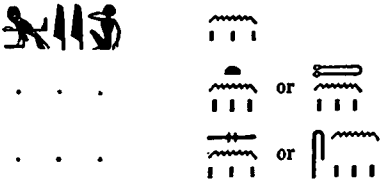
The paradigm of this mood, like the subjunctive, is —

Singular



mai a.
mai k.
mai t.
mai f.
mai s.

Plural



mai n.
mai tn.
mai sn.[1]

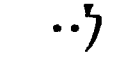
Infinitive Mood.

The infinitive mood, generally expressed by placing the verbal root of one verb after another, sometimes has the preposition *R* prefixed to the verb in the infinitive : as—

shaa f	*er*	*ân*	*arti*	*en*	*rekhiu*
he rises	to	open	the eyes	of	mortals.[2]

The infinitive mood is used also without mark or preposition, simply by placing the verbal root after another in the sentence, without any prefix or affix : as —

ta ek
give thou



maa
to see.

[1] Champollion, Gram. Egypt. pp. 422, 423.
[2] Rosellini, Mon. Real. xxx.

Gerund.

A kind of gerund or participle is formed by prefixing or *eM*, to the verb: as—

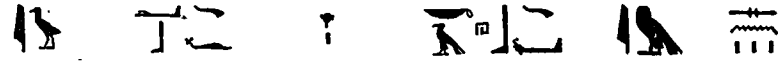
em	*hes*	*en*	*ham ham t k*	*gut sen*
submitting		to	thy roarings	they say

em	*tuaut*	*kher*
adoring	thy	majesty [1]—

they say adoring thy majesty, submitting to thy roaring.

The gerund is also formed by *her*, in the act of. This in some cases may express 'in the act of,' 'about'; it follows equally after the verb *ânn*, or *au*: as—

ânn	*aka.t f*	*her*	*pet pet*	*annu*
were	his hoofs	in	trampling on	the foreigners



au	*ab f*	*her*	*kahab*	*am*	*sen*
was	his horn	in the act of	butting	to	them [2]—

his hoofs were trampling on the foreigners, his horn was butting them.

eR, to, in, gives also the force of a gerund or participle: as *er tet*, saying.

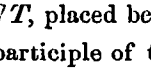
[1] Rosellini, Mon. Real. xlviii. 1.

[2] Prisse, Mon. xxi. Tablet of Kouban.

Participles.

In some cases the verb in the indicative mood may be translated as the English participle; but such instances are by no means the true Egyptian participle, but must be referred to the indicative mood or the relatives. Thus such phrases as 'Egypt comes to thee, oh Isis! she brings to thee a beautiful field'; or, 'Egypt, which brings to thee a beautiful field, comes to thee,' have been translated as 'Egypt has come to thee, oh Isis! bringing a beautiful field.' This, however, is not a true participial form.

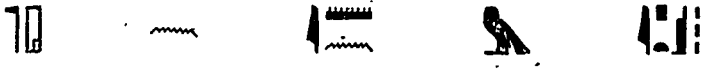
The participle is formed (i) by *affixing* the verbal root to the noun instead of *prefixing* it, on account of the nature of the adjective which this form of the verb exhibits. It is also declined by adding the usual terminations , , , *ui, iu,* to the verbal root: as *Khita stutu,* trembling Khita; *neteru ânniu,* opening gods.

(ii) The form *eNT,* placed before the verbal root, being really the auxiliary present participle of the verb 'to be': as  *enti khaui,* being ruling, i.e. ruling.

(iii) By placing , , , the homophones of *TA,* after the verbal root: as *sha ta,* ruling, *men t,* enduring, following the noun or pronoun. This form is, however, often confounded with the past participle.

U alone sometimes forms the past participle: as—

mau given | *em* by | *hesu* orders | *ent* of | *suten* the king's | *kher* majesty | *er* to



neter aa the temple | *en* of | *Amen* Ammon | *em* in | *apt* Thebes.[1]

[1] Statue of Amenhetp, Eg. Gall. 103.

Passive Voice.

The passive voice is almost entirely formed by the participle, and it is therefore necessary in the first instance to consider this form.

The simplest form of this participle is by placing the vowels after the verbal root: as or *meri*, beloved.

TU, homophone of the preceding, is also the termination of the passive participle: as—

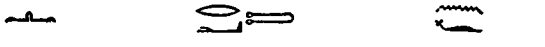
res	*tu*	*ga*	*ek*	*er*	*khu t*
elevated		head	thy	to	the horizon [1]—

thy head is elevated to the horizon.

T, abridged form of the preceding, is used at a late period, especially for the termination of the participle: as—

men	*maa*	*t*	*f*
not	seen		is he—

he is not seen.



men	*rat*	*snaf*
not	given	has he [2]—

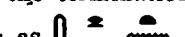
he has not given.

The usual form of this participle, however, is the addition of , , or , *UT*, to the verb: as *samen-ut*, placed; *ha ut*, stood.

The passive voice is conjugated as the active, with the simple addition of making the verbal root in the form of the past participle

[1] Sarc. of Hanati, Eg. Gall. 86. [2] Sharpe, Eg. Inscr. pl. 4. l. 21.

before all the affixed pronouns. Some verbs of themselves admit either an active or passive signification, as *meh*, to drown, or be drowned.

T, the termination of the past participle, is used to form the passive: as  *s'sha t naf*, he has been elevated[1]; and that in all cases: as—

hutu	*kherf*	*art*	*khenem t*
ordered	his majesty	made	a reservoir[2]—

his majesty ordered that a reservoir should be made.

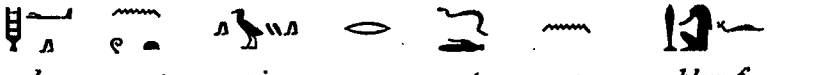
NTU, which by some is supposed to form the passive, is only the preformant of the perfect placed before the termination *ut* or *tu* of the participle by which the passive is formed.[3] The other and regular form of the verb, however, also occurs: as—

taut	*na*	*lalu a*	*hna*	*hat a*
given	to me	my eyes	and	my heart[4]—

my eyes and heart have been given me.

The passive is also conjugated by the auxiliary verbs 'to be' in the passive voice, with the verbal root in the form of the past participle.

The imperfect passive is formed like the active by *IIA*, and *eN*.



ha	*en ut*	*ui*	*er*	*get*	*en*	*kher f*
it	was	come	to	tell	to	his majesty[5]—

some one was coming to tell his majesty.

[1] Rosellini, Mon. Real. xxxi. 1.
[2] Ibid. xliv. 2, Scarabæus of Amenophis III.
[3] Chabas, Pap. Mag. d'Harris, p. 226.
[4] Zardetti, tav. 1.
[5] Mariette, Bull. Arch. 1856, p. 78.

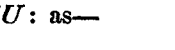
au *mai* *arut* *aft* *aa*
let there be made couch great[1]—

let there be made a great couch.

The perfect passive is formed like the active by prefixing *AU* to the verbal root, which has the termination of the past participle attached to it: as—

au *shau ut* *em* *suten* *er-heh*
is crowned as king for ever[2]—

he has been crowned as king for ever.

The future passive is formed by  *AU TU*: as—

au *tu* *hi* *k*
thou wilt be struck.[3]

The forms , , , , , read *TAU*, or *RA*, are supposed to be prefixed to verbs to give them an impulsive or causative sense, which is also effected by prefixing or *S*, to substantives or verbs.[4]

PREPOSITIONS.

The prepositions in the hieroglyphics form a very numerous class, and are divided into two classes :—

1. The simple prepositions, composed of a single word—generally one phonetic character—or group.

2. The compound prepositions, formed by the union of the simple preposition with a noun, to which they are prefixed.

Both of these classes of prepositions are *prefixed* to the nouns or pronouns which they govern, and are placed after the verbs. But

[1] Sharpe, Eg. Inscr. pl. 4. l. ix. x.
[2] Rosellini, Mon. Real. lxxvii. 3.
[3] Chabas, Mélanges, p. 96.
[4] Chabas, Pap. Mag. d'Harris, p. 235.

the Egyptian prepositions not only govern substantives and pronouns, but also verbs and sentences, especially verbs in the perfect tense: as—

per *her* *em* *rekh naf*
appearing superior in he knew [1]—

appearing superior in that which he knew.

rat *hannu* *er* *rat naf* *p ur*
he gave tribute out of had given him the chief

en *Bakhten*
of Bakhten [2]—

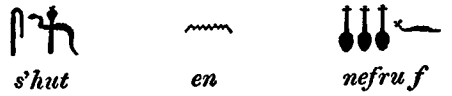
he gave the tribute of that which the chief of Bakhten had given him.

Nothing can be more vague than the use of prepositions in the hieroglyphs, and although each preposition may have had originally a normal sense, it is often interchanged for that of other prepositions having quite a different sound. This only applies to the class of simple prepositions, the compound having a more definite sense.

Simple Prepositions.

The simple prepositions are common in the texts at all periods, and are used, as has been already explained, for the declension of Egyptian nouns. They consist of—1. , , or . The first being used at the earliest period, the second in the middle, and the last in the later age of the Greeks and Romans, for the genitive, dative, and ablative cases.[3]

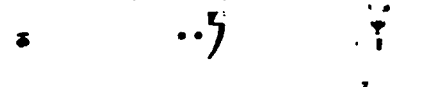
This form has the sense of (i) 'by': as—



s'hut *en* *nefru f*
illuminating by his benefits.

[1] Prisse, Mon. pl. vii. l. 8.
[2] De Rougé, Stéle, p. 171.
[3] Chabas, Pap. Mag. d'Harris, p. 224.

(ii) 'To': as—



en *maa* *her*
to see the face.[1]

(iii) Also 'for,' 'against.'[2]

2. , , *AN*, also expresses 'by' as the instrumental: as—

masi *hannu* *an* *kherf*
the bringing of tribute by his majesty.[3]

AN, used elliptically for 'said by,' sometimes has the complement, and then the sentence is placed between the verb and the nominative case: as—

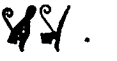
gut t *naf* *aau* *em* *hetp* *an*
said to him come in peace by

uru *nu* *Abutu*
the chiefs of Abydos[4]—

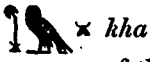
come in peace is said to him by the chiefs of Abydos.

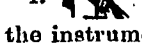
3. *eM*, and its homophones and , are the principal prepositions by which the locative and instrumental are formed, and have the following senses 'in the form or condition of,' i.e. 'as,' 'in,' 'for,' 'throughout,' 'towards,' 'by means of,' 'to,' 'from,' 'with': as, i.e. 'in the condition of' placed before the verb, this preposition forms the gerund or participle.[5]

[1] Champollion, Gram. Egypt. p. 449.
[2] Chabas, Pap. Mag. d'Harris, p. 224.
[3] Rosellini, Mon. Real. lvi.
[4] Eg. Sal. Tablet, 162.
[5] Chabas, Pap. Mag. d'Harris, p. 220.



sha-ta *em* *hut teshr*
crowned with the upper and lower crown.[1]

Nouns of number are followed by a noun in the instrumental or ablative case, generally by the prepositions , , and their varieties: as *hra em hbiu,* millions of festivals;  *kha em au,* thousands of cattle; *ua am sen,* one of them.

4.  *AM,* or its homophone , also , 'by,' and the instrumental senses of , expresses 'as,' i.e. 'in the state of,' after the verb 'to be': as—

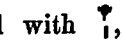
au *k* *am* *a* *au* *a* *am* *k*
art thou as I am I as thou[2]—

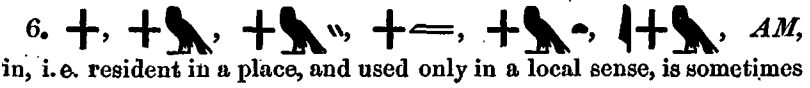
thou art as I am! I am as thou art!

5. *AM,* is used at the Ptolemaic times for the locative and instrumental: as—

a t *neb* *enti* *au f* *am* *s*
house every that is he will be in it[3]—

every house in which he will be.

It occurs, sometimes, combined with , as  *am her,* out of.[4]

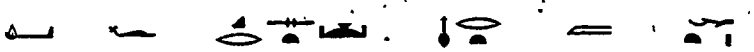
6.  *AM,* in, i.e. resident in a place, and used only in a local sense, is sometimes declined, like a noun or adjective, with the plural terminations: as—

am *ta* *am* *maa*
on earth on water[5]—

on the earth and waters.

[1] Rosellini, Mon. Real. xl. 1.
[2] Lepsius, Todt. xxiv. c. 64. l. 20.
[3] De Rougé, Stéle, p. 131.
[4] Brugsch. Geogr. xiii. A. c.
[5] Champollion, Gram. Egypt. p. 482.

7. *MA*, generally expresses 'out of,' especially in reference to substances out of which things were made: as—



ma	*f*	*kars*	*nefer t*	*ma*	*kha*
gave	he	coffin	good	(made) of	wood[1]—

he gave a good wooden coffin.

It also expresses 'in': as—

ub	*m(a)*	*khu*	*ra*	*neb*	*ma ut*
light	in	the horizon	sun	every	given

a	*ma*	*hat*	*a*
me	in	heart	mine[2]—

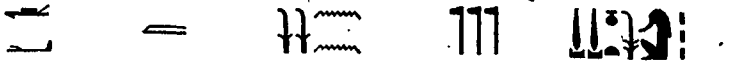
the light of the sun daily be given me in my heart.

ma, in, within: as—

ar	*hau*	*sen*	*ma*	*ater t*	*sen*
passing	days	their	in	abodes	their[3]—

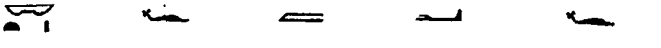
passing their days in their abodes.

ma, of, out of: as—



ua	*m*	*nu*	*ntru*	*gaga*
one	of	the	gods	head[4]—

one of the chief gods.



pet	*f*	*ma*	*tut*	*f*
bow	his	in	hand	his[5]—

his bow is in his hand.

[1] Tablet, British Museum.
[2] Ibid.
[3] Sarcoph. Eg. Sal. 10.
[4] Lepsius, Todt. i. c. 1. l. 1.
[5] Rosellini, Mon. Real. xliv. bis.

8. *MA*, place, in the stead or place of, the Latin 'pro': as—

khep	*naf*	*suti*	*ma*	*tef-ef*
received	he	the kingdom	in place of	his father.[1]

9. *R*, the Coptic ρ, λ, or ϵ, has the normal sense of 'to,' 'for,' especially in the sense of direction after verbs of motion. It has also the sense of 'with,' 'by,' 'from.' Placed after an adjective it forms the comparative 'than'; prefixed to a verbal root the gerund or participle, or the infinitive mood, and enters into the construction of the future tense. It is extensively used in the texts: as—

nen	*her*	*a*	*er*	*ek*	*geta*
not	go	I	from	thee	for ever[2]—

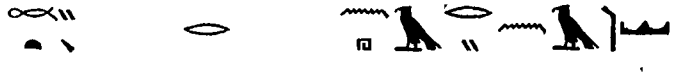
I never depart from thee.

er, in the sense of 'over,' or 'in': as—

ta na nak	*kan*	*er*	*ras*
I have given thee	victory	over	the South[3]—

I have given thee victory in the South.

Also 'as far as' (usque), or even 'beyond': as—



meh t	*er*	*Naharina*
North	to	Mesopotamia[4]—

Northern frontiers to Mesopotamia.

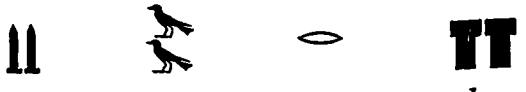
[1] Rosetta Stone, l. 10; Champollion, Gram. Egypt. p. 498.
[2] De Rougé, Stéle, p. 127.
[3] Rosellini, Mon. Real. lvi. 2.
[4] Ibid. xliv. 1.

er, expresses 'as': as—

saa *er* *atf a* *kheperu* *er* *hat* *a*
pleasing as (than) my father did at before me[1]—

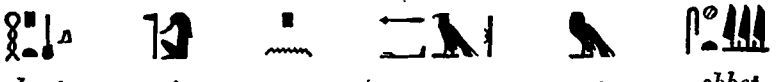
pleasing as (or more than) my father did before me.

It also expresses 'at': as—



tutnu *uru* *er* *sbau*
obelisks two great at the gates[2]—

two great obelisks at (or for) the gates.

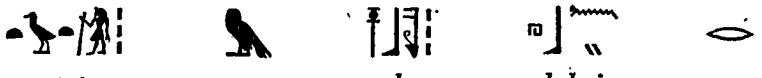


hept *neter* *pen* *aa* *em* *skhet*
paddles god that great from field

ten *er* *ân* *tent* *ba*
that at hour destroying souls[3]—

that great god paddles from that field at the hour of destroying souls.

er, having, with, of: as—



tut *em* *abu* *hebni* *er*
statues of ivory ebony with

uskhu *em* *aa t* *neb*
collars of stones all[4]—

statues of ebony and ivory, having collars of gems.

[1] Tablet, British Museum, Eg. Gall. 586.

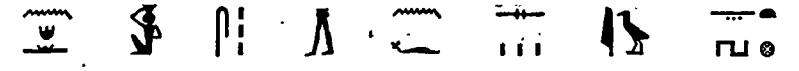
[2] Obelisk of Karnak, Thothmes II., Rosellini, Mon. Real. xxx. 3.

[3] Coffin of Necktabis, Eg. Gall. 10.

[4] Champollion, Not. Descr. p. 500; see also Prisse, Mon. pl. vii. l. 15.

When placed between the verb and the noun it is the equivalent of the Coptic ⲛⲧⲉ, and forms the nominative.[1]

AU, at the Ptolemaic period, is used instead of *R* or *AR*, and is the Coptic ϵ: as—



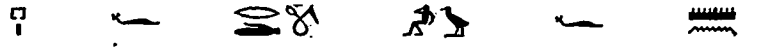
naham	*f*	*su*	*han*	*naf*	*su*	*au*	*Ta-meri*
taking	he	them	led	he	them	to	Egypt.[2]

AR is also used in the same sense: as—

sma	*su*	*ar f*	*ten*
ascribe	it	to him	ye[3]—

ascribe ye it (glory) to him.

10. *GA*, *TeP*, or *API*, the Coptic ϩⲓϫⲱ, upon: as—



a	*f*	*rut*	*mesu*	*f*	*men*
house	his	flourishes	children	his	remain

ga	*ta*
upon	earth[4]—

his house flourishes, his children remain on earth.

11. *HeR*, or its fuller forms , or , is a preposition having many senses, although its normal one expresses 'above,' 'upon.' It signifies, according to the context, 'upon,' 'on account of,' 'by means of,' 'for,' 'in favour of,' 'against,' 'beyond,' 'in the

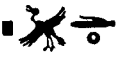
[1] Goodwin, in Rev. Arch. 1860, pt. II. p. 239.
[2] Newly discovered bilingual tablet of Sau, Lepsius, Dekret von Kanopus, l. 6.
[3] Lepsius, Todt. xviii. c. 39. l. 14.
[4] Leemans, Lettre, pl. xxv. 250.

moment of,' 'by,' and is a common form of the instrumental. Placed after the auxiliary abstract verbs and before the verbal root, it turns the latter into a kind of gerund or participle, and forms the imperfect or aorist. The following examples will show some of its principal senses.

(i) , or , *her*, above: as—

ap mount — *her* above — *sen* them.[1]

(ii) *er her*, up: as—



put endures — *f* he — *er her* up — *hna* with — *Ra* the Sun[2]—

he mounts up with the Sun.

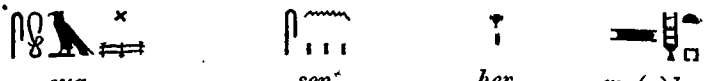
(iii) In the sense of 'for': as—

men waiting — *her* for — *sha* food — *sen* their — *em* [till] at

sesh the passage — *ar* which makes — *Her neter* God — *pen* that[3]—

waiting for their food at the passage of that god.

(iv) 'By': as—



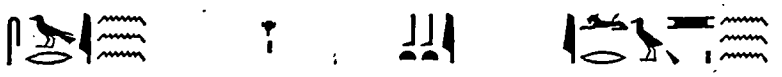
sua go along — *sen* they who — *her* by — *ma(r)ha t* sepulchre[4] —

those who pass by the sepulchre.

[1] Coffin of Necktabis, British Museum, Eg. Gall. 10.
[2] Ibid.
[3] Ibid.
[4] Tablet, British Museum, Eg. Sal. 584.

(v) 'Out of': as—

kheft when | *u f* he comes | *her* out of | *sa* the land | *Rutennu* of the Ludim.[1]



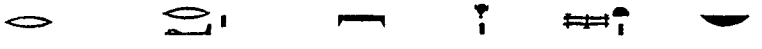
sur to drink | *her* out of | *ba ba* the streams | *aru* the river.[2]

(vi) 'From': as—

her from | *sukh* enlarging | *tasha* the frontiers | *Kam* of Egypt[3]—

[his majesty has returned] from enlarging the frontiers of Egypt.

(vii) 'In': as—



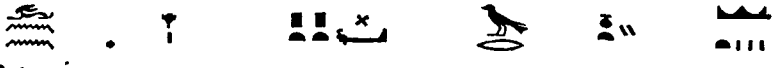
r to | *ra* (*r-tut*) the arms | *pe* of heaven | *her* in | *per* road | *neb* every[4]—

to the [arms of] heaven in every direction.

her in | *tut* hand | *f* his

in his hand.

(viii) 'In the act of,' 'about': as—



ânn being | *her* in the act of | *pet pet* trampling on | *ur* chiefs | *nti* of | . . . the lands.[5]

[1] Conquests of Sethos I., Rosellini, Mon. Real. xlviii. 1.

[2] Sep. Tablet, British Museum, 148. 51. a. 156.

[3] Conquests of Sethos I., Rosellini, Mon. Real. xlviii. 1.

[4] Ibid. xlix. 2.

[5] Ibid. liv. 2.

(ix) 'Upon': as—

her upon | *asht* persea | *as* great[1]—

upon the great persea [the lord of the gods has disposed his name].

12. *HA*, out of, from; form of *her*, ϩω.

ânn f he has | *ti* departed | *ha* from | *na* us.[2]

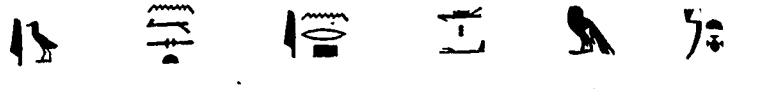
13. *AB*, ⲟⲩⲃⲉ, against: as—

nen not | *ta ta* have I placed | *hi* one | *ab* against | *ki* the other.[3]

14. *UBa*, opposed to, against: as—

uba against | *ta* the | *aftu* four quarters | *em* in [of] | *pe.t* heaven.[4]

15. *eNSa*, out of: as—



au is | *ensa* out of | *anr* stone | *ua* one | *em* of | *mat* granite.[5]

[1] Obelisk of Hatasu at Karnak, Rosellini, Mon. Real. xxx.
[2] De Rougé, Stéle, p. 167.
[3] De Rougé, Stéle, p. 79.
[4] Ibid. p. 80.
[5] Ibid. p. 42.

16. *MuT*, midst, middle; to be distinguished from . Sometimes found as *her mut*, in the midst; if, indeed, this last is not two words.[1]

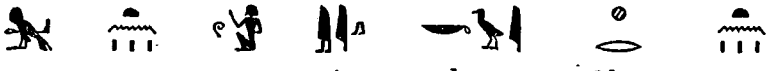
17. , , *KaR*, under, to; used also as the verb 'to have hold,' or 'bear.' A common form is *kar tebui*, or *kar rat*, under the sandals or feet.

kar	*ra*	*enti*	*ra*	*neb*
under	the sun	of	every	day—

daily.

18. *KHeR*, expresses 'to,' 'with': as—

ai	*na*	*kher*	*ek*
I have	come	to	thee.[2]



ma	*ten*	*u*	*ai*	*kua*	*kher*	*ten*
grant	ye	me	I	come	to	ye[3]—

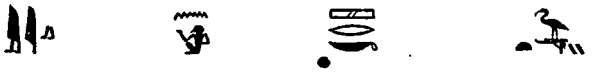
ye permit that I come to you.

In the form of 'as': as—

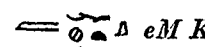
per	*kher*	*su*	*per*	*kher*	*bak*
coming out	as	a goose	coming out	as	a hawk.[4]

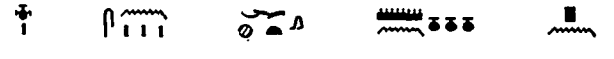
19. , and , *KHeR*, *SHeR*, are used at a later period in the same sense of 'to,' 'towards': as—

[1] Brugsch. Zeitsch. p. 23.
[2] Statue of Amenhotp, Eg. Gall. 103.
[3] Lepsius, Todt. viii. c. 17. l. 33.
[4] Lepsius, Denkm. III. 132. 9.



aia I have — *na* come — *sher·eh* to thee — *Teti* oh, Thoth![1]

20. *KHeT*, to follow, at; is supposed to be a rarer form of  *eM KHeT*.



hat hearts — *sen* their — *khet* in — *men* monument — *pen* this[2]—

their hearts are in this monument.

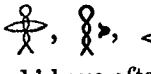
KHaT sometimes expresses the same.[3]

21. *HNA*, with.

 eR HNA, with; used also as a preposition in the sense of 'with,' 'by means of.' This use, however, is rare, and may be compared to use of the Latin 'et' and 'cum.'

smau repairing — *khau* tables — *sen* their — *hna* with — *ash* cedar[4]—

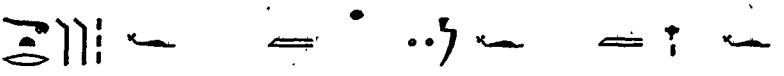
repairing their tables with cedar.

22.  , *HeR*, generally used as a conjunction 'and,' have often the force of the preposition 'with': as—

a oh! — *penti* the one — *au* being — *her* with — *f* him[5]—

[1] Champollion, Gram. Egypt. p. 477.
[2] De Rougé, Tombeau d'Ahmes, p. 169.
[3] Chabas, Rev. Arch. p. 728.
[4] Prisse, Mon. pl. ix.
[5] Champollion, Gram. Egypt. p. 473.

23. , *HA*, the occiput, signifies 'behind': as—

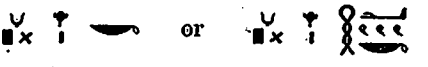


mtr f — *em* — *maa f* — *em her f*
he examines — by — his looking — before — him

ha — *f*
behind — him [1]—

he examines looking before and behind him.

24. *AP*, except, besides.



ap her ek — or — *ap haa ek*

except thyself, or foe.[2]

25. *KHeFT*, turned towards, facing: as—

ta-na-nak — *merut-ek* — *rat* — *khefta*
I have given thee — thy desire — to increase — before

neb — *neteru*
the lord of — the gods.[3]

Compound Prepositions.

These are formed of the simple prepositions with a substantive affixed. They are the most interesting class, as showing the etymology of the prepositions, and not being, as in other languages, the ruined or mutilated form, but the actual primitive type of the

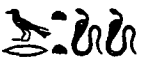
[1] Chabas, Études Égyptiennes, p. 6; Lepsius, Todt. xlviii. c. 125. l. 40.

[2] Chabas, Pap. Mag. d'Harris, p. 207.

[3] De Rougé, Mémoire, p. 72.

preposition. Owing to the final portion of the preposition being a noun, with which the subsequent noun or pronoun is in regimen, they sometimes are followed by the prefix form of the genitive.

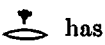
 HeR GA, ϩιχω, upon, in, out of; only to be distinguished from the compound word 'on the head of' by the context. The correct full form of this form is *HeR GA*.[1]

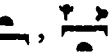
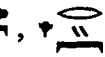


urtt crowns | *ân* are | *her ga* upon | *kat u* the chapels.[2]

nen none | *kheperu* are | *uha* escaping | *her ga* out of | *tebau* fingers | *f* his[3]

none escape from his fingers.

 has been supposed to be a compound form of and *Ru*, the mouth, but appears to be only a variant of .

, ,  ,  , , supposed to represent the form *Hi Ru TPe*, is only a fuller form of the simple preposition . They are generally used in the sense of 'upon,' 'above,' 'beyond.'[4]

Hi HeR, in the face of; and in the sense of 'upon': as *hi her a*, upon me.[5]

HeR HaT, in the heart of, at; generally employed in the titles of deities: as—

[1] Tablet, British Museum, Eg. Sal. 449.

[2] Rosetta Stone, l. 9; Champollion, Gram. Egypt. p. 461.

[3] Conquests of Sethos I., Rosellini, Mon. Real. xlviii. 2.

[4] Champollion, Gram. Egypt. p. 464.

[5] Ibid. p. 466.

Âment Amenti | *her hat* dwelling | *Apt* in Thebes.[1]

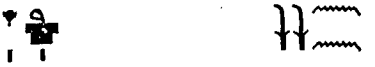
HeR HaT, belly, or midst; or only a variant of the same form.

HeR, combined with the form *KHeFT*, face, forms the compound preposition. *her kheft*, in the face of, before, governs a genitive.[2]

HeR TUT, the Coptic ⲉⲓ ⲧⲟⲟⲧ, in the act, or moment.[3]

HeR SA, behind, after; formed of *her*, in, and *sa*, a quiver, i.e. at the place where the quiver was slung: as—

Har Horus | *her sa ek* behind thee![4]



her sa after | *nu* that.[5]

N HeR, to the face, before: as—

tau lands | *neb* all | *em aui* adoring | *en her* before | *t* thee.[6]

eN-AP, or *eNGa*, expresses 'upon': as—

[1] Champollion, Gram. Egypt. p. 467.
[2] De Rougé, Mémoire, p. 72.
[3] Chabas, Pap. Mag. d'Harris, p. 246.
[4] Champollion, Gr. Eg. pp. 496, 497.
[5] De Rougé, Stéle, p. 151.
[6] Champollion, Gram. Egypt. p. 467.

ua *aa* *en api* *art*
boat great upon the river [1]—

a great boat on the river.

, *eN SU*, after, behind: as—

sha *en su* *tef f*
crowned after his father.[2]

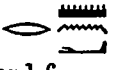
, *eR HeR*, at the top, above, upon.[3]

eR KHeFT, before, governs a genitive: as—

er kheft *en* *neb* *Uab*
at the face of the lord of Thebes.[4]

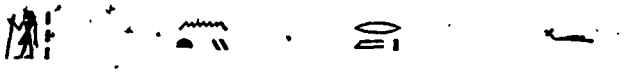
eR Ha T, at the front, before: as—

ma *tah* *er ha t* *pa* *tuu*
as straw before the winds.[5]

 *eR MeN*, to the arm of, to, of; if *er men* is not a single word for arm.

eR Ma, formed of *er*, at, *ma*, the place; has the form of 'with,' and in this respect resembles *hna*, being, however, limited to persons in the same locality and not in the same condition: as—

[1] Conquests of Sethos I., Rosellini, Mon. Real. xlvi. 1.
[2] Champollion, Gram. Egypt. p. 497.
[3] Chabas, Pap. Mag. d'Harris, p. 219.
[4] De Rougé, Mémoire, p. 73.
[5] Champollion, Gram. Egypt. p. 491.

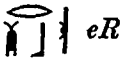


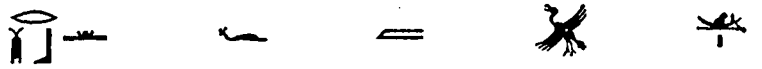
uru chiefs — *enti* who are — *er ma* at the place of — *f* him.[1]

eR Sa, behind, after; formed of *er*, at, and *sa*, the quiver.

eR KHeN, within; a rarer form of *em khen*, already mentioned.

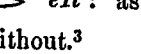
eR UTA, without; compounded of *er*, at, and *uta*, outside.

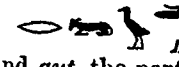
 *eR TeB*, a place; appears to mean 'instead': as—

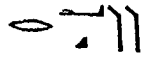


er teb instead of — *f* him — *em* in — *pa* the — *ua* boat

en of — *pa* the — *mes* calf.[2]

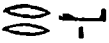
BU(N)R, the Coptic ⲃⲟⲗ, in composition with  *eR*: as *er bu(n)r*, ⲉⲃⲟⲗ, signifies without.[3]

 *eR AUT*, ⲟⲩⲧⲉ, between; composed of *er*, at, and *aut*, the part between.[4]

 *eR AK*, or *eR Ka*, at the centre, opposite.[5]

eR RU, to the mouth of, against, in the midst of, at.

[1] Champollion, Gram. Egypt. p. 499.
[2] De Rougé, Mémoire, p. 126.
[3] Chabas, Mél. Hieroglyph. p. 89.
[4] De Rougé; Select Pap. pt. ii. pl. xi.; D'Orbiney, Pap. 6. l. 7.
[5] Ibid. pl. xiv.; D'Orbiney, Pap. 11. l. 2.

 *eR TuT*, in the direction of, at the side of.[1]

eM HAU, behind, after.

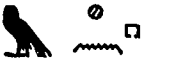
ęM HeR, besides, beyond.[2]

eM KHeFT, in the face of, before; governs a genitive.[3]

eM Ta T, on the part of, with regard to, on account of[4]: as—

kher *ma* *a*
but as to me.

eM KHęN, within: as—



neter *hem t* *em khen* *en* *Tattu*
divine wife within of Tattu.[5]

eM KHeNNU, composed of *em*, in, and *khennu*, the inner chamber[6]: as—

em khennu *tut* *mut* *ek*
within the hand or arm mother thine[7]—

in the arm of thy mother.

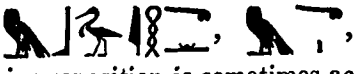
[1] Chabas, Études, p. 11.
[2] Chabas, Pap. Mag. d'Harris, p. 223.
[3] De Rougé, Mémoire, p. 73.
[4] Chabas, Pap. Mag. d'Harris, p. 223.
[5] Box, British Museum, Eg. Room, 8539.
[6] Cf. De Rougé, Stéle, p. 104.
[7] Tablet, British Museum, Eg. Gall. 581.

eM KHeN, between: as—

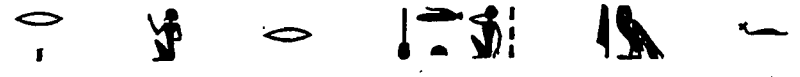
au art — *sesânnu* tormented — *ek* thou — *em khen* between — *en* of

bet hatred — *en* of — *mer* love — *tes* in turn[1]—

thou hast been alternately tormented betwixt love and hatred.

 , *eM Bah*, in the presence of, before.

This preposition is sometimes accompanied by .



ru mouth — *a* my — *er* to — *tut* speak — *am* by — *f* it

em ta before — *neteru* the gods[2]—

my mouth by which to speak before the gods.

eM HaT, in the fore part of, in front of.[3]

eM Sa, behind: as—

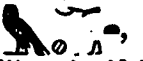
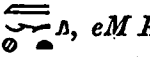
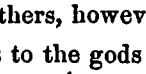
maa come — *em sa* behind — *a* me.[4]

, , *eM Sa*, behind, beside: same as preceding.

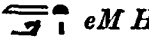
[1] Lepsius, Todt. xviii. c. 40. l. 2, 3.
[2] Champollion, Gram. Egypt. p. 486.
[3] Ibid. p. 490.
[4] Ibid. p. 495.

eM KaBa, in company, in the midst of: as—

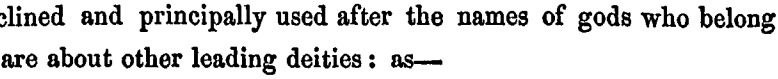
rer *ek* *hert* *em kab* *khabs*
going round thou above in the midst of the planets.[1]

 ,  , *eM KHeT*, in reverse; according to Champollion signifying 'before,' and found in antithesis to *er sa*, behind, which see.[2] Others, however, consider it means 'around,' 'about': as, 'Horus says to the gods who are about (*em khet f*) him, his companions or servants, and "My soul comes ( *em khet a*) with me."'[3]

eM KHeMT appears also to be used for 'except,' 'before': as, 'If thou mentioned any name *except* at (or *before*) night, it does evil to thy house for ever.'[4]

 *eM Sa*, behind; used at a later period for the *em sah*, which see.

eM HaT, in front, before.

 *AMU KHeT*, compound preposition 'from,' 'of' (*em khet*, which see); declined and principally used after the names of gods who belong or are about other leading deities: as—

neteru *amu* *khet* *Ra*
the gods resident about the Sun[5]—

the gods who surround or follow the Sun.

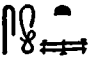
[1] De Rougé, Stéle, p. 85.
[2] Champollion, Gram. Egypt, p. 497.
[3] De Rougé, Mémoire, p. 166.
[4] Select Papyri, clxvi. 1, 1; xi. 3, 4; xxv. 4.
[5] De Rougé, Mémoire, p. 165.

eM Ta (*eM Bah*), before; same as its homophone, which see.[1]

eM SKHeRU, and its phonetic variants, signifies 'in place of,' 'instead.'[2]

AM HeR, in the face of, by, also occurs: as—

nen
not

 *sua t·*
passing

am her a
by me.[3]

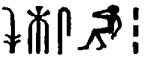
AM eN HeR, about; what the king was about.[4]

AM HaT, in the front of, before.[5]

KaR, at the rump (of an animal), behind: as—

kar peh
behind

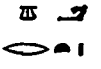
fi
him

 *suten mesu*
the princes.[6]

KaR HaT, under the front of, before: as—

su
his

f
son

 *kar hat*
before

ef
him.[7]

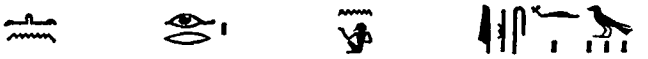
ARu MAU, with; seems to be only a contracted form of .[8]

[1] Champollion, Gram. Egypt. p. 486.
[2] Select Pap. N.S. pl. xi.; D'Orbiney, Pap. 5. l. 2.
[3] Prisse, Mon. pl. vii.
[4] Chabas, Rev. Arch. 1858, p. 715.
[5] Champollion, Gram. Egypt. p. 489.
[6] Ibid. p. 494.
[7] Ibid. p. 493.
[8] Chabas, Mélanges, p. 113; Pap. Mag. d'Harris, p. 203.

ADVERBS.

The adverbs are divided into three classes; those consisting of single words used only in that sense, certain prepositions which occasionally have the sense of adverbs, and nouns or verbs compounded with prepositions or the participle of the abstract verb, giving them an adverbial force. The adverbs are always placed *before* the verb or noun to which they refer.

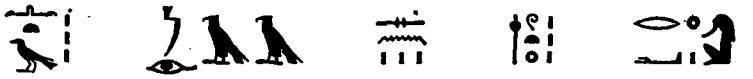
1. *NeN*, not; in some papyri replaced by , or used as is the principal form of negation: as—



nen	*ar*	*na*	*asf* (*u*)
not	done have	I	faults [1]—

I have not committed faults.

, or , *NeN T* has the same force, and when the verb is in the plural has the plural sign attached to it : as—



nen t	*maa*	*sen*	*put*	*Ra*
not	see	they	the light	of the Sun [2]—

they do not see the light of the Sun.

Combined with *put*, a time, or *sep*, a turn, it signifies 'never': as—

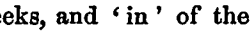
nen put	*maa*	*matt*
never	seen	like [3]—

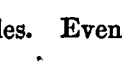
the like was never seen.

[1] Champollion, Gram. Egypt, p. 444. For the distinctions of the use of these particles, see Le Page Renouf, Note on some Negative Particles.

[2] Champollion, Gram. Egypt. p. 445.

[3] Conquests of Sethos I., Rosellini, Mon. Real. li.

Combined with adjectives it is the Coptic ⲁⲧ, the α privative of the Greeks, and 'in' of the Latins: as  *nen rekh*, ignorant.[1]

2. *BeN* or *MeN*, forms the negative: as *ben emsahu*, no crocodiles. Even the full form  or *bennu*[2], occurs.

, , *BU* is also used for 'no,' 'not,' as probably contracted form of *bennu*. Both of these are used with an indicative mood when the negative of a copula is absolute.

These negatives are placed before other verbs, but after the abstract verb *au*, to be.

Bu or *Men*, is also used for the negative, and is placed after the substantive verb *au*, to be: as—

au	*bu*	*rer ut*	*pa mash*	*en*	*Amen*
was	not	encircled	the army	of	Amen[3]—

the army of Amen [i.e. the Egyptian] was not surrounded.

3. *M* is used as a prohibitive negative, like the Greek μή, for the imperative, except in the 2nd person: as—

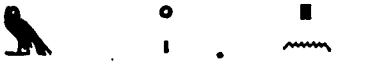
em	*ha*	*er*	*a*
no	stand	to	me—[4]

let me not delay.

AM, do not, is a kind of imperative negative: as—

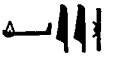
[1] Le Page Renouf, note, p. 4.
[2] Tablet of D. Roberts, Esq.
[3] Rosellini, Mon. Real. xcvii. 3.
[4] Le Page Renouf, p. 3.

am ek — *maa* — *pennu* — *neb*
do not thou — look at — rats — any



em — *hru* — *pen*
on — day — that [1]—

do not thou look at any rats on that day [12 Tybi].

eM, a contracted form of *aM*, already cited. Like the fuller form it is chiefly used in an imperative sense and combined with the verbs *ari*, to do, and  *tai*, or *erta*, to give: as—

em — *ar* — *per* — *r-bunar*
do — not — go — out.

em — *tai* — *usfa*
do — not — be idle.[2]

4. , *TeM*, not: as—

tem — *sen* — *u* — *er* — *a*
not — they — come — to — me [3]—

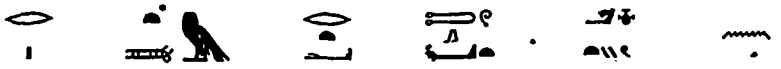
[cause that reptiles] do not follow me.

, *TeM*, not, is also used for the negative: as—

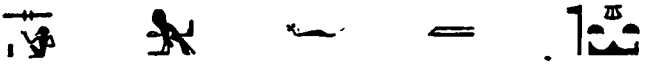
[1] Select Pap. pl. clvii.; Pap. Sall. 4. 14. l. 3.

[2] Chabas, Mélanges, pp. 89–93.

[3] Champollion, Gram. Egypt. p. 446.



ru	*tem*	*rat*	*tiut*	*ḥati*	*en*
a chapter (of)	not	letting	be taken	the heart	of

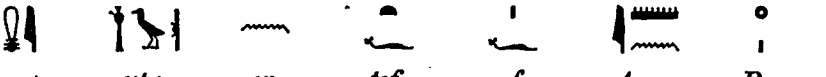


sa	*ṃa (em tut)*	*f*	*em*	*Kar neter*
a person	from	him	in	Hades.[1]

5. *Tes Rer*, in turn.

6. *IA*, yes, affirmative; and *AKH*, how; sometimes occur alone as affirmative[2], at others united in the sense of 'wherefore,' 'so.'

7. , , *MA*, as, like; placed before verbs and nouns except in a few cases, as when deities are referred to, when it is affixed: as *Ra ma*, like the Sun. This is generally at the end of sentences: as—

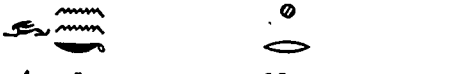


ma	*utu*	*en*	*tef*	*f*	*Amen*	*Ra*
as	order	ed	father	his	Amen the	Sun[3]—

as his father Amen Ra ordered.

MaTT, apparently only another form of *Ma*, is also used for 'like,' 'as it were.'[4]

8. *KHeR* also expresses 'similitude,' 'like': as—



ânn k	*kher*	*a*
thou art	as	I.[5]

[1] Lepsius, Todt. xv. c. 28. title.
[2] Goodwin, Rev. Arch. 1861, p. 135.
[3] Champollion, Gram. Egypt. p. 479.
[4] Champollion, Gram. Egypt. p. 481.
[5] Rosellini, Mon. Real. xxxvi. 2.

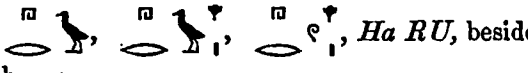
ma *f* *ankh* *gam* *tat* *neb* *kher* *f*
gives he life health settled all like (or to) him[1]—
he gives all life like him.

9. *NU*, so, thus; after the auxiliary verb, see *Ar*. *Ar an nu ar*, while was so done.[2]

10. *MA*, the preposition 'as,' 'by means of,' 'in,' &c., is said to have the sense of 'there' but in the only instance cited. It may be used as a preposition.[3]

11. *HeR. T*, above, up: as—

mahn *sen* *apep* *her.t*
serpents their rise up[4]—
their serpents rise up.

12.  *Ha RU*, besides; placed before the verb: as—

hru *art* *naf*
besides (what) was made for him.[5]

13. *HRU eR*, besides: as—

hru er *na* *ankhu* *han na*
besides the living prisoners I have brought

em *Kash*
from Ethiopia.[6]

[1] Rosellini, Mon. Real. xl. 2.
[2] De Rougé, Stéle, p. 151.
[3] Champollion, Gram. Egypt. p. 510.
[4] Champollion, Gram. Egypt. p. 511.
[5] Ibid. p. 505.
[6] Prisse, Mon. pl. iv. 2.

14. *HRu*, the day; appears in certain passages to have an adverbial force, although it is not a true adverb.

15. *HRu NeB*, daily; has sometimes an adverbial force, it cannot, however, be regarded as a true adverb.

16. *PuTT API*, first turn, at first.[1]

17. , or , *MeN*, or *eM MeN*, daily.[2]

18. *SeP*, a time; with the numeral affixed expresses the number of times any thing is done: as—

	sep api	once;
	sep snau	twice;
	sep shemt	thrice;
	heh en sep	an infinite number of times.

These forms are generally placed after words or sentences intended to be repeated: as—

ar	*ten*	*sep snau*
do	ye!	(do ye!)[3]

19. *GeTa*, a noun or adjective signifying 'eternal,' often becomes adverbial by the context: as *ankh geta*, ever living.[4]

20. , , or , *NeM*, a second time, again: as *nem ankh*, living again, a second life.

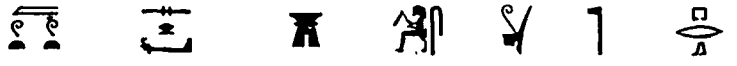
21. *eM MaU*, and its numerous variants,

[1] Chabas, Pap. Mag. d'Harris, p. 228.
[2] Sel. Pap. t. ii. pl. xliii.; D'Orbiney, Pap. 10. l. 10.
[3] Champollion, Gram. Egypt. p. 509.
[4] Ibid. p. 515.

eM MaT, *eM MaUT*, also, anew,—occur in the texts: as—

uah augment | *em mau* also | *ta* the bread | *heka* and drink | *er ur* exceedingly.[1]

22. , *MA UTUT*, likewise; is used at the Ptolemaic times in place of . It is placed at the commencement of paragraphs before the verb: as—



ma utut | *s'sha* | *kart* | *as* | *en* | *neter* | *per*

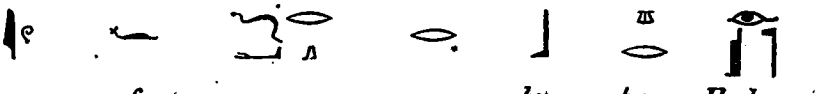
likewise to make appear the shrine and statue of the god Epiphanes.[2]

23. , *eM TeR*, when, on account.[3]

24. *Ha*, behind.[4]

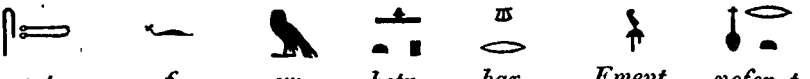
25. *TuT* also expresses 'time': as *em nem tut*, a second time; literally, 'at second hand.'[5]

26. *KaR*, literally 'having,' has the sense of 'where': as—



au is | *f* he | *gar* hastening (required) | *er* to | *bu* the place | *kar* having | *Heshar* Osiris[6]—

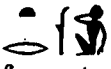
he hastens to the place where Osiris is.



set lead | *f* he | *em* in | *hetp* peace | *kar* to | *Ement* West | *nefer.t* good[7]—

he was led in peace to the good West.

[1] Lepsius, Denkm. III. 65.
[2] Rosetta Stone, l. 8.
[3] Sel. Pap. pt. ii. pl. xii.; D'Orbiney, Pap. 8. l. 1, 7. l. 5.
[4] De Rougé, Stéle, p. 15.
[5] De Rougé, Stéle, p. 31.
[6] Coffin of Necktabis, British Museum, no. 10.
[7] Leemans, Lettre, pl. xxxv. p. 130.

27.  *TeR*, then; is frequently combined with interrogative forms to add energy to the expression. Examples will be found already quoted under the interrogative pronouns.[1]

28. *TeNNU*, where; has been already cited under the pronouns. It is the Coptic ⲧⲱⲛ.

su *tennu*[a] *naf*
he where is he[2]—

where is he? [that is, the Khita].

It also expresses 'how': as—

tennu *naf* *khent* *mertu* *f*
how great he is amongst his friends.[3]

29. *AN*, again.[4]

30. *SHAA*, expressing 'from,' the point from which a person or thing starts: as—

shaa *em* *pa* *khtem* *en*
commencing from the fort of

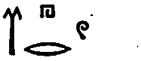
Ga-ru *er* *pa* *Kanana*
Sur to the Canaan[5]—

from the fort of Sur to the land of Canaan.

[1] Chabas, Mélanges, p. 87.
[2] Ibid. p. 81.
[3] Lepsius, Denkm. II. bl. 124. l. 10.
[4] Sel. Pap. pt. ii. pl. xii.; D'Orbiney, Pap. 8. l. 5.
[5] Conquests of Sethos I., Rosellini, Mon. Real. xlviii. 2.

The word *NeFeRI T*, and its various homophones, is often inserted in the second clause of the sentence commencing with *shau*, before the *R*.

31. Other adverbs are formed by the union of the simple preposition , , or , *eM*, with other prepositions or nouns : as—

 *em hru* besides;

em ḫert above;

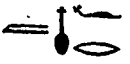
em hert above;

em geta for ever;

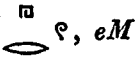
em khat before or after, when.

These adverbs, owing to their being really nouns in the instrumental or locative, are placed after—and not preceding—the verb.

Or the same preposition with a noun or adjective : as—

 *em nefer*, fortunately;

em ra, or *em r tut*, indeed, verily.

,  , *eM HRU*, besides, in addition to: as—

em hru besides — *au* the titles — *abu* priesthoods — *en sen* to them[1]—

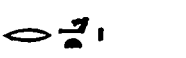
[the priests will be called prophets of the god Epiphanes], in addition to the title of their priesthood.

eM KHeT, after, near.

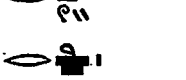
[1] Rosetta Stone, l. 12; Champollion, Gram. Egypt. p. 506.

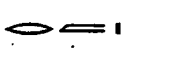
32. Certain adverbs, or rather prepositions taken adverbially, are formed by affixing the *eR*, at, or to, to the following prepositions: as—

er hert to the above, above;

 *er hat* at first, firstly;

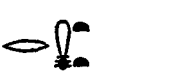
er pehuí at the end, lastly;

 *er sa* behind, after;

 *er ma* at the place of;

er ha for many days, constantly;

er geta for eternity, ever;

 *er matt* likewise;

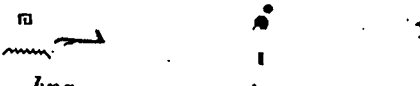
er akar excessively.

These adverbs, being in fact nouns governed by the instrumental prefix , are always placed after the verb: as—

ru chapter — *en* of — *ân* opening — *er ma* where (is) — *At-her* Ather.[1]

au was — *s(t)* she — *sentu* frightened — *er akar* very much.[2]

eR aKaR, R-UR, very much: as—



hna shook — *ta* the head — *er akar* (*r-ur*) very much.[3]

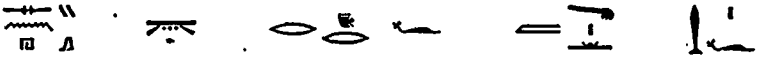
[1] Champollion, Gram. Egypt. p. 510.
[2] De Rougé, Stéle, p. 152
[3] De Rougé, Stéle, p. 135.

The full form of this is *RA UR*: as—

au f *sent* *ra ur*
he was terrified very much.[1]

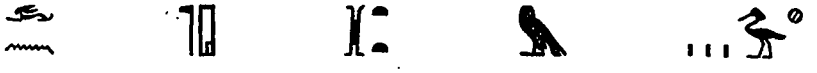
And both are variants of *eR AA UR*, to the greatest.[2]

eR TeR, through the whole, altogether, throughout; which may be construed also as 'entire'; appears to be a kind of preposition governing the pronouns: as—

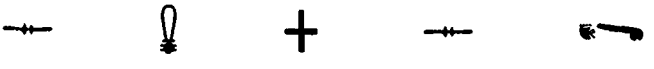


senhei *ta* *er ter f* *em ta* *kherf*
binding the earth through its whole before his majesty.[3]

TeR, before, formerly: as—



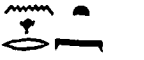
ân *neter a* *Natt* *em* *khu*
was the temple (of) Nit in glory



s *ma* *am* *s* *ter*
its as was it before[4]—

the temple of Neith was in all its glory as it was before.

33. Other adverbs are formed by the union of , , or , *eN*, with the simple prepositions and nouns: as—

 *en hert* to the above, up;

en hert the same, up;

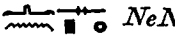
en geta for ever.

[1] De Rougé, Stéle, p. 149.
[2] Ibid. p. 155.
[3] De Rougé, Tombeau d'Ahmes, p. 75.
[4] Visc. Pio Clem. Mus. de Sculpt. vii. T. A. 1.

The form *SHAA*, until, or from, is used to form the adverb 'for ever': as—

shaa for ever · *heh* and · *geta* ever.[1]

The negative form, combined with some relating to time, is also used adverbially.

 *NeN SeP*, never; precedes the verb: as—

nen never · *sep* a time · *art* made · *matt* the like.[2]

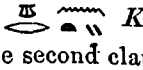
HeR eNTI, above, because; placed in the second clause of a sentence after a proposition: as—

her enti because · *ar na* I did · *ma t* truth · *em* in · *ta mer* Egypt.[3]

Joined with *AM*, in certain phrases it signifies 'as much as is in': as—

hept a I pass round · *tutui a* my hands · *her enti* as much as is · *am a* in me[4]—

or, perhaps, because of him or her who is in me.

 *KaR eNTI*, therefore; appears in certain sentences in the second clause as consequent, or in antithesis to, *her enti*.

eR eNTI, according to some signifies 'that which,' or

[1] Champollion, Gram. Egypt. p. 517.
[2] Ibid. p. 520.
[3] Ibid. p. 504.
[4] De Rougé, Stéle, p. 121.

according to others 'when,' 'inasmuch as,' 'now.' It generally commences sentences and follows the verb *get*, to say: as—

get f *er enti* *ar na* *khepru a*
he says when I made changes my

em *tema* *Nishm*
in the town of Syene[1]—

he says, Now I made my existence, or I passed my time in the town of Syene: or, rather, I was born in Syene [my father was captain of the king Ra Skenen, deceased].

MA eNTI, in the same manner, as it were: as—

han *teru* *s* *ma enti* *nn* *kheper*
leading frontiers its as if not (they) were[2]—

leading its frontiers as if they were not.

TeR eNTI, when (quando quidem).[3]

PeN eNTI, where: as—

tum *peri* *em* *sau f* *pen enti*
not escaping from his guard where he is.[4]

Pa eNTI, is also used for 'where': as *pa enti pef sher am*, where his younger brother was.[5] Or 'how.'[6]

[1] De Rougé, Tombeau d'Ahmes, p. 108. M. Le Page Renouf has discovered the correct reading of this word to be *Nn-shm*.

[2] Champollion, Not. Descr. p. 99, Temple of Thothmes III. at Amada.

[3] De Rougé, Rev. Arch. 1849, p. 567.

[4] Champollion, Not. Descr. p. 467.

[5] Sel. Pap. pt. ii. pl. xii., D'Orbiney, 8. l. 1.

[6] Sel. Pap. pt. ii. pl. xiv., D'Orbiney, 11. l. 1.

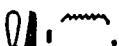
HeR NU, in the same manner, so.[1]

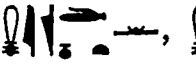
eM MeN, or *eR MeN*, until, during.[2]

eM NU, as, according: as—

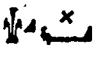
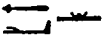
ua neb em nu tuu enti em ubau f
each according to the wind which is against him.[3]

MA NU, like the form of, like, similar.[4]

 *MA NU*, like, forms of the same.

 *MA KAT*, and variants, like form, such as: as *ma at f*, such as him.[5]

When two adjectives are placed together the last becomes an adverb; thus *aa*, and *ur*, both signifying great, the former placed before the adjective to which they refer has the sense of 'very': as—

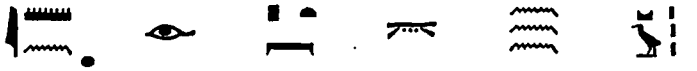
heka aa ash
captives greatly many[6]—

very many captives.

[1] De Rougé, Ath. Franc. 1855, p. 964.
[2] Devéria, Rapp. sur deux Scarab. Egypt. p. 2.
[3] De Rougé, Stéle, p. 80.
[4] De Rougé, Notice sur les Hierog., M. Greene, p. 29; Ath Franc. p. 961.
[5] De Rougé, Notice sur les Hierog., M. Greene, Ath. Franc. p. 966.
[6] Rosellini, Mon. Real. li.

CONJUNCTIONS.

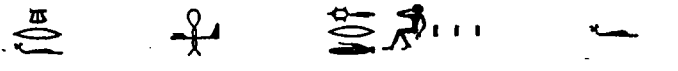
These particles, used to unite nouns and verbs, are often omitted in the hieroglyphical texts, the context supplying the copulative by inference: as—



Amen *ar* *pe t* *ta* *mau* *tuu*
Amen has made heaven earth waters and hills.[1]

It was at first supposed that the verb *au*, to be, represented the copulative 'and,' or Theban ⲁⲩⲱ; but this form is not present, nor the more common one of , *nem*.

HA, and; only found at the Ptolemaic time: as—



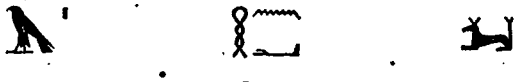
kar f *ha* *kart* *f*
to him and children his[2]—

to him and his children.

, , *HeR*, used at the Roman period for 'and,' has been already mentioned under the prepositions, as well as

HeR, which has also the same signification.

HNA, and; already mentioned under the prepositions, is constantly used as a conjunction: as—



Har *hna* *Set*
Horus and Seth.[3]

[1] Champollion, Gram. Egypt. p. 521. [2] Ibid. p. 523. [3] Ibid. p. 471.

HNA, and: as—

Khnum	*ar*	*pe*	*hna*	*amu*	*s*
Chnumis	making	heaven	and	in it	its [1]—

Chnumis making the heaven and its inhabitants.

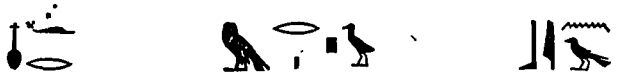
RU PU, or, else; *eM RU PU*, or, nor.

The first is placed after the two nouns or verbs it disjoins: as—

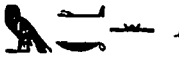
sa	*sa.t*	*ru pu*
male person	female person	or—

a male or female person.

The second is placed between: as—

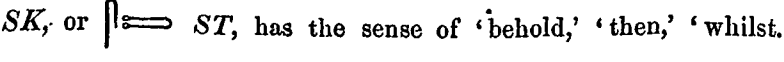


nefer	*em ru pu*	*ban*
good	nor	evil.[2]

 *MAK*, for, because: as—

remu	*set*	*em*	*hai*	*mau*
tears	their	in	falling into	the waters

mak t	*Har*	*nek f*	*Mut.f*
because	Horus	he violates	his mother.[3]

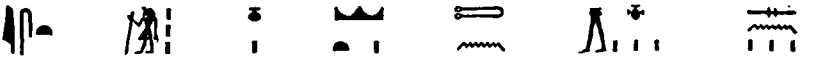
AS, *AST*, or  *ASK*, or *ST*, has the sense of 'behold,' 'then,' 'whilst.'

[1] Champollion, Gram. Egypt. p. 471.

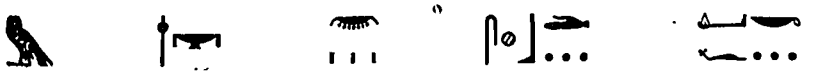
[2] Goodwin, in Chabas Mélanges, pp. 95, 96.

[3] Chabas, Pap. Mag. d'Harris, pl. vii. l. 10. p. 102.

The position of this conjunction is always before the noun, and not the verb: as—



ast lo! *uru* the chiefs *nu* of . . . that *ten* land *hannu* tribute *sen* their

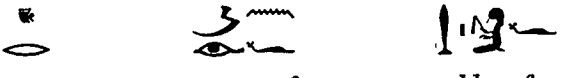


em of *hat* silver *nub* gold *khesbet* lapis lazuli *mafk* copper.[1]

TeR, after, while, when: as—

ter while *ân a* I was *api* on *ta* earth[2]—

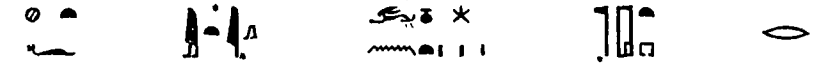
[in the sentence I did what was right to the gods] while I was on earth.



ter when *maa naf* he saw *kher f* his majesty[3]—

[he, the enemy, did not come out to fight].

KHeTF, when: as—



khet f when *aa t* come *ânnut* the hours *a neter* of the temple *er* to

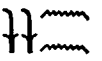
maa see *suten* the king[4]—

when the hours of the temple come round of seeing the king [in all his good festivals].

[1] Champollion, Gr. Eg. pp. 501, 502.
[2] Ibid. p. 502.
[3] Ibid.
[4] Champollion, Gram. Egypt. p. 503; Tablet, Eg. Room, 101; Sharpe, Eg. Inscr. pl. 6.

AN, for, or are: as—

an for



nu the

neteru gods [1]—

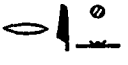
[elevating their voice].

As such placed before the auxiliary:—

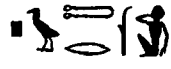
an for — *au* thou — *k* art — *tu* going — *ua ta* alone [2]—

AKH, how much. When commencing a phrase and followed by a verb, used in an imperative sense; placed alone it is interrogative: as—

akhtera what now?

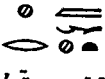
 *er akh* how much? to how great an extent?

ia akh let it be! or, wherefore? [3] *ia* is used alone for 'yes,' 'yea.'

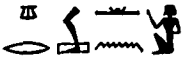
 *PUTR*, and its variants, 'what?' 'how?' [4]

KHeR, for, but.

KHeR MAKHT, but when, but after: as—



khĕr makht but when

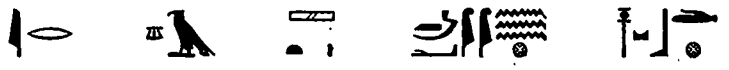


kar na I left

ha home. [5]

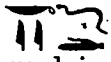
[1] Chabas, Pap. Mag. d'Harris, p. 206.
[2] De Rougé, Stéle, p. 168.
[3] Goodwin, Rev. Arch. 1861, p. 135.
[4] Goodwin, in M. Le Page Renouf, p. 12, note.
[5] De Rougé, Tombeau d'Ahmes, p. 159.

KAR, or *KA*, has the form of a conjunction 'now,' 'but,' if it is affixed generally to the verb *ar*, to be: as—



ar	*ka*	*sha*	*ma*	*Abtu*
is	now	the pool	of Two Truths	Abydos.[1]

This form is sometimes used in antithesis to *TeR*, the first implying in the commencement of the sentence 'then,' and the second 'when.'[2]

 *KI GeT*, otherwise said, or its contracted form, is used in the ritual in the sense of 'also,' 'or,' where another version or statement is quoted.[3]

Prepositions are also converted into conjunctions by placing them before the verb, whether in the present, past, or future tenses, with their affix pronouns or nominative cases. Verbs, indeed, take in some of these cases, as in those already cited in the conjugations, the form of the subjunctive mood. But in other cases these prepositions govern the verb in the indicative: thus *en*, or *an*, for, that; *em*, inasmuch, as; *her*, on account; *er*, in order that; are really conjunctions. These are always prefixed to the verb or detached pronoun.

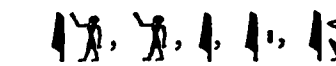
INTERJECTIONS.

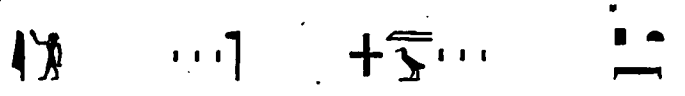
Although interjections are frequently used in hieroglyphical texts, especially at the commencement of sentences and formulæ which are invocations, they are as often omitted, the vocative being generally expressed by the context of a noun following the pronoun of the second person. Two or three forms of the interjections, however, occur; one of which, *AST*, or *ASK*, has been already

[1] Champollion, Gram. Egypt. p. 526.
[2] De Rougé, Rev. Arch. 1849, p. 567.
[3] Champollion, Gram. Egypt. p. 527.

mentioned under the conjunctions, and which is supposed to mean 'lo!' 'behold!'

The following are the forms of the interjection—

 , *A*, oh! all different forms of the same interjection: as—



a	*neteru*	*amui*	*pe t*
oh!	gods	resident	in heaven![1]

, *HAI*, forms of the same, preformant of the vocative, and placed, like the preceding, before the noun, appear to have the same force as , *A*.[2]

SYNTAX.

The principal rules of the syntax of hieroglyphical grammar have been already detailed and given under the parts of speech. The following summary may, however, be given of the rules of this portion of the grammar.

1. The sentences are short, and rarely exceed in length ten words. The construction is simple, and the order uniform.

2. The indefinite article is generally omitted, and the definite rarely expressed, in lapidary inscriptions. In the hieratic the definite article is generally used.

3. The article agrees with the noun in gender and number, the masculine being prefixed, the feminine sometimes affixed, to the noun.

4. When two nouns come together of different signification, the second is in regimen or governed by the first, the prefix 'of' being suppressed or understood.

[1] Champollion, Gram. Egypt. p. 529.

[2] Ibid. pp. 530, 531.

5. The adjective agrees with the noun in gender and number. It is placed after the noun.

6. The pronoun agrees with the noun to which it refers in gender and number.

7. The verb agrees with its nominative case in number, but the verbal root is generally in the singular number.

8. The nominative case follows the verb, as do all other cases dependent on the verb.

9. Verbs are either transitive or intransitive, in which last case they govern the noun by a preposition placed after them.

10. The participle is placed after the noun with which it agrees in number and gender.

11. Except in certain cases where the name of a god is in regimen, when the name of the god out of respect precedes, and does not follow, the participle.

12. The objective noun which is governed by the verb follows the verb, but is sometimes interposed between the verb and its nominative case, or in participles between the verbal root and the participial termination.

13. The preposition is always prefixed to the noun or verbal sentence which it governs.

14. The adverb is generally placed after the adjective, noun, or verb, to which it refers.

15. Except the negative, which is prefixed to most verbs, the abstract ones to be only excepted.

16. The conjunctions are placed between the nouns, verbs, and sentences, to which they refer.

17. The interjections are prefixed to the nouns which they govern.

18. Sentences generally commence with a detached pronoun, a verb, a conjunction, or interjection, according to their nature.

19. The verb is followed by its dependent cases; first the nominative, and then the objective and instrumental case, finally by the adverb when that part of speech is used.

20. The sentence often consists of two members, the first of which is repeated or contrasted by the antithesis of the second.

21. In many sentences the substitution of different pronouns occur, transitions being abruptly made from the 3rd to the 2nd, or from other persons among themselves.

PROSODY.

22. Although compositions of a poetic nature are known in the hieroglyphics, nothing has yet been determined as to the quantity of the syllables of words.

23. There is only one form of punctuation, a red stop placed at the end of the closing word of a sentence, and it only appears in hieratic writings.

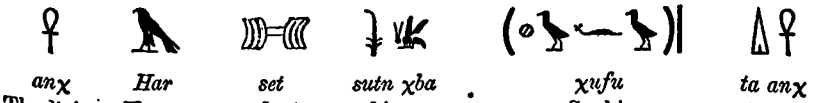
SELECTED EGYPTIAN TEXTS.

SELECTED EGYPTIAN TEXTS.

As EXAMPLES of the mode of Egyptian interpretation, a few of the texts most interesting for the history and examples of the Philology of the different periods are here given. It is, of course, impossible in the limits of a work like the present to give translations of all the principal historical and literary texts; but after the selected hieroglyphical ones with interlinear versions, will be found translations of a few of the most remarkable inscriptions and texts, sufficient to guide the general reader to an appreciation of the nature of Egyptian style and composition, and the general results of Egyptian interpretation.

I.

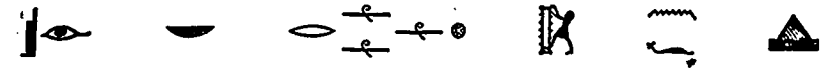
INSCRIPTION OF THE TIME OF CHEOPS (FOURTH DYNASTY) REFERRING TO THE SPHINX.



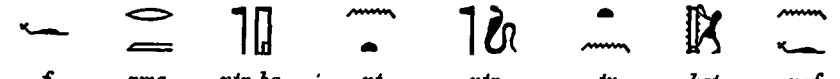
anχ	*Har*	*set*	*sutn χba*	*χufu*	*ta anχ*
The living	Horus	conductor	king	Suphis	living

'km	*naf*	*pr*	*Hest*	*hn t*	*aa*	*rma*
found	he	the house	of Isis	ruling	of the pyramid	near

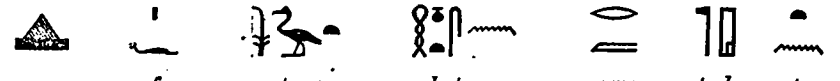
pr *hu* *nher* *mh t* *ement* *n* *pr*
the house of the Sphinx above (between) the north the west of the house



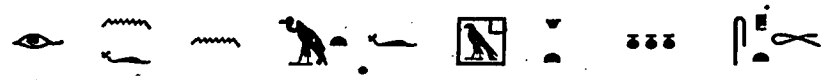
Uasar *nb* *Rusut* *kat* *naf* *aa*
Osiris the lord of Rusta built he pyramid



f *rma* *ntr ha* *nt* *ntr* *tn* *kat* *naf*
his near to the temple of goddess that built he



aa *f* *sutn su* *hnt sen* *rma* *ntr ha* *tn*
pyramid his royal son Hansen near temple that.



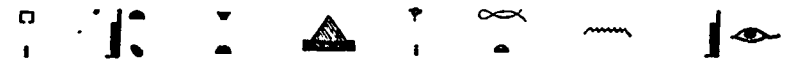
ar *naf* *n* *mut* *f* *Athor* *han.t* *nnu* *sapt*
Made he to mother his Athor ruling the monument the value

ta t *r* *hutu* *ta* *naf* *nas* *ntr* *hetp*
is placed on the tablet gave he to her divine food

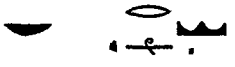
nma *kat* *naf* *ntr ha* *nas* *em* *anr* *nm* *kdm*
also built he temple her of stone again (invented) found

naf *nu* *ntru* *hr* *uast* *s*
he the gods in seat her.

hu *n* *Hars emχu* *hr* *ras* *n*
(The temple of the) Sphinx of Harmachis on the south of



pr *Uast* *han.t* *aa* *hr* *meht* *n* *Uasar*
the house of Isis ruler of the pyramid on the north of (that of) Osiris



nb *Rusta*
lord of Rosetta.[1]

'The living Horus, the Conductor, the King Khufu (Suphis) the Living; he designed the temple of Isis, the Ruler of the Pyramid near the house of the Sphinx, above the north-west of the house of Osiris, Lord of Rusta; he built his pyramid near the temple of that goddess.

'He made to his mother Athor, the Ruler of the Monument, the account placed on the tablet; he gave to her divine food also; he built her temple of stone; he designed (or found) the gods in her seat.

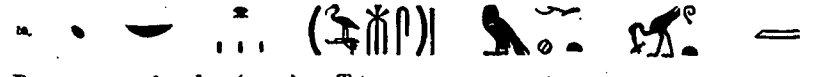
'[The temple] of the Sphinx of Harmachis, on the south of the house of Isis, Ruler of the Pyramid, to the north of Osiris, Ruler of Rusta.'

II.

INSCRIPTION AT DENDERA MENTIONING CHEOPS.

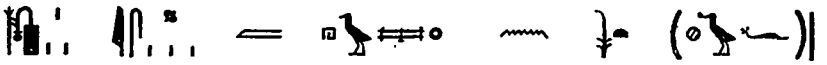
pa· *senti* *ur* *m* *an.t* *suma* *men*
The foundation great in Dendera the repair monuments

ar *n* *su χb* *neb* *ta* *Ra* *men* *χpr*
made by the king lord of worlds Sun firm of creation (Thothmes III.)



Ra *su* *nb* *shau* (*mesu*) *Tetmes* *emχt* *kamut* *m*
Sun's son lord of diadems Thothmes (III.) as was found in

[1] De Rougé, les Monuments qu'on peut attribuer aux six premières Dynasties, 1866, pp. 46, 47.

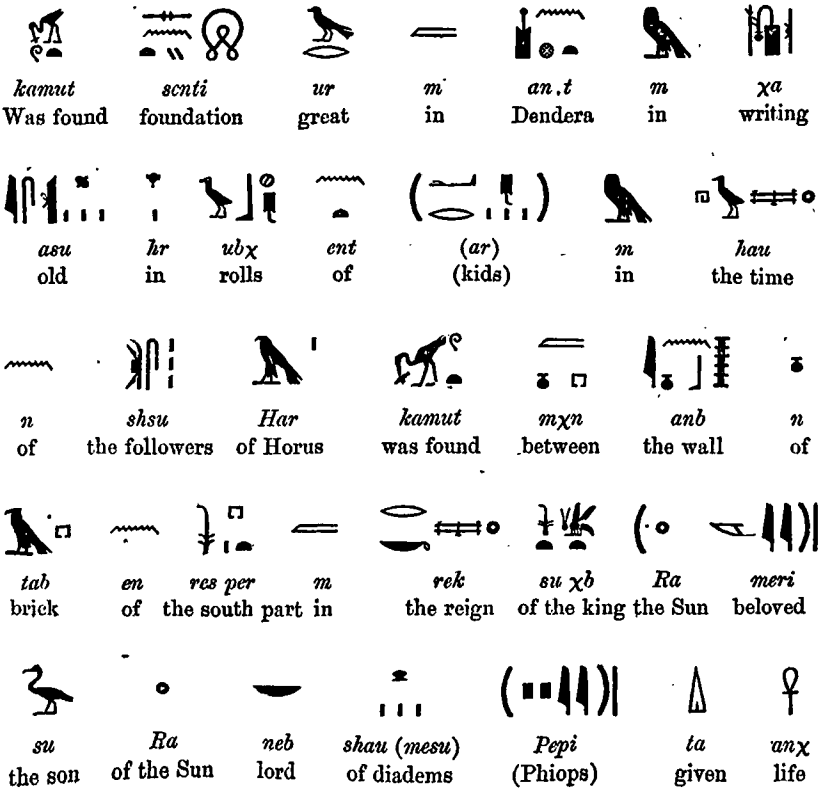


χa	*asu*	*m*	*hau*	*n*	*sutn*	*χuf*
writings	old	of	the days	of	the king Khufu (Cheops).[1]	

'The great foundation of Dendera. The repair of Monument was made by the King, the Lord of the World, the Sun, firm of existence, the Son of the Sun, Lord of Diadems, Thothmes (III.), as it was found in ancient writings of the days of the King Khufu (Suphis or Cheops).'

III.

INSCRIPTION AT DENDERA, MENTIONING PHIOPS (SIXTH DYNASTY).



kamut	*scnti*	*ur*	*m*	*an,t*	*m*	*χa*
Was found	foundation	great	in	Dendera	in	writing

asu	*hr*	*ubχ*	*ent*	(*ar*)	*m*	*hau*
old	in	rolls	of	(kids)	in	the time

n	*shsu*	*Har*	*kamut*	*mχn*	*anb*	*n*
of	the followers	of Horus	was found	between	the wall	of

tab	*en*	*res per*	*m*	*rek*	*su χb*	*Ra*	*meri*
brick	of	the south part	in	the reign	of the king	the Sun	beloved

su	*Ra*	*neb*	*shau (mesu)*	*Pepi*	*ta*	*anχ*
the son	of the Sun	lord	of diadems	(Phiops)	given	life

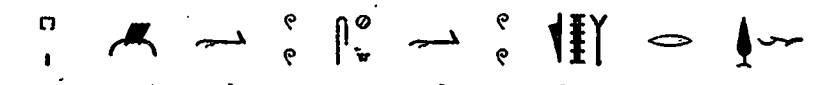
[1] Duemichen, Dendera, p. 15.

tat	*uab*	*nb*	*Ra*	*ma*	*geta*
established	pure	all	the Sun	like	for ever.[1]

'The great foundation in Dendera was found on decayed rolls of skins of kids (parchment) of the time of the followers of Horus. It was found in a brick wall on the south side, in the reign of the King, beloved of the Sun, Son of the Sun, Lord of Diadems, Pepi, living, established, and well, like the Sun for ever.'

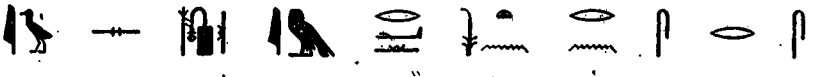
IV.

INSCRIPTION OF THE AGE OF THE FOURTH DYNASTY.



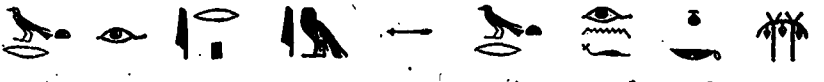
pr	*au*	*mh*	. . .	*sχ*	*mh*	. . .	*kat*	*r*	*ua*
A house	long	cubits	200	broad	cubits	200	built	of	wood

nfr	*rsh*	*amf*	*aa*	*urt*	*tba*	*aarr.t*
good	delighting	in it	great	very	fig tree	vines



au	*s*	*sχai*	*am*	*ra*	*suten*	*ran*	*s*	*er*	*s*
is	it	written	in (it)	made	the king	name	its	to	it

ra	*suten*	*ua*	*arrut*	*aarr.t*	*aa*
gave	king	the plantation (of)	vines	grapes	great



urt	*ar*	*arp*	*am*	*aa*	*urt*	*arnaf*	*nuk*	*aart*
very	making	wine	thence	great	very	he made	to thee	a grape

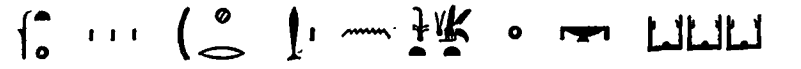
[1] Duemichen, Dendera, p. 18.

ha t *sna* *sati* *mχn* *ua* *arrut*
field two acres within the plantation of vines.[1]

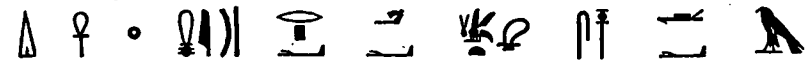
'A house 200 cubits long and 200 cubits broad, built of good wood, the delight of which is very great, fig trees and vines. The King gave its name to it. The King gave a long wood of many palms and vines, from which a great quantity of wine is made. He gave to thee a vineyard, an estate of two *sta* within a plantation of vines.'

V.

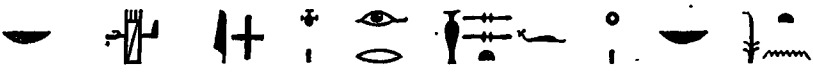
INSCRIPTION OF A FUNCTIONARY OF THE TWELFTH DYNASTY, SHOWING THE SUCCESSION OF MONARCHS.



renpa *khmt* *χr* (*hent*) *n* *su χb* *Ra* *nub* *kau*
Year three of the majesty of the king Sun gold existences (Amenemha II.)

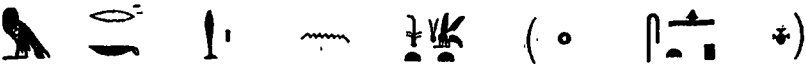


ta *anχ* *Ra* *ma* *rpa* *ha* *aft* *sab* *ua* *Har*
given life Sun like the noble lord chancellor counsellor sole of the Horus



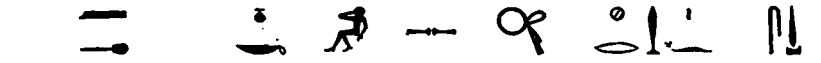
nb *a* *am* *hat* *ar* *hess.t f* *hru* *nb* *sutn*
lord of the palace in the heart doing his will day every royal

an *Mentusa* *nb* *amaχ* *get f* *ms a*
scribe Mentusa (Psimonthes) lord devoted he says born I was



m *rk* *χr* (*hent*) *n* *su χb* *Ra* *shetp* *hat*
in the reign of the majesty of the king the Sun quieting the heart

[1] L, D. ii. 7. b.



maχru *nuk* *χrat* *ts* *muh* *χr hn .f* *sta*
(Amenemha I.) justified I a boy tying a crown of his majesty going

m *hetp* *su χb* *Ra* *χpr* *ka* *anχ* *geta*
in peace the king the Sun creating existence (Osortesen I.) living for ever

ta *a* *χr f* *m* *an* *n* *tema* *satm a*
gave me his majesty with the scribe's place of the storehouse hear I

au *hes naf* *u* *her f* *er* *aat* *urt*
was he praising me in it for great very.

nen *sp* *nma a* *get* *neb* *tu.t* *amaχ* *sutn*
Not any time repeated a word any evil the devoted royal

an *Mentusa*
scribe Mentusa.[1]

'In the third year of the reign of the King, the Sun, resplendent in existence (Amenemha II.), living like the Sun. The noble, the chief, the chancellor, sole counsellor of the Horus, lord of the palace (the King), in his heart doing his will daily, the royal scribe, Mentusa, a devout person, says: I was born in the reign of the King, the Sun, pacifying the heart, the Justified (Amenemha I.). I was a boy wearing a crown (in the reign) of his Majesty, who proceeds in peace, the King, the Sun, creating existence, ever living (Osortesen I.). His Majesty gave me the clerkship of the storehouse. I hear he praised me while in it very much.

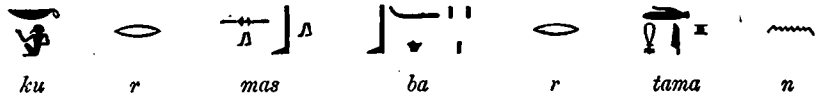
'I never repeated an evil word. The devoted royal scribe, Mentusa.'

[1] Sharpe, Egyptian Inscriptions, pl. 83.

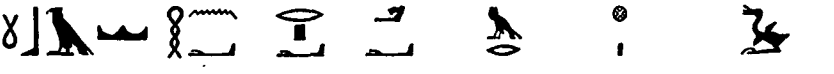
VI.

INSCRIPTION OF THE TWELFTH DYNASTY, RECORDING THE GOOD DEEDS OF A FUNCTIONARY.

tuau nai sutn su a ha nai χn.t
I honoured my prince I was going back

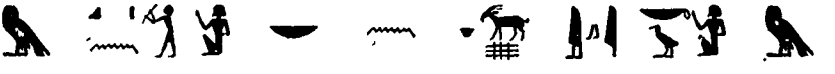


ku r mas ba r tama n
I to bring brass (metal) to the town of



sba hna rpa ha nsr tama ta
Coptos with the noble lord superintendent (of the) district surrounding

Usr.t sn anχ uga snab χnt nai m sa . . .
Osortesen living came back I with persons 600



m kan a nb n Sah aa ku m
in power my all of Sah I brought in

hetp mnnfr · at ar na get na nb.t · nuk
peace troops my certain did I said I all I am

nb aam uah mer.t heka mer tama f
a lord excellent very beloved ruler loving his country

ar na *kar* *renpau* *m* *heka* *m* *Sah*
passed I for years as the ruler of Sah

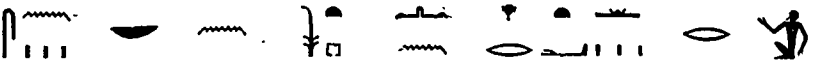
baku *nb* *n* *sutn*$_{o}$*a* *χpr* *m* *tut a*
the work all of the palace was done by my hand

ha a *ra na* *nsr* *sha* *mau* *nu*
was giving I to the superintendent of the water carriers of the tanks of the

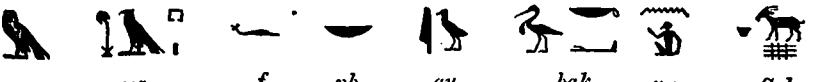
hmu *nu* *Sah* *kau* *χa.u* *m* *n* *uhbu*
women (natives) of Sah bulls 3000 with the heifers

sn *hes ku* *hers* *m* *sutn* *r* *tnnu*
their praised was I for it in the palace at each

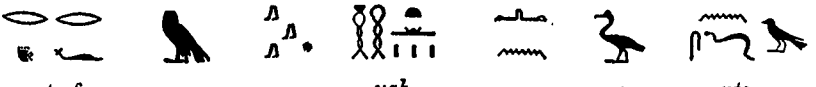
rnpa *n* *arut* *fa* *na* *baku*
year for the milch cows carried I work



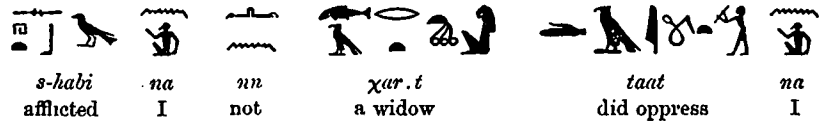
sn *nb* *n* *sutn* *nn* *hr.t* *r* *a*
their all to the palace nothing (was) kept by me



m *χa* *f* *nb* *au* *bak* *na* *Sah*
from altars its all was working I Sah



r tr f *m* . . . *uah* *nn* *su* *nts*
throughout with labourers abundant not a boy little

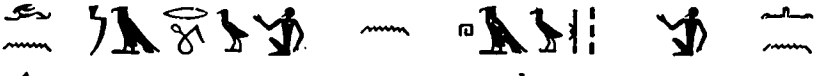


s-habi *na* *nn* *χar.t* *taat* *na*
afflicted I not a widow did oppress I

nn *ahuti* *χaf* *na* *nf* *nn* *sbau*
not a fisherman did detain I for it not a keeper (of herds)

shna *na* *nn* *ân* *usr* *tut*
turned away I not was there a superintendent of five

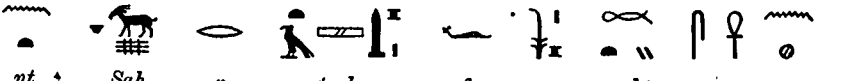
ta *na* *rut f* *hr* *baku* *nn*
took I of its men for the labour not



ân *maru* *n* *hau* *a* *nn*
was a beggar (an indigent) in days my not

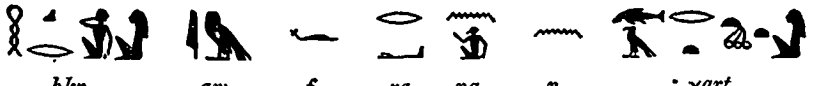
hkar *n* *rk* *a* *au* *χpr* *rnpau*
starved in time my were happening years

hkaru *ha* *n* *ska* *na* *ah.t* *nb.t*
of famine was . . . ploughing I the fields all



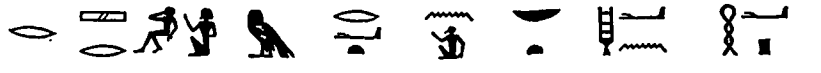
nt *Sah* *r* *tash* *f* *ras* *meht* *s-anχ*
of Sah to frontiers its south north giving life to

kar *f* *ar* *shbu* *f* *nn* *χpr*
those belonging to it making food its not was there



hkr *am* *f* *ra* *na* *n* *χart*
starved people in it made I to the widow

ma *nb* *hai* *nn* *stnnu* *ur*
like the lady of a husband not preferred I the elder



r *shr* *m* *ra(t)* *na* *nb t* *ha n* *hap*
to the younger in (what) did I all was the Nile

r *mau* *ur* *χpr* *nbu* *hut* *nbu*
at the waters great were production all plants all

χt *nb* *nn* *sht* *a* *her tut* *atth*
things all not took I any out of the canals.[1]

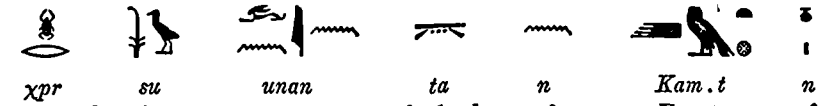
'I honoured my prince. I went to bring the brass (metal) to the town of Coptos, with the noble, lord, governor, nomarch, Osortesen, the Living. I went with 600 persons in my power, all of the Speos Artemidos. I brought in peace my troops certainly. I did all that was told me. I was an excellent person, very beloved, a ruler beloved in his district. I passed the end of my time as ruler of the Speos Artemidos. All the work of the palace was done by me. I was made (or giving) superintendent of the water carriers of the tanks (temples) of the Speos Artemidos, three thousand oxen with their calves, I ordered (or was praised) there from (by) the palace every year for milch cows. I took all their produce into the palace. Nothing was detained by me from its altars. I worked the Speos Artemidos throughout with numerous labourers. I injured no little child. I oppressed no widow. I detained for it no fisherman. I diverted no keeper (of flocks). No overseer did I take of its men for the work. There was no beggar in my days; no one starved in my time. When years of famine occurred I ploughed all the lands

[1] Lepsius, Denkm. II. Bl. 122.

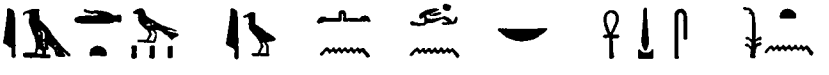
of the Speos Artemidos to its boundaries of the north and south, feeding its inhabitants, making its food; no one was starved in it. I made the widow like the woman with a husband. I did not prefer the elder to the younger in all I did. The Nile was making a great inundation, producing all things. I dug not out of the canals.'

VII.

TRANSCRIPT OF COMMENCEMENT OF PAPYRUS, SALLIER I. (FALL OF SHEPHERD KINGS).

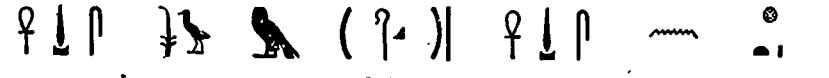


χpr *su* *unan* *ta* *n* *Kam.t* *n*
Happened it was the land of Egypt of

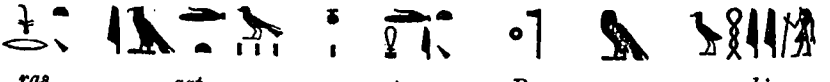


aat *au* *nn* *un* *nb* *anχ uga snab* *sutn*
the lepers was not being lord living king

hru *χpru* *astu* *rf* *ar* *sutn* *Ra* *Skann*
day happened lo! to was the king the Sun victorious



anχ uga snab *su* *m* *heka* *anχ uga snab* *n* . . .
living he as a ruler living of the district



ras *aat* *nu* *tama* *Ra* *m* *uhi*
south the of the city of the Sun for a chief

Appi *anχ uga snab* *m* *ha* *Uar* *au*
Apophis living in the abode of Avaris was

'It happened that the land of Egypt was in the power of the unclean. There was no living lord in those days. It happened that Ra Skann was living ruler of the land of the South. The unclean of the city of the Sun were under the authority of Apophis, the Living, in the city of Avaris. The whole land paid homage to him, bringing all their service, as well as all the good products of the land of Lower Egypt. The King Apophis, the Living, he made Sut a lord; he refused to serve any of the gods in the whole land.'

[1] Brugsch, Zeitschrift d. Morgenland. Gesellsch. 1854–55, p. 200; De Rougé, Athenæum Français, 1854, p. 532.

VIII.

INSCRIPTION OF EILEITHYIA (COMMENCEMENT). — EXPLOITS OF AAHMES-PENNENSHEM IN THE EIGHTEENTH DYNASTY.

hr *χni t* *Aahmes* *su* *A ba na*
The superior officer of the transports Amasis son of Abana

ma χru *gut* *f* *gut* *a* *n-tn* *rut* *nb* *ta*
justified says he tell I to you men all let

a *rχ* *tn* *hesu* *χpr t* *n-a* *aua*
I to know ye the praises accorded to me rewarded

kua *m* *nub* *sp* *sft* *χft* *n* *ta*
was I with gold times seven in the face of the country

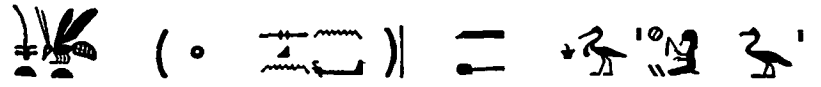
rtrf *χnt* *χnt* *r-mat* *ar* *sahu* *kua*
entire male slaves female slaves also were received I

m *aḥa t* *aχu* *ur* *ren* *n* *kann* *m*
in fields numerous great the name of the victory in

art *naf* *n* *htumu* *m* *ta* *pn* *geta*
what he did not obscured in land this for ever

gut *f* *r-nti* *ar-na* *χpr* *a* *m* *tama*
says he now made I existence mine in the town

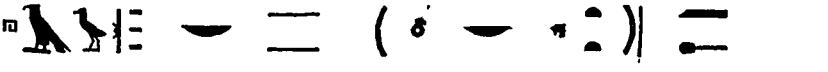
Nnshm *au* *atf* *a* *m* *uau* *n*
Eileithyia was father my as a captain of



su χb *Ra* *Skann* *maχru* *Baba* *su*
the king the Sun victorious the justified Baba son of

Ruan t *ran* *f* *ha n a* *hr* *art* *uau*
Ruan name his I was in making a captain

r *tab* *f* *m* *pa* *ua* *n* *mas* *m*
in place his in the boat of the calf in



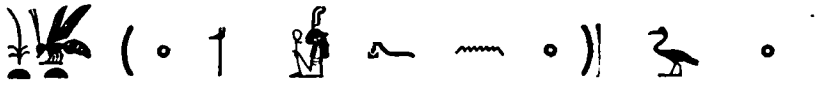
hau *ḥb* *ta* *Ra* *nb* *peḥ.peḥ* *ḥaχru*
the days of the lord of the Earth the Sun the lord glorious justified.[1]

'The commander of the transports, Amasis, son of Abana, he says: I tell you all persons, I let you know the favours accorded me. Seven times I was rewarded with gold before all the land; male and female slaves likewise were given me, and I was endowed with numerous fields. Great is my name for the victories it made, it will never be obscured in this land. He says: Now I came to life in the city of Eileithyia. My father was captain of the King Ra Skann, Justified; Baba, son of Ruan, was his name. I was made captain in his place in the Boat of the Calf, in the days of Amasis I., the Justified.'

[1] De Rougé, Mémoire du Tombeau d'Ahmes, 1851, p. 18.

IX.

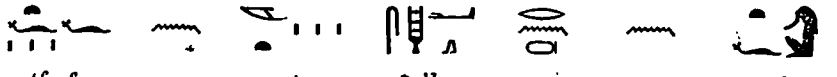
INSCRIPTION OF TANIS.—RAMESES II. AND THE FOUR HUNDRED YEARS.



su χb *Ra* *usr* *Ma* *satp* *n* *Ra* *su* *Ra*
The king the Sun director of Truth approved of the Sun son of the Sun

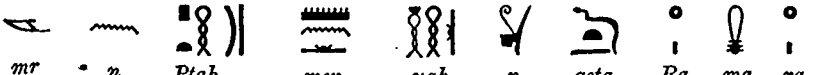
Rameses *Amn* *meri* *utu* *χr.f* *art* *ha* *aa t*
Rameses (II.) of Ammon beloved ordered his majesty to be made a tablet great

m *anr* *n* *mat* *hr* *ran* *ur* *n*
of stone of granite in name great of

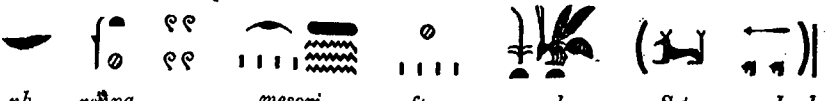


tfu f *na* *mert* *s'ha* *ran* *n* *tef*
his fathers to his wishes setting up the name of the fathers

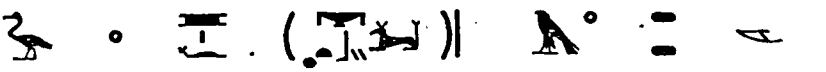
tfu f *su χb* *Ra* *mn* *Ma* *su* *Ra* *Seti*
of his fathers the King the Sun establisher of Truth son (of) the Sun Seti I.



mr *n* *Ptah* *men* *uah* *n* *geta* *Ra* *ma* *ra*
beloved of Phtha firm augmented for eternity the Sun like day



nb *renpa* . . . *mesori* *ftu* *su χb* *Set* *aa pehpeh*
every the year 400 Mesori fourth the king Seth very glorious



su *Ra* *mer.f* *Nubti* *Har* *χut* *mer*
son of the Sun His beloved Noubis the Horus of horizons beloved

ann f *er ḥḥ* *geta*
who is for ever and ever.[1]

'The King, the Sun, Director of Truth, approved of the Sun, son of the Sun, Rameses, beloved of Amen. His Majesty ordered that a great tablet of granite should be made in the great name of the father of his fathers, as he desired. He set up the name of the father of his fathers, the Sun, firm in Truth, the son of the Sun, Seti, beloved of Ptah, firm and augmented for ever like the Sun daily, 400 years, the 4th of the month Mesori, of the King Set, very glorious, the son of the Sun, beloved of him, Nubti, beloved of the Sun, Lord of the Two Horizons, who is for ever and ever.'

X.

TEXT OF THE AGE OF RAMESES II. ABOUT THE HEBREWS.

rnti *satm* *a* *pa* *hab* *n* *ar* *n*
Now heard I the message that made

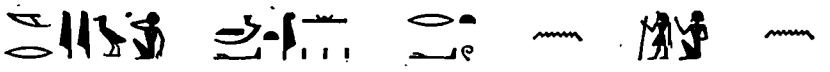
pai *nb* *r-ȝt* *amma* *boti* *n* *na* *n*
my lord saying give corn to the

rut *mnfr* *ḥna* *na n* *Apuiruiu*
men soldiers with the Hebrews

[1] The authenticity of this text seems doubtful. Mariette, in the Revue Archéologique, New Series, 1865, vol. xi. pl. iv. p. 169.

nti *hr* *athu* *anr* *r* *ta* *beχnnu*
who in drawing stone to the fort

aa *n* *pr* *n* *Ramessu* *mri* *Amen* *anχ uga snab*
great of the house of Ramses beloved of Amen living



mriu *ma.t* *ra tu* *n* *ur* *n*
loving truth delivered to the general of

ma taiu *Ameneman* *au* *a* *hr*
the militia Ameneman am I in

tat *n* *sn* *paisn* *boti* *tennu* *n*
giving to them their corn each of

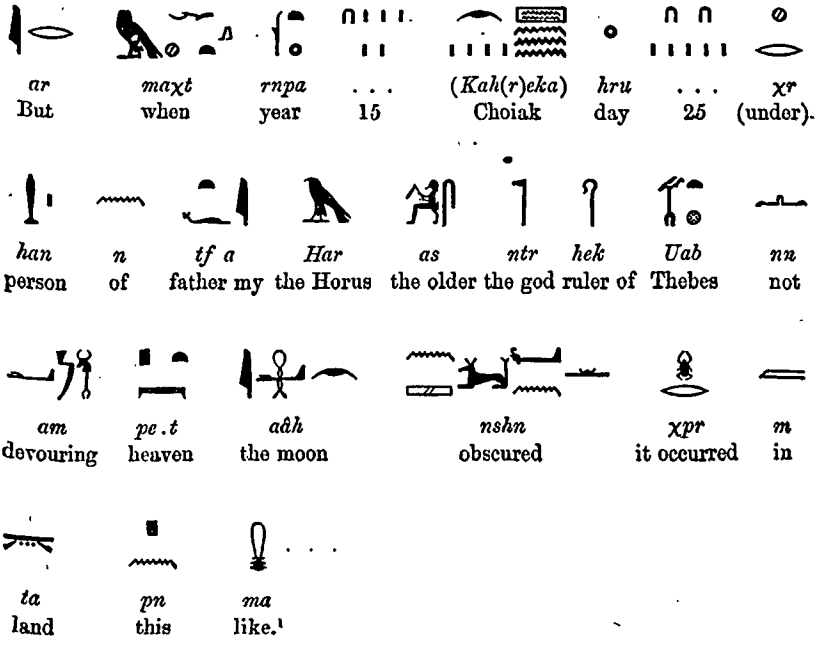
(abut) *'ma* *sχru* *nfr* *a get* *na* *pai* *nb*
month like the intentions good told to me my lord.[1]

'Now I have heard the message which my Lord made, saying: Give corn to the men and soldiers and Hebrews who are drawing the stone for the great fortress of the palace of Ramses loving Amen, living, loving truth, delivered to the general of the militia (or police), Ameneman. I have given them their corn every month according to the good instructions which my Lord has told me.'

[1] Transcript of Papyrus of Leyden, Chabas, Mélanges, pp. 143, 144.

XI.

TEXT AT KARNAK, RECORDING AN ECLIPSE IN THE REIGN OF TAKELLOTHIS II.



ar	*maχt*	*rnpa*	. . .	(*Kah(r)eka*)	*hru*	. . .	*χr*
But	when	year	15	Choiak	day	25	(under).

han	*n*	*tf a*	*Har*	*as*	*ntr*	*hek*	*Uab*	*nn*
person	of	father my	the Horus	the older	the god	ruler of	Thebes	not

am	*pe.t*	*aâh*	*nshn*	*χpr*	*m*
devouring	heaven	the moon	obscured	it occurred	in

ta	*pn*	*ma*
land	this	like.[1]

'But when it was the 15th year and 25th day of the month of Choiak, of the reign of my father, the Horus, the Elder, the God, Ruler of Thebes, the heaven not devouring the obscured (eclipsed) moon, there was in this land like. . . .'

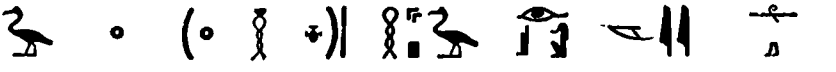
[1] Young's Hieroglyphics, pl. 43, l. 2; Lepsius, Denkm. Abth. III. Bl. 256, l. 7; Chabas, Mélanges, p. 76. Young's order is the correct one.

XII.

SEPULCHRAL INSCRIPTION OF AN APIS, BORN IN THE REIGN OF NECHO, BURIED IN THAT OF APRIES.

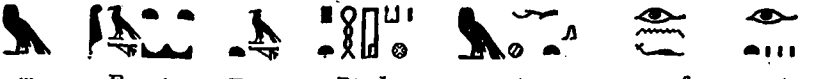
rnpa . . . . . *χr* (*han*) *n* *Har* *uah* *hat* *su χb*
The year 12 Payni 21 of the reign of Horus liberal the king

mut ara *nb* *χpsh* *har-nub* *suat ta* *Ra* *haa* (*hat*)
lord of diadems lord of fame gold hawk ordering the world the Sun joyful heart

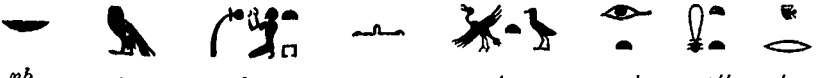


su *Ra* *Ra* *uah* *hat* *Hap* *Uasar* *meri* *sat*
son of the Sun Apries of Apis-Osiris beloved was led

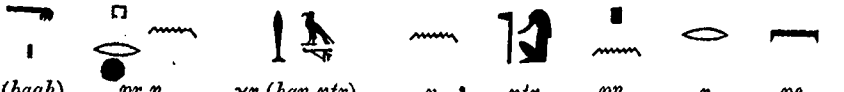
ntr *m* *htp* *r* *Ement* *nfr* *ra t* *naf* *kar. t .f*
the god in peace to the West good given to him his burial



m *Ement* *Ement* *Pta-ka* *mχt* *ar naf* *art*
in the West west of Memphis after made to him things done



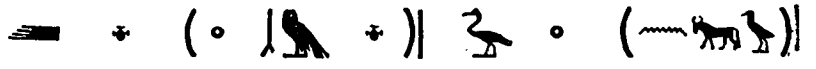
nb *m* *ab t* *n* *ptu* *art* *matt* *tr*
all in wash-house no time done like while



(*baah*) *pr n* *χr* (*han ntr*) *n* *ntr* *pn* *r* *pe*
before departed the divine person of god that to the heaven

m *rnpu* .. .... *hr* (*ftu*) *mstu* *f* *m*
in year 12 Pharmuthi day 12 born was he in

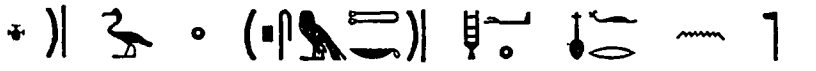
rnpu ... . *hru* *sfx* *χr* (*han*) *n* *Har*
the year 16 Paophi the day 7 of the reign of the Horus



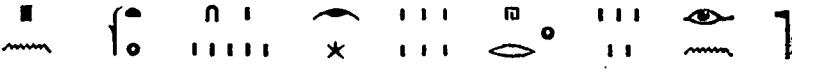
sa *hat* *Ra* *nm* *hat* *su* *Ra* *Nekau*
touching the heart the Sun . . . the heart son of the Sun Necho

anχ *geta* *sχn* *f* *m* *Pta aa* *m* *rnpu* ..
living ever enthroned was he in the Ptah temple in the year 1

.... *hru* (*put*) *χr* (*han*) *Har* *mnχhat* *Ra* *nfr*
Epiphi day 9 of the reign Horus gracious the Sun good



hat *su* *Ra* *Psametik* *ha* *nfr* *n* *ntr*
of heart son of the Sun Psammetichus (II.) time good of god



pn *renpu* ... *abut* ... *hru* *tuau* *ar-n* *ntr*
this (was) years 16 months 6 days 5 made god

nfr *Ra* *uah* *hat* *tebu* *nb* *χt* *nb*
good the Sun liberal of heart (Apries) expenses all things all

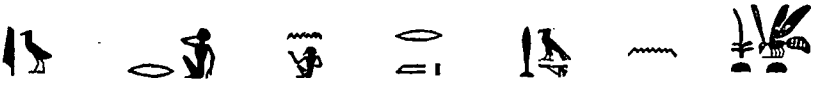
mnχ *χu* *nb* *n* *ntr* *pn*
fabrics glorious all for god tha

as	*arf*	*nf*	*ta*	*anχ*	*snab*	*geta*
great	who gave	to him	to give	life	health	ever.[1]

'The 12th year, the 21st Payni, under the majesty of the Horus, the Liberal, King of Upper and Lower Egypt, Lord of Diadems, the Orderer of Worlds, the Hawk of Gold, the Sun rejoicing the heart, son of the Sun, Apries, beloved of Osor-hapis, that God was conducted in peace to the good West, and an embalmment was given him in the West, on the west of the city of Ptahka. After all things had been done to him in the place of preparation, such as were never done before, that God proceeded to heaven on the 12th year, the 12th day of Pharmuthi. He was born on the 7th Tybi, the 12th year of the majesty of the Horus, the Sensible, the Sun . . . the heart, the son of the Sun, Necho, Ever-living, he was led into the temple of Ptah on the 9th of Epiphi, the 1st year of the majesty of the Horus, the Gracious, the Sun good-hearted, son of the Sun, Psammetichus II. The good time of that God was 16 years, 6 months, 5 days. That good God, the Sun, liberal of heart, made all the expenses, all things, all honourable fabrics, for that great God who made him a giver of eternal life.'

XIII.

PART OF AN INSCRIPTION RELATING TO CONQUEST OF EGYPT BY CAMBYSES.



au	*sper*	*na*	*rma*	*han*	*n*	*sutn χb*
Was	entreating	I	with	the majesty	of	the king

Kambatt	*hr*	*st*	*nb*	*nti*
Cambyses	about	countries	all	which were

[1] Mariette, Choix de Monuments du Serapeium, 1856, pl. vii.

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in

ntr ha
the temple

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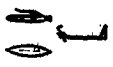
Neith

r
to



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'I was entreating the majesty of the King Cambyses, about all the lands which were assembled in the temple of Neith to drive them thence, and to make the temple of Neith to be in all its splendour as it was before.' [*]

[*] Visconti Musco Pio Clementino, vol. vii. tab. A.

APPENDIX (A).

COMPLETE COMPARISON OF THE HITHERTO KNOWN OLD AND NEW EGYPTIAN WORDS WITH THE SEMITIC.

INTRODUCTION.

ARRANGEMENT AND TRANSCRIPTION.

The first consideration which presents itself here is the Order of the Alphabet. That of the Ancient Egyptian is entirely unknown to us. The Coptic alphabet is simply arranged according to the Greek, with an addition of six letters borrowed from the Hieratic writing, for sounds which could not be expressed by Greek letters. Two of these were evidently incorporated with the alphabet; the *Fei* (f), originally between Pi and Rho (80 and 100) with the value of 90, and the *Shei* (Hebr. Shin), as 900 after the Omega (800). The others are only added: *Hei* ('h), *Hori, Djandja* (tsh, ch, as in church), and *Tsima* (ts, a hard German zed).

This order has no value for science, and is quite useless for our purpose. The Greek words for the sake of which the Egyptian Christians took the Greek alphabet for the base, are of no account for the order of the language. We also know, certainly, how this Greek order was formed from the Phœnician. So all leads us to the conclusion that the originally known order of the Hebrew alphabet is the base.

We will place its twenty-six letters alongside with the Egyptian sound, and arrange the Coptic according to their organic condition. For this purpose, however, we must for the sake of historical research place first the Old Egyptian vowels A, I, U, with their Coptic amplifications. They are here complete letters, also independent syllables and words, and pass equally with peculiar facility into one another. The first division of our list, therefore, contains—

a, è ê, i ov (originally an obscure o), *o* = A, I, U.

The remaining letters will then arrange themselves in the following order:—

Sound	Hebrew	Coptic	Old Egyptian, Phonetic Hieroglyph	Transcription
B	Beth	b = bh, v, Beta, Veda	b, bh, v, leg . .	b, bh
H	He	h (asperate), 'Hori .	h, hanging tress, raised finger	h
F	Vau	f, Fei, distinct from Greek Phi	f, cerastes, snake .	v
Guttural	Cheth	hh, 'Hei . . .	—	'h
Th *t*	Teth	th, Theta, Tida . .	—	*t*
K	Kaph (כ) and Koph	k, Kappa . .	k, cup . . .	k, q
Kh	Kaph (כ)	kh, χ, chi, Khi .	kh, χ, sieve . .	kh
L	Lamed	l, Lauda . . .	(see r) . . .	l
M	Mem	m, Mi . . .	m, owl . . .	m
N	Nun	n, Ni . . .	n, flowing water, crown of Lower Egypt	n
P	Pe (with dagesh)	p, Pi . . .	p, square mat . .	p
Ph	Pe (without dagesh)	ph, Phi . . .	—	—
R	Resh	r, Rho . . .	r, l, mouth, lion .	r
S	Sin	s, Sima . . .	s, back of chair, bolt	s
SH	Shin	sh, Shei . . .	sh, bason . . .	*s*
CH	—	ch, Djandja . .	—	k
TS	—	*ts*, Tsima . . .	—	z

Comparative Table of the Transcription here used.

Hebrew	Transcription of Hebrew	Arabic	Coptic	Old Egyptian
Aleph	'	', Alif	'	'
Beth	b, bh	b, Ba	b	b
Gimel	g, gh	g, Jim	cf. Djandja, *k*	—
Daleth	d, dh	d, Dâl	—	—
—	—	dh, Dhâl	—	—
He	h	h, Ha	h, Hori	h
Vau	v	w, Wau	f, Fei	f
Zain	z	z, Za	—	—
Cheth	'h	'h, Hha	—	—
—	—	''h, Kha	'h, Hei	—
Teth	*t*	*t*, Ta	*t*	—
—	—	*th'*, Tha	—	—
Jod	y	y, Yâ	—	—
Kaph and Koph	k and q	k, Kâf	k	k
Khaph	kh	—	kh, χ	χ
Mem	m	m, Mim	m	m
Nun	n	n, Nun	n	n
Samech	ſ	—	—	—
Ain	'h	'h, 'Ain	—	—
—	—	''h, Ghain	—	—
Pe (initial)	p	—	p	p
Phe (final)	ph	ph, Fa	—	—
Tsade	z	z, Tsâd	—	—
—	—	z', Dhâd	—	—
Qoph	q	q, Qâf	—	—
Resh	r	r, Ra	r	r
Sin	s	s, Sin	s	s
Shin	*s*	*s*, Shin	*s*	*s*
—	—	—	k, Djandja; z, Tsima	—
Tau (with dagesh)	t	t, Tâ	t	t
Tau (without dagesh)	—	th', Tha	—	—

CONTRACTIONS.

Arab.	Arabic.	Lat.	Latin.
Aram.	Aramaic, i.e. Hebrew, Syriac, and Chaldee.	Mhg.	Middle High German.
		Sanscr.	Sanscrit.
Bactr.	Bactrian.	Syr.	Syriac.
Chald.	Chaldee.	Talm.	Talmudic.
Copt.	Coptic.	Ved.	Vedic.
Dem.	Demotic.	Zend.	Zendavesta.
Ethiop.	Ethiopic.	Except.	Exceptionally.
Germ.	German.	Ri.	Rossi.
Gr.	Greek.	R.	Root.
Hebr.	Hebrew.		

COMPARATIVE EGYPTIAN AND SEMITIC GLOSSARY, ACCORDING TO THE COPTIC (DEMOTIC).

PART I.—*Vowels.*

A		I		U	
a	e ê	i	o	ô	u

A, I, U, has each, though originally U is the oldest, the meaning of *to go, to go in, to come.* In Coptic there is only found

i, ëi, *to go, to come.*

IU, the same, is the oldest simple aspiration of the stem.

AI, the same.

i, is in the Arian language throughout, *to go*: Sanscr. e-mi, *I go*= Gr. ἐι-μι; Lat. eo, from i-re. The pronominal particle i is probably connected with this full root im-i, *this*, Ved. and Zend., whence im=eum; Germ. ihn.

MAI, MAU, MAAU, MAUI, with sibilant SUA. Compare the preformant ma in ma qom, and similar forms.

BA, *place, locality.* See under Hebr. bva; Copt. ua=*once* (not the first).

UK, consonantal strengthening in the sense of coitus.

The Coptic amplifications correspond to this:—

Bôk, *to go in, to come*: in sense of intercourse of sexes (coitus).

Bôik : Hebr. bô; Arab. ba ; Ethiop. bvi, *to go in* ; Arab. b'ah, coire (cf. baah, Eg. pudendum); Sanscr. vi, *to go* ; *βάω, βαίνω*, vado, *to wade.*

U is a Vedic particle in the meaning *and* (Zendavesta) *farther.* It appears also in Bactrian in connection with the root AV, which in the list of roots has also the meaning *to go* assigned to it.

A.

The Egyptian A means *house, habitation* ; AA, the same; Hebr. 'ay, *habitation, habitable land, island, coast.*

AI, oi, *to be.*
AA, *to be born of any one.* Cf. AI, *to come.*
AU (esse), *to be.*

AB, *a bud*: Hebr. 'abhíbh, *an ear of corn.*

AB, *an elephant, rhinoceros* : Sanscr. ibha, *elephant.*

AHI, *to live* : Hebr. 'hay; Copt. ahe ; Dem. ha ; Bactr. ahu, angu ; Sanscr. asu. Cf. ANKH.

'Ahôm, *an eagle* : Arab. 'hakûm.
AHM, *an eagle.*

†AKHKH, *night*: Copt. khaki.

Al, *a boil, itch* : Arab. hl', *to itch, rub.*

Alak, *ring, handle* : Arab. hlq hlqh, *a ring.*

†Alei, ale, *to ascend*
AR, *to ascend* ; ARR, *steps*: Ved. ar, *to go, move, lift up* ; cf. *ὄρω, ὄρνυμι*
} Hebr. hlh (cf. Ala, *wing*); Copt. aleh (cf. HR, *Horus, god = the rising sun*, from HAR, *to appear, day*).

*Aloli, elule, *grapes*
ARR, *steps* (cf. AR, *to mount*), *vine, grapes*
} Hebr. 'holelôth, *grape gleaning*, from 'hôll, *to glean, complete* (highly improbable).

Alôm, *cheese* : Arab. halôm ; Hebr. 'hlm, *to be fat.*

Alu, *boy, girl* (cf. Lelo): Hebr. 'hôll.

Allu, *eye*
IRI, *eye, son*
} cf. *κόρη*=pupilla, *girl* ; cf. for the double meaning the Hebr. 'ison, *girl*=pupilla.

AM, *to eat*: cf. Sanscr. *ama*, Gr. *ὠμός, raw* (of flesh).

Amahi, amahte, *strong, devoted*: Hebr. 'amzh ; Sanscr. ama-vat, *strong, powerful* ; Bactr. *ema-vat.*

Anai, *beauty.*

AN, ANNU, *beauty* (originally), *appearance, manifestation* ; hence King An=*appearance, beauty of sun.*

ANKH (cf. Ahi), *to live* : Bactr. anhu.

Apoi, *bird, duck*
APT, *a duck* } Hebr. 'hoph, *fowl.*

Aphôph, *giant.* Aphôph, among the Egyptians, was *the Brother of the Sun, the Great, the Exalted.*
APP, *giant*; AP, API (Copt. ape), *head*; apa (Copt. ôp), *to stand up.*

Areh, *to watch*: Arab. hrs, *to watch.*
ARI, *to watch.*

Areb, *a pledge*: Hebr. 'hrbh; Arab. 'harbôn (arrha, ἀρραβών).

ARU, *a river*: Copt. ior, iaro, cior; Dem. ial, *river, canal, name of the Nile* (not of Euphrates), hence ziur, *to sit on the water, to transport*; Hebr. 'yôr, *the Nile*; Sanscr. arhava, *a stream.*

†ASB, *godless* (cf. ASF, *idleness*): Copt. uosf; Hebr. Arab. 'hzbh, *to leave, abandon.*

ASF, IUSPU, *end*: cf. Hebr. sôph, *end*; 'asph, *to close an expedition.*

†ASR, *tamarisk*: Hebr. 'êsl.

†ASRU, *night*: Copt. ekôrh.

Askak, *to cry out*: Hebr. z'hq z'hq.

Ako, *eruption of skin*: Arab. hzz; Chald. 'hzz.

Akô, *bent* (=ke): Arab. 'hag.

Azren, *unfruitful*: Hebr. Arab. Ethiop. hzr, *to lock up* (especially the womb).

E.

†Eiul, same as Aiur, *goat*: Copt. ayal, *goat.*
†AR, *gazelle.* As verb, *to mount*, cf. Alei, in A.

Elam, *forecourt*: Hebr. 'ulam, 'ûlâm.

Elhôb, *steam, vapour*: Dem. lhb; Hebr. lahabh, *flame*; Arab. Ethiop. lhb, *to blaze.*

Emnot, *the female breast*: Hebr. 'omeneth, *a nurse.*
MNT, *the female breast*; R. MNA, *a nurse, to nurse.*

I.

Ial, *a mirror, reflection*: Hebr. hll, *to glisten.*

Iorh, *eyeball, to behold*: (?) cf. Aram. 'hôra, *the glance*; 'hôr, *hole.*
IRI, *eye, eyeball, son, child.* Cf. Allu.

Iom, *sea*; Dem. iam
†IUMA } Hebr. iam. Also the Arameans and Arabs have the word; may they not have taken it from the Egyptians?

O (Omikron).

Obs, *to despise*: Arab. hpbz.

Okem, ôkem, *to depress, be sorrowful*: Hebr. Chald. 'hgm 'gm; Hebr. k'ab, *to feel pain.*

Omi, *clay, dirt*: Arab. 'hm.

†Orf, orb
†ARF } *to bind, a bundle*: Hebr. 'alf, *to bind.*

Ω, O (Omega).

Oik
AK } *bread*: Ethiop. ak.

Oili, *ram*: Hebr. 'ayal.

Oms, *to dive, twist*: Arab. 'hms; cf. omk, omk, *swallow.*

Orf, *tranquil*: Ethiop. hrf.

Os: Dem. as, *to cry, call*; Chald. 'us.

Osk: Dem. aska, *delay*; Arab. 'zh.

Osm, *to lay waste*: Hebr. 'sm.

Oth, *to spin*: Hebr. tvh.

Oken, *delay, cease*: Chald. 'hgn.

U.

{ Uinam, *the right hand.* R[1]. like yamin.
{ UBN, *light*: Copt. uôini. The right hand is thought to be *the clear, the light side,* on account of the direction of the face to the east. Cf. Copt. kazê, *the left hand,* and keze, *purple* (dark), kôôze, *colour* (white wool), whence the root AKHKH, *darkness.* Cf. Hebr. 'hôsekh. Cf. Ved. svan, *to be bright,* in svânta, *white, bright*; Bactr. spenta. From Ubn Ra, *the sun-beam,* the Greeks have ὀβελίσκος, as Pliny already mentions; the common derivation from ὀβελος, as diminutive of a spit, corrects itself.

{ Uoi, *run, quick movement, chariot.* Cf. i, ei, *to go.*
{ ABA, *to spring, dance.*

Ubas
ABS { *white*: Arab. 'abaz; Hebr. buz, *byssus*; Sanscr. sveta; Bactr. speta; Pers. saped. With transposition of consonants initial U softens according to the Semitic.

Uoh, *abide, be quiet, to inhabit*: Hebr. 'vh; Arab. 'vy, *inhabit.*

U'helle, *song, hymn*: Talm. hallel.

Uhôr, uhor
UHAR } *dog*: Arab. hrr=hirrire, *to growl.*

Uhîît, *ditch*: Arab. uht, *lowland, marsh.*

Uôôle, *overflow*: Talm. bole, bolin, *riches, fulness, host.*

Uem, uam, uôm / AM } *to eat*: Hebr. 'abh, 'avh, *to desire, want*; Sanscr. auv; Lat. avere.

Uôn, *to open* / UBN, *light, ray* / UN, *to open, show* } Arab. b'an; Hebr. bin, *to be manifest, appear.*

{ Unu, uon: Dem. un, *hour.* The Rabbinical hônah, *time of rest,* scarcely suffices. / UN, UNU: cf. Arab. inv, *hour of the night.*

Uess, uoss / USKH, *wide, broad* } *to extend, stretch out*: Arab. vs'h; Hebr. ys'h.

†Usê, *night* / †USKHA } *darkness*: Hebr. 'hôsekh, *darkness.* See Khakhi.

Usap, *to lend*: Aram. yaph, *to give as a loan.*

Uosf, *to tear, shatter*: Hebr. suph.

Uosem, *to mix, colour*: Aram. vs'h.

UAT, *confluence of waters, sea*; Uad ur, *great sea*, i.e. Mediterranean: Arab. vady, properly *water-bed, way of a valley,* then also *river*; meaning of the root *to throw, to pour in, flow*; also found in the Ethiop. vdy. Cf. Hebr. ydh, *to throw,* and hence derived, *to recognise*; Sanscr. uda udaka, *water*; Gr. ὕδωρ, *water*; Lat. unda.

Ukai, *to heal, cure*: Hebr. ysh (=vsh); cf. 'at 'a, *doctor.*

Osk, *to salve, smear*: Hebr. s'h'h.

Part II.—*Consonants.*

B.

(Corresponds to the Semitic B; correspondence with M doubtful.)

Bô, fô / BA } *tree, plants*: Chald. 'abb, *to bear fruit*; Syr. *to flower.* See AB.

Bêb, *a cave*: Chald. bib, *a ditch.* Cf. the Hebr. R. nbb, *to hollow.*

Bebi, *to overflow, flow*: Arab. bib, *the opening through which the water of a cistern or a canal flows out or away,* also *a canal.*

†BAH, *overflow*: Hebr. bû'h.

Behemoth / BKHM { (Job, xl. 10), *hippopotamus, Nile horse*=pe-he-mut (in the Pop. dialect), *the water ox*, plural of the Hebr. behêmah, *cattle.*

BKA, BKH, *light, to bend*: Hebr. bqh, *split.* Cf. with Copt. ûbas, *to light,* the Arab. vbz, in the same sense; Sanscr. bhug, ohg, biugan, buga; Gr. φεύγειν; Lat. fugere.

Bôk, *to come, enter*; bôki, *servant, maid.* See A, I, U.

Boni, bôn / BAN — *evil, sin*: Hebr. 'havôn; Ved. Bactr. van, *to destroy, annihilate*; vaans, *enemy.* Cf. Gr. φόνος, *murder*; ban in N, *to murder.*

Barêit, *goat*: Aram. bar'ha; Lat. verres; Gr. βάριχος, *a ram* (Hesychius), bara, *domestic animals among the Lacedæmonians.*

Baroh, *a fattener*: Hebr. bari', *fat*, from bra', in hiph; Aram. vry, *to be fat.*

Bert (also Uert), *rose*: Aram. verd; Arm. vard. So also in Parsee, whence gul in Modern Persian; for the syllable va generally changes to gu in Mod. Pers., the *l* for the r is no difference, for the Bactr. has no l, the d at the end drops off: so sal, *the year*, from saredka, *to arise*; dil, *the heart*, from zaredha, for daredha. Since, however, the word is unknown in Hebrew, it must have been early lost in Semitic. It runs through the Arian as ῥόδος, rosa, rose, according to the laws of sound of the different stems.

Bas, *to saw, cut*: Hebr. bz'h bz'h, *to cut, split*; Sanscr. bhag, *to separate*; Bactr. baks, *to distribute, present.*

Bas, bês, bôs, *the pudendum* (pubes).

Baah, *the phallus*: Hebr. bôs, *to be ashamed.*

Basi, *a corpse*: Hebr. b'as, *to corrupt, stink.*

Basor, *a fox*: Gr. βάσσαρα, a Thracian word for ἀλωπηξ.

Basûr, *a saw*: Hebr. massôr, *a saw* (Eg. nsr).

Basûs, *rue*: Gr. πήγανον (Luke, xi. 42); Syr. besoso.

Boisi, *a fox*: Syr. b's'hbin, probably from the Hebr. b'as, *to stink, be evil.*

†BAITA, *a house*: Hebr. bayth.

Baki, *hawk*: Ar. bazi.

BAK.

Bote: Dem. bat, *abomination* / BT, *detestable, name of a poison* — Hebr. t'hb, t'ab, in Piel, *to detest*; Arab. ta 'hab, *to destroy, waste*; Sanscr. pu, *to ferment* (in Ved. *of one fuddled*, soma, *drink*); Bactr. pavaite, *rottenness*; Gr. πύω; Lat. putere.

2. (Hori), H.

(Sometimes softened from KH, S, or *S*: Eg. H sometimes S, KH, K: Semitic h, 'h, also sometimes 'h k.)

Hei, *to fall, fall down*: Arab. hvy.

Hoi, *an artificial mound, dam, canal.*
HU, *a mound, cave.*

{ Hôô, ho, *evil, bad*: Hebr. 'hvh.
HU, *sin, evil.*

Hôb, *a skin, hide*: Arab. hab, *a skin, curtain, tent*; Hebr. 'hb, *to hide, conceal.* Cf. Hop.

{ Hôit, *hyæna, marten,* probably also an *ichneumon*: Hebr. hay*it*, *wild beast* (V. hy*t*, *ἀΐσσω*, *to attack anything*, hence of the hyæna and bird of prey; cf. *ἀετός*); Arab. z'ablıu, Hebr. zabua'h, *hyæna.*
BHUI, *hyæna.* From this stem hoit is explained (from the omitted v aspiration), the proper Semitic word for *hyæna.*

{ *Hebi, *a plough, yoke of oxen*: Aram. krb, *to plough.*
*Hb, *a plough.*

Hêbi, HB } *grief, to lament*: Hebr. Arab. k'ab, *a mourner.*

*Hbos, hbôs, *clothing, garment*: Hebr. lbs, *to clothe* (the l is a strengthening, as the h in Coptic).

{ Hof, hfô, *a snake, viper*: Hebr. 'eph'eh; Chald. 'aphah; Ar. 'af'hay.
HF, HFI, *snake*: Sanscr. ahi, *ἔχις*, *viper.*

{ Hûf, *baked, cooked*: Hebr. 'phh; Syr. hphupho (cf. *ἕπτω*, *ἅπτω*).
UBT, *boil, cook.*

†HKA, HAKHAK, *ruler*: Hebr. hôqeq.

Hik, HKA } *drink, medicine*: Hebr. *s*qh, hiph, *to drink.*

{ Hko, *to hunger*; hêki, *poor*: Arab. hq'h, *to hunger.*
HKAR, *to hunger, hunger.* The Arabic strengthening is in the middle (q instead of k), and at the end (the rough Ghain for the Egyptian R).

Hal, *to deceive*, hence halla, *deceit*: Arab. h'al.

{ Halai, *to fly* { Hebr. 'hlh, *to mount up*, hence hal, *up, above.*
Halet, *a bird* { Cf. the Lat. alet.
Heli, HR { *to be terrified*: Arab. h'al; Sanscr. svar, *to light, heaven*; Bactr. hvare, *sun*, hence Mod. Pers. *q*or-shid, *sun*; Gr. *ἥλιος*, *Sol.*

Heloli, *mad, frantic*: Hebr. hôlel, *haughty, foolish.*

Helûle, *to bear, give birth to*: Hebr. 'holl.

Hols, *sweet*: Arab. hl'a, *to be sweet*, hulv, *sweet*; Gr. *γλυκύς.*

{ Hmhm, *neigh*: Arab. hmhm.
†HAMHAM, *to roar*: R. HAM; Hebr. hmh (of the waves of the sea).

Hemi, *SM* } *to order*: Hebr. sûm, *to place, do.*

†HMSA, *bind, tie together*: Hebr. hbs.

Hem*k*, *vinegar*: Chald. 'hm'h.

{ *Hnaau: Dem. hun, *a vase, water bottle*; Arab. inaâ; Gr. ἴτιον.
HAN, *vase, a certain measure*=Hebr. hîn, *one-sixth of the bath containing twelve log.* Han is also *a liquid measure.*

{ *Henufi, *fulness, riches.*
SNFRU (=s-nfru, *who does good*), *name of an old king*; hence Εὐεργέτης.

Hinim } *to sleep, die*: Hebr. nûm n'am. The simple root here is
KHNM } in the Hebr. kal, the aspirate and i make the Hiphil.

Honbe (Sahidic dialect), *fountain, source* (cf. nb'h nba', whence nabi', *prophet*), *to spring forth.* This comparison shows that neb'h (as Gesenius gives) is not the original form, but 'neba'; and that the original form must be NB, and Nûb in Hebrew means *to spring forth.* To this root also belong NB, *to swim*, and NM, *water, a well.*

HNBI, *a source, well.*

{ *Hop, *marriage*: Hebr. 'huppah, *marriage bed*; cf. also 'hpph, or 'hphph, *to cover, load*=Copt. hôp hap, *to cover, conceal.*
†HAP, *to cover, conceal.*

{ *Hopt, *cymatium moulding*: Hebr. 'hbt, *to turn.*
HPT, *to bind, unite.*

Hpôht, *ell measure*: cf. Syr. gaph, *a wing*; Hebr. gaph gab, from gphph, *to be bent or bowed*; gbhbh, the same; gibbus.

Hra, *face, countenance*: Hebr. r'ah, *to see.*

{ Hri, *face.*
HRI, *face.*

Hôr, hôiri, *cow dung*: Hebr. 'haraim, *dung*; Arab. 'hr.

Hrô, *a furnace*: Hebr. 'hrr, *to burn*; kûr, *furnace.*

KARA, *a smith.*

Hrôti, *a vein*: Arab. varîd.

{ Hoite, *garment*: Hebr. 'hth, *to clothe*; Chald. 'hotia, *a mantle*, from hît, *to sew together.*
STA, *to sew.* Cf. Sati, soti.

Hot: Dem. hata, *fear, to fear*; Hebr. 'htt, whence 'hîttah, *fear, fright.*

HAT, *to fear.*

Hôt, *a wine skin*: cf. hê, hêt, *uterus*, and the Arian word for *teats.* Copt. zi; Dem. zitze; Sanscr. ûdhas, udaras, *teat, uter*; Gr. οὐθαρ. In Semit. Hebr. and Arab. 'hv't is found with the idea of *to sow.* The wine skin is called in Hebr. 'hemeth.

Hôti, *an hour, a convenient time*: Hebr. 'heth, 'hattah, *now.*

HT, *present, the present.*

Hotp, *sunset*: Hebr. 'htph, *to be covered over, disappear.*

Hts, *dawn*: Arab. 'haṭ'as.

Hoḳeb, *to wither*: Arab. 'hsb.

ϥ F (Hebr. ו originally).

(Egyptian F (cerastes snake); Semitic PH, P.)

Foi, fôi: Sahid. bô, *hair of head*; Chald. pea'h.

†Fent, FNT } *nose* (see under NIF, Copt. nifi, *to breathe, blow*): Hebr. 'aph=anph, *nose.*

Fôsi, *chisel*: Arab. ph'as, *chisel, axe.*

Foḳ, *to leap, dance*: Hebr. pzz.

ⲁ (Hei) 'h.

(Changed in Sahid. with *S*; Egypt. KH; Hebr. 'h; Arab. "h, also 'h and h, doubtful q.)

†'*Ha*'h, †KHKH } *palate, throat*: Hebr. 'hekh; Syr. 'henko'; Arab. 'hanak.

'*H*êbs, *light, lamp*: Arab. qbs, *flame.*

'*H*êibi: Dem. 'hib, *to shade, shelter, protection*; Hebr. 'hb', *to be hidden*; Arab. "hba, *a tent*; Syr. 'hûbyo', *shade, darkness.*

'*H*ôh (cf. Hôke), *rub, itch*: Arab. hkk, *rub, scratch.*

'*H*at, hati, *fat, thick*: Arab. htha, hthi.

'*H*at, 'hati, *fat, thick*: Arab. "htha', "hthi.

'*H*ôl'*h*el, *to wound, thrust*: Hebr. 'hll.

*'*H*ello, *old man, chief*

HUR (read uar or uur), *the elder*, hence Arueris, Greek form of her-hur } Arab. 'hrr, *to be noble.*

'*H*ellot, *valley, vale*: Aram. 'hêilta'.

'*H*em, 'hêm, *to broil*: Hebr. 'ham, *warm*; 'hmm, *to glow.* See *S*om.

'*H*ems (hms), *ear of corn.*

KHMS, *ear of corn, flax, hemp.* Allied with cannabis, probably from the word KHM, *to break up.*

'*H*er '*h*er, *to snore*: Arab. "hr "hr.

'*H*re, *food*: Hebr. kerah, *meal.*

'*H*rôu, *to cry, call, voice*: Hebr. qr', *to call, call in, cry out, to name*; Sanscr. krus; Gr. κράζω, κρώζω. Hence, Germ. kraken, krachzen, krahe, kreuschen; Engl. crow, croke; Gr. κραυγή; Lat. crocitus. (Here also the simple root appears only in the

older form. The Arians have strengthened it by the addition of a sibilant.)

'*Hir*, *way, path*: Ethiop. 'hur 'hr, *go along*; Hebr. Chald. 'ora'h, *a way, road.*

'*Hreb*, *deserted city*: Arab. "hrab, "harb.

'*Hrak* re*k*, *gnash with teeth, saw to pieces*: Hebr. 'hrq.

'*Hisi*, *hosi*, *to be fatigued, troubled*: Syr. 'h*t*b, *care*; Chald. 'h*ss*, *to be grieved.*

'*Hiti*, *to push, throw back*: Arab. 'ht.

'*Hôteb*, *to die, death-blow*: Hebr. 'h*t*b, *to fall.*

T (Θ).

(Corresponds to the Egypt. T; Semitic t. See under T, Tau.)

{ *T*ebi (taibi), *basket, chest*: Hebr. tebah, *a chest.*
TBA, *a chest.*

*T*ok, *whetstone*: Arab. tk, *to cut.*

*T*al, *t*el, *t*al, *mound*: Hebr. Aram. tel; Arab. tal; Sanscr. tal, *earth*, tellus.

*T*elêl, *to rejoice, exult*: Arab. hll, in the fifth conjugation, *to rejoice.*

*T*lôm, *furrow*; Hebr. telem; R. Ar. th'lm, *to break up.*

*T*ôm (tôm), *hedge, enclose*: Chald. tûm; Hebr. Chald. '*a*tm, *to shut, obstruct.*

*T*ôms, *to bury, conceal*: Arab. dms.

*T*ên, *sulphur*: Gr. θεῖον.

*T*aph, *spittle*: Chald. tuph.

{ †*T*ophteph, *to drop*: Hebr. n*t*ph, *to drop*; Ch. tûph, *to flow out.*
TFTF, *to drop.*

*T*ôhs, *to anoint*: Hebr. tuh; cf. tingere; Germ. tunchen, *to whitewash.*

K.

(Egypt. K, KH; Semitic k, g, q, also h.)

{ Kahi, *the earth*: Hebr. gay', *a valley*; Sanscr. gâus (see ga, *to create*); Gr. γαῖα; hence Germ. gau, *country, district.*
KAA, *soil, land.*
†KAH, *to touch*: Hebr. ng'h; original root ϝ 'H.

Kahs, *habit, custom*: Chald. has'ha.

{ Keli, *a bolt*: Hebr. kla', *to shut.*
KARA, *a sarcophagus.*

Kol, *to roll.*

†KAR, KARR, *course*: Hebr. kikkar (instead of kirkar). Cf. galil, *circle, ring*; gullah, *mound*; 'hagalah, *carriage.*

KARAS, *embalmment.*

{ Kelebin, *axe*: Chald. kuleba'; Gr. πέλεκυς.
{ AKA, *axe.* Cf. Germ. axt, *axe.*

KAM, *a reed*: Hebr. gome, *reed grass.* Cf. Arab. qalam (Lat. calamus, *stalk*), an extension of this root.

Kaṣ, *a reed*: Hebr. qas, *cork.*

{ †Kame, *black*: Arab. kmh, *to be darkened.*
{ KAM, *black.*

{ Kan, *a bosom* } Chald. 'heyn, 'heyna. Cf. Copt. keni, *fulness,*
{ KAN, *breast* } *fatness.*

Kên, *satisfying, sufficient*: Arab. qanna qanni; Ethiop. kan kanan.

Kenephiten, *unleavened bread, cakes on the hearth* (ἐγκρυφίαι); R^{l}. Ethiop. daphenta, from dphn, *to conceal, exchange.* Change of K for D. See following word.

KNF, *kind of bread unknown.*

Kenûhi, *a sycomore*=kên-nuhe=ficus morus. *Fig* is in Arab. tin; Hebr. te'enah; Copt. ken, kente.

Kap, *thread, string*: Hebr. qav, *thread, measuring line.*

Kêpe, *vault*: R. kphh, kphph.

{ KP, KHP, *closed hand, fist*: Hebr. kaph, *hollow of hand* (Lat. cavus, Gr. κυφός). Cf. in Ved. gabhasti, *hand, arm*; atadh-hasti, the later form.
{ Kifi, *nipple, breast*: from the same root.

Kûr, *deaf.*

Karûr, *mutilated*: Arab. qrh, *to cut off, mutilate.*

{ KARR
{ Kero } *oven*: Hebr. kûr; Arab. kaur; Syr. kuro.

Kôrph, *to overturn, upset, destroy*: Hebr. 'hrph.

Kariu, *a key*: Hebr. qe'harah.

Kasabel, *brass* (aurichalchum): Hebr. (Ezek.) 'hasmal.

KHSBT (khesbet), a similar metal connected with kassiteros, *tin.*

KAKHI, *brass.*

{ Kôs, *to bury*
{ KAS, *to embalm* } Hebr. kf'h, *cover up, cover over.*

Kati, *reason, insight*: Lat. catus, *rational*; Sanscr. kit *kit*; Bactr. *kit, to perceive.*

Kôtph, *to pluck*: Hebr. qṭph, *to pick fruit.*

{ Kôht
{ KHT } *fire*: R^{l}. refers to Hebr. kvh, *to burn*, but the T is radical; Ar. qht, *arid*; Hebr. yqd qd'h, *to burn.*

Kôti, *to surround with anything, circuit*: Syr. qeto; Arab. 'h'at, *to surround, encircle,* h'ayt, *wall.* Cf. Sanscr. kutis, kûtas, *house,* kot, kothe, *hut.*

Kaki, *pitcher*: Arm. kûz; Hebr. kôf, *cup.*

KH.

†Khaki, AKHKH } *darkness*: 'hosekh. Cf. use, above; USKA, *night.*

†Khoh, HAHA } *to make hot, broil*: Arab. hgg.

KHABU, *to mow.*
†KHB, *to plough*: Hebr. ygh, *plough*; gôb, *locust.*
KHAB, *star*: Hebr. kôkhabi. The fundamental meaning of all three is *to pierce.*

Khol, *opening, hole, hollow*: Hebr. hll, *to pierce through,* hence me'hillôth, *to hollow.*

†Khame (Sahid. kame, *black*), KAM } *black*: Hebr. 'hum; Arab. hmm, *to be black,* hence Khemi, *Egypt.*

Khereb, *form, figure* (Sahid. 'hereb), KHRP, *figure, the first, principal, to dedicate* } cf. Copt. hebi; Hebr. and Arab. 'hrm.

KHPR, *form, model, scarabæus.*

Khrobi, *a sickle*: Hebr. 'hereb, *sword.*

Khrems, *darkness*: Aram. rms, *to be the evening, night.*

KHR*S*, *bundle*: Arab. 'hars.

KHT, *to close.* See stam.

L (R Egypt.).

†Laboi (Rev. xiii. 2), *bear.*

RABU, *lion.*

Lam, *shining*: Arab. lm'h, *to shine.*

Libi, *thirst*: Arab. l'b; Hebr. l'b.

Lôbleb, *to love*: Arab. lblb.

Lôhem, *vegetables*: Hebr. l'hm, *to eat,* le'hem, *food, bread.*

Lahm, *reconciled, taken into favour*: Arab. l'm, *to reconcile.*

Lek, *wet, green*: Hebr. la'h.

Lok, *liquid measure*: Heb. lôg.

Lôkh, RKH } *to burn*: Sanscr. ruk (cf. lug), *to shine,* lucere, *to shine*; Icelandic, lôgi, *flame*; Gothic, liuhath, *light*; Bactr. raokanh, *light, star*; Modern Persian, rue, *day.* The Semitic analogies go further: Syr. lht, *to set fire to, to burn*; Hebr. lahab, *flame*; Arab. Ethiop. lhb, *to burn.* See Dietrich in Supplement B.

Loks, lôks, *to pierce through, bite* : Arab. lk'h.

Luk, *to screw the mouth* : Arab. loy.

Lama, *throat*: Hebr. l'ht ; Arab. lh*t*k'm, *to eat greedily* ; Gr. λοιμός, *throat.*

Las, *tongue* : Hebr. lasôn ; Arab. lisân ; Ethiop. lesân ; Aram. lissan.

Les*k*, *to oppress, subjugate* : Aram. lzz.

{ Laki, *importunity, shamelessness*: Arab. lgg, *to persist importunately.*
{ RKA, *shameless.*

Le*k*h, *to lick* : Hebr. lqq ; Arab. laqlaq, *tongue* ; Gr. λείχω ; Lat. lingo.

M.

(See the Egyptian words with M in Supplement A.)

Môû=mah, *water*: Hebr. mayim.

†Mu=MU, *to die* : Hebr. mut. Cf. Sanscr. mar ; Bactr. mere ; Lat. mori ; Germ. morden (Bactr. mered), i. e. *to make to die.*

Mbris, read Embris, *must* : Chald. meríth, *wine, must* ; Hebr. tîros ; R. yrs.

Moihe, *wonderful* : Aram. mh', *to wonder.*

Mehi, *lancet* : Arab. mahv, *dagger.*

Maht, *entrails* : Hebr. m'eheh ; Pl. me'him.

Mahsol, *arrow* : Arab. mes'hal.

Maiê, *greatness, fitness* : Arab. m'ahîa, *fitness.*

Mokh, *to pain, pain* : Hebr. mûkh mkhkh, originally *to melt.*

†Mulh, cf. Ag. MRH, *wax, salt* : Hebr. mela'h, *salt.*

Melôt, *roof of a house* : Hebr. melet, *clay, cement.*

Mûn=MN, *to fix, establish* : Hebr. 'amn, *to fix, settle.*

Ment, *bushel* (modius) : Hebr. mad, middah, *measure.*

Mini, *species* : Hebr. mîn.

Moni, *a shepherd* : Hebr. 'ômen, *protector.*

Menut, *a jailer* : Arab. Hebr. Chald. mn'h, *to leap off.*

Merab, *ink* : Arab. me'hbar.

Mereh, *lance* : Hebr. roma'h.

Morti, *beard* : Hebr. Arab. mr*t*, *to cut off the beard, or hair.*

Mêti, *the middle* : Aram. meza'h (Gr. μέσος, Lat. medius).

Moti, *back, shoulders* : Aram. mat'a, *back.*

Mas, *handle, embrace* : Hebr. mss ; Arab. mss ; Ethiop. mrss.

Misi, *to strike* : Aram. m'h m'hu, *strike* : Hebr. me'hi, *a blow.*

Masi (masc.), *axe* : Arab. Ethiop. m'aze.

Masi (fem.), *balance*: Aram. mas'ha, ma'sah, *to measure.*

Mose, mosi, musi: Dem. msa, *to bring, go in*; Arab. msy.

Mokh, *a girdle*: Hebr. meza'h.

Mkol, *onion*: Hebr. bezel.

Mukt, *to mix*: Hebr. mzg, mfkh.

N (Egypt. N).

Nu, *to go, retire*: Arab. n'a'a, *to depart*, n'h', *to return.* Cf. Hebr. na, in the sense of quæso; Ethiop. n'aha, age, veni. Cf. Egypt. nini; Copt. noin, *to beg, entreat.*

Na, *place, hall.* Cf. Hebr. n'ah, *to inhabit*; ναίω, *to inhabit*, ναός.

NU, *temple.* Cf. Hebr. No', *Ammon.*

{Nô, *model, type* / NU, *like*} Arab. nuh, *species, kind.*

Neb / NB } *lord*: Arab. n'ab.

Nifi, nibi, *to breathe, to blow*: cf. Hebr. nephes / NIF { Hebr. 'anph, contracted aph, *nose*; R. 'anph, *to blow, breathe, snort*; Sanscr. an, *to breathe*, hence anima, ἄνεμος.

The radical, therefore, which is the distinctive sound is PH, F, *blowing.* This is originally pronounced in Egyptian as the initial N, which again comes from the Semitic through *a.* The ANPH so formed becomes by the objective adoption of the nasal sound .APH. But in the Khamitic the terminal extension is put at the beginning. From NIF the objective word FNTI is formed, in which the affix N disappears and merges in the fundamental F. TI is an objective formative syllable in the sense of activity, like TU passively (see above under the grammatical discussion 'Noun'). FNTI is *nose.* But it is also *worm.* The determinative is the snake (hence worm in its widest sense, the crawling), which is best suited to the fundamental meaning of the root. The meaning, therefore, is the hissing (like RF-RF, *snake-worm*), not the crawling. This also explains the god MNTU (*the rising*, as it were, *the setting sun*) may be designated by the determinative of FNTI (calves' head).

*Nofri / NFRU { *good, useful*: Arab. nfr, in the fourth conjugation, *to help, assist*; NFRU, hieroglyphic figure of the *lute*, is found in Hebr. nebel, νάβλιον.

{Noheb, *to fasten to the yoke, to harness to.*

Nahbi / NHB } *neck, shoulders*: Arab. menkab, *shoulder.*

Nehf, *expulsion*: Hebr. nqph, ngph, *to strike.*

Nehsi, *to wake, rise up*: Hebr. ns', *to raise*; Arab. ns, elatus est.

Nuker, *to cut, cut down* (trees): Hebr. Arab. Aram. nqr, probably in the more simple form in Sanscr. krt, krnt, *to cut*; Bactr. kerent. Cf. Lat. culter, *knife*.

Nôik, NK } *to fornicate*: Arab. n'k, n'q.

Niph. *small hail, drizzly weather*: Hebr. nuph, *to sprinkle*.

Nôsp, *to shake off*: Hebr. ndph.

Nosr, *vulture*: Hebr. nsr.
NSR, *victory*: Arab. nazr, *victory*; Hebr. nezer, *a crown*.

NRAU, *the vulture, to conquer*. The vulture is also the symbol of conquest on the Egyptian monuments.

Nutf, *to be on good terms with anyone*: Arab. nazafa, *propriety*.

Nut, nute; Dem. ntr, NTR } *god, goddess*: Hebr. ntr, nzr, *patronise, protect*.

Neki, *paunch*: Arab. n'hg, *to be fat*.

P=p (cf. ph).

(Egypt. P; Semitic *P*.)

*Pei, PA, PAI } *to fly*; cf. Sanscr. pat, *to fly*; Gr. πέτομαι; Lat. peto: (*to strive after*), cf. Dem. ppi; Copt. papoi, reduplication: Hebr. Arab. pûh, *to breathe, blow, pant*, hence *to hasten*.

PU } *to be*: Sanscr. bhû, *to be born*; Gr. φυώ; Lat. fuo, fio; Goth. bha.

Pein, pin; Dem. pna, PIN, PINNU } *rat*: Hebr. pêrah; Arab. f'arah, *mouse*.; Sanscr. pivan; Gr. πίων. Cf. Hebr. br'a brh, βρόω, βιβρωσκω; Hebr. bri, mri, *fat*, mra, *fat, to be fat*.

Pôône, PNA } *to invert* (anything), *descend*: Hebr. pnh, *to invert*.

PNKA, *to take*: Hebr. pa'h, *a noose*, hence hephea'h, *to catch*.

Prēs, *roof* (for the tent), *mat*: Arab. phrs, *roof*; Syr. Hebr. prs, *to spread out*.

†Pise, PSI, †PS } *to cook*: Sanscr. pak, *to cook, ripen*; Gr. πέσσω; Pers. pu'hten, bu'hten; Germ. backen, *to bake*; Hebr. bsl, *to cook, ripen*.

Pôs, *to break, split up, gape*: Hebr. pû'h, *to breathe, blow, pant*.

PKHA, *to roar, lioness* (the one calling out), *roaring*: Germ. kläffen, *to bark* (used of dogs).

Paise, *cure, remedy*. Cf. Sanscr. bhisag; Bactr. braesaza, *physician*.

†PSKH, PKHT (under PKH originally), *to extend, to make wide, make easy, facilitate*: Hebr. p'h'h, *to extend*, hence pa'h, *a net*. Cf. Hebr. psh, *to stretch* (pandere), pst, *to extend* (also in Syriac); Arab. bst. *extend*. R^{i}. suggests the Ethiop. phvs, *to heal*.

Patse, patze, *spittle*: Hebr. pûz, *to spit out, to emit*, hence nphz, in the same sense.

PHRR, *to let loose on anyone*: Hebr. pr'h, *to break forth*. Cf. Ar. phrh, *to be quick*. (Rougé compares Copt. p'h=prævenire pervenire.)

Pês, *to drop*: Hebr. pû (see before); Arab. ph'z, *to flow out*.

Pôsé, poze, *split, board, plank, division*
PKA, *plank*. See above
PKR, *division*
} Hebr. plkh, *division, section*. Cf. pl'h in Fer*h*.

Pôs, phôs, phôze
PKHA
} *to gasp*: Hebr. pû'h, *to gasp for breath, a lioness panting for prey*.

PT PTS, *foot*, hence PT-PT, *to trample*: Sanscr. pad, *to go, foot* (pâdus); Bactr. pada, *foot*; Gr. πούς, ποδός; Lat. pes, pedis; Goth. fotus; Germ. fuss, pfote; Engl. foot.

PTR, *to appear*: Hebr. ptr, *to split, break forth, call forth*; Arab. ptr, *to appear*.

PH.

(Egypt. P; Semitic פ, ף, P, PH.)

Fô'h (Sahid. pâḥ), *to meet, fetch, obtain*: Hebr. pg'h, *to stumble on something, to meet*.

Feli, *a bean*: Hebr. pôl.

Fol*k*, *joy*: Arab. phrg.

Fer*s*, *to stretch out*: Hebr. prs; Arab. pr*s*; Sanscr. prath, *to stretch out, unfold*; Lat. partior, pars.

Fer*k*, for*k*, *to tear*: Hebr. prk; Arab. phrq, *to divide*. Cf. Lat. porca, *the ridge between two furrows*; Germ. furche; Engl. furrow.

Folh, *to wound*: Hebr. pl'h, *to pierce through*; Arab. phlg, phl'h, the same.
PKHR, *to split*. See under P.

Fôn*k*, *to break up, destroy*: Chald. pn'h; cf. Sanscr. Bactr. van. See above under BAN.

Fa*s* (Sahid. pas, *above*, paise), *string*: Hebr. pa'h; Gr. πάγω, πηγνύω, παγίς; Lat. pago; Sanscr. pâsa, *string*; Germ. fahen =fangen, *to catch*.

R.

(Egypt. $\frac{L}{R}$; Semitic R.)

R, *to be*: Sanscr, as; Lat. esse, ero, *I shall be.*

Râuê (rayê), *bedroom*: Arab. reva.

*Re; Dem. ra } *sun, day*: Hebr. r'ah, *to see*; Gr. ὁράω. Cf. Lat.
RA } ra-dius.

Ro, ra; Dem. ra, *mouth, door, chapter of a book* (as Ar. bab, *gate*).
R, RU, *mouth, door, chapter*: Sanscr. Bactr. ru, *to scream, bawl*, rud, *to weep*; Hebr. r'h, *devour*. Cf. Syr. l'hb, *devour*, la'hs, *to eat*; Arab. lhf, *to lick*; Lat. lambere.
RA, *door, room.*

Rôht, raht, *to break up, destroy*: Hebr. rzz r'h'h, *to break up*; Sanscr. rug, *to break.*
RKH, *to wash* (clothes); cf. also a secondary form rkhkh, *to be weak*, rqq, *to be tender*, rhq, *to wash, wash off* (the body). See Rah, following.

RUHI, *evening*: Arab. ra'va'h, *evening.*

RHI, *evening, garden, planting* (therefore cool).

*Rôkh, rokh, rekh, *to burn away* } Hebr. lht, *to burn*; R[i]. erroneously
†RKH, *to burn, heat, brazier* } hrôbah, *burning away.*

Loflef, *insect, worm.*
RFRF, *to destroy*: Arab. rpht, *to destroy*, also rps; Lat. rapere.

RR, *child* (sucking): Copt. lilu; Hebr. holel, *suckling.*

*Rama, *height*
Rem, *to be high* (Bashm. elme) } Hebr. rûm, *to be high*, ramah, *height.*
†AR, *to mount, something heaped up*

The form aram has not yet been found in Egyptian, but is known in Hebrew as *to be high, high.* Ram, rama, has been formed out of this, as it seems to be continued in pyramis= pi-ram, *the tall.* Hesychius expressly says that Rámas means *the highest god.*

Rômi; Dem. rm } *man.* Cf. the same roots AR: rûm, and the Copt. rem, rama. *Man* is understood as *the tall, the creature which walks erect.*
RUMA

RAMAKH, *gazelle*: Hebr. rêm; translated unicorn by the Septuagint.

Rimi, limi, *to weep, weeping* } Ar. rhm, *continuous, gentle rain.*
RM

*Ran, *name.*
RAN, *to please*: Hebr. rnn, *exult, triumph*; Arab. rnn, *to cry*

aloud, scream. Cf. Sanscr. ran, *to rejoice.* The fundamental meaning *to honour, celebrate,* as in Hebr. *sm, name*; cf. with *smh, to hear,* and *smh, to be high,* whence *samayim, the heavens.*

Ras, *to measure, divide off*: Hebr. yrs, *to possess the apportioned heritage.*

*Rasû, rasui: Dem. rsua, *dream.*

RKH, *dream.* The fundamental meaning is Khamitic, consequently is *heavy and quick audible breathing during dreaming, especially in fat people,* whereas in Arian it is *light sleep=rest. Dream* from Kymr. drem; Sanscr. drâe, *to sleep*: so likewise svap, ὕπνος; Mhg. entsweben, sopire. In Semitic we cannot get beyond *being fat* as the occasion of dreaming.

Rêisi, *a small staff*: Hebr. razaz, ra'haz, rafaf, *to break, rub out.*

*Rôus, *to speak, explain*
RKH, *speak, explain,* also *to full, wash*; see above. Meyer compares ἄγω, ῥάγω, frango, *to break, speak,* sprechen } Sanscr. ruj, *break*; Gr. ῥήγνυμι, frangere, *to break.*

Rasi, RS } *to rejoice*: Hebr. rzh; Arab. rz̄.

Rat, let, RT } *foot*: Chald. rht, *to run*; Hebr. rûz, *run*; Hebr. Ethiop. rud, *run about.*

*Rôt, RT } *race of men, children of men, seed, to sow.* Cf. RUT, *to renew*; Arab. arht, *family.* Cf. Hebr. Chald. yld; Arab. Ethiop. vld, *to beget.*

*Roteb, *to sit down* (to eat)
RTB, *to beg* (as it were, *bow down*) } Hebr. rbz, *sitting down*; Aram. rb'h.

S.

(Egypt. S; Semitic ſ, s, ś; except. z, z.)

Sô; Dem. sur, †SAU } *to drink*; Hebr. sb', cf. sorbere; Arab. srb, *to feed*; Engl. sup; Germ. suppe.

Sôi, *smooth*: Chald. s'bh, *to be smooth.*

Sobh, *leprosy*: Hebr. sappa 'hat.

Sof
SB, SBA, ASB } *bad*: Hebr. sv'. Cf. ASF, uosf, *idleness, fault.*

Sobseb, sopsep, *to deceive, cajole*: Chald. sbs, *to confuse, talk over.*

Subet, *agreeable, satisfactory*: Syr. zabet, *to adorn, set in order*; Arab. zfy, *to be bright*; Hebr. zebi, *brightness.*

Sebi, *to slaughter*
SFT } Hebr. Ethiop. zb'h, *to slaughter, sacrifice*; Arab. dhb'h; Aram. db'h.

Sebi (Sahid. sbbe), *circumcision, to circumcise* : Arab. sbb, *to cut.*

Sebi (Sahid. sefe), *to be idle* : Hebr. sbt, *to rest.*

*Sêbi, *a pipe, a flute*
SAB, SB, *a flute* } Hebr. suph, *reed, reed cane.*

*Sêû, siu, *time* : Arab. s'a'ha, *point of time, hour.*
SB, subsequently also KB, *star*, as *measure of time* : hence in the sense of *star*, sign of Seb, Chronos, Saturn.

†SAB, *a jackal, ox* : Hebr. ze'eb, *wolf* ; Arab. zayeb.

Sbe, *threshold, door* : Hebr. ſaph, *threshold* ; Aram. ſeph'o.

Sbui, *contemptible, despised* : cf. Sbok
SBA, *roguish* (cf. Copt. sô'ph) } Hebr. sv', *vanity* ; Arab. sv' ; Ethiop. sy', *crime.*

*Sbô, *learning, wisdom, science, to know* : R[1]. Hebr. sb'h, *satiety*, according to the Hermetic Horus (1136), whence we read *instruction* (παιδειά) is sbô in Egyptian, which means *complete nutriment*, πλήρης τροφή, therefore saturitas. But the real derivation is
SAB, *a wise man, counsellor, magician.* Cf. sapio ; Sanscr. sap, σέβεσθαι.

Sbok
SFKH } *to destroy, cut off* (as in sebi, zb'h).

Seben, *a strip, shroud* : Chald. sebin ; Arab. zbnt ; Ethiop. seben ; Later Greek, σάβανον.

SNH, *to bind* : Copt. sonh.

Sahni, *to lend* : Hebr. ſkn, *to lend, to benefit.*

Sahsa, *to rub, rub out* : Arab. *s'az, to rub.*

Saki, *speech, to speak, explain speech, sentence* : Hebr. hgh, *discourse, speech* ; Bactr. sâh (hence Germ. sagen), *say, announce* ; Med. cuneiform, thâh ; Sanscr. sans. Cf. Bactr. sangha, *praise* ; Germ. gesang, sang, singen.

Sahti, sate, *to burn* : Dem. sti, *fire*, sati, *arrow* ; Syr. se*t'o* so*t*, *to burn.*
STF, *flame, ray, arrow* : Sanscr. suk, *to burn.*

Sohem, *to rain hard, gush* : Arab. sqma ; Hebr. gsm, *shower* (striking instance of transposition in two syllabic stems).

†Sêfi, *sword*
SF, *sword, to decapitate* } Aram. saiph, sipha' ; Arab. saiph ; Gr. ξίφος ; Hebr. sphk ; Bactr. spi, *zpayathra, to destroy.*

†Sifi, sibe
SFT, *pitch, bitumen, spirit of wine* } Hebr. zepheth.

Sa'hem, *to be sick* : Arab. sqm, *to be sick.*

Ste : Dem. st, *nates* ; Hebr. seth ; Arab. 'est ; Syr. estin, the same.
STA, *connection.*

{ Sek, sôk, *to draw, to push*: Arab. s'aq.
SKA, *to strike the harp, scratch, plough, bind.*

Siki, *to break to pieces*
SKAR, *to break to pieces, cut, plane*: (cf. secare)
SKA, *to harrow, to plough*
SKH, *to cut*
SKHA, *to write, paint*; Copt. s'hai. See under s'khai
SKHR, *overthrow, bruise, section*
} Hebr. s'hq, *to break in pieces, to smash*; Sanscr. sagh, *cut, break*; Lat. seco, hence sagen, *to saw*. Cf. also, but with transposition, Hebr. hrs, *to cut, plough.*

†SKHB, *to sting*: Syr. f'km, *to stick in.*

Sek, sôk, *a sack*: Hebr. saq. This word is not found in the Arian languages, any more than in the Chinese.

{ †Skai, *to plough.*
†SAK, *to bind*: Hebr. skh, *to plait* (branches). Cf. Skhkh, *to weave.*
SKA, *to bind, plough, strike the harp*: Hebr. skhh; Chald. sakkîn; Arab. sikkîn, *knife.* Cf. SKH, *to cut* (Copt. sas); SKAI, *to write* (Copt. shai), see above.

Skhimu, *grey hairs, canities*: Hebr. sîb, sîbah.

Sakhol, *reins*: Arab. skl, *bridling.*

Sales, *insane, mad*: Arab. salas. (Cf. later Greek, σάλος.)

Salôs, *baldness* (especially in front): Arab. zalo'h, *baldness.*

Selsol, *ornament, to adorn, console*: Chald. f'ilfel, *to adjust* (the hair), *ornament,* also *consolation.*

Slh, *to be drunk*
SR, *to drink*
} Hebr. skr, *to drink*; Arab. srb, *drink*, hence sherbet, *a drink.*

S'HUR (with the swallow for hu), *to drink.*

Smê, *voice, hearing*: Hebr. smh.

{ Smune, *goose*: Hebr. semen, *fat.* R^{l}. suggests the quail, but smune is named according to its peculiar quality as a domestic animal.
SMN, *a goose.*

Sine, *a ploughshare* (vomer).

Sini, *to make or draw furrows.*

SN, *to go through*
SNA, *to throw up, lay aside, to bend* (hence *elbow, knee*); Copt. *kh*nah
} Syr. sni, *to go through*, transmittere; Hebr. snh, *alter, repeat*, hence sanat, *year.*

Sensen, *to make resound, echo*: Arab. tantana, tinnitus.

{ Sent, *flame, ray of the sun, basis, foundation*: Hebr. sat, *pillar*, (from sît sût).
ST, *pillar, rock*: Bactr. stuna, *pillar*; Sanscr. same; Pers. sutun.
SNT, *to establish, found.*

†SPOTU, sfotu, SPT } *lips*: Hebr. saphah.

Srah, *to reveal, to exhibit, to place in the pillory*: Hebr. zr'h, *to rise* (as the sun); Arab. *shr*, *the publication of a disgraceful act, to bring to dishonour.*

Suri, *thorn*: Hebr. ſir.

Sôr, *to strew, sow, scatter*; †SR, *to distribute* } Hebr. zrh, *to strew*; Bactr. stere; Sanscr. star, *to strew*, στρωγνυμι. See the form ST below, later form STUT.

SRTA, *to cut out, engrave*: Hebr. sr*t*.

Srom, sram, *to be weary*: Sanscr. sram, *to be weary.*

Sarûki, *baldheaded*: Hebr. qērēah; Chald. gĕrīa'h.

Saat, *to pass by, omit*: Hebr. s*th*, *to turn aside from the way.*

†SSAM, *exhale*: Hebr. sam, *odour*; Arab. *smm*, *to smell.*

*Sat, *to lay, put on, throw* (wood offering on the altar); Sat, *dung=the dropped*; ST, *to extend, stretch*; STUT, the same } Hebr. *sit*, *to set, place* (wanting in the above Semitic languages, goes through, however, all the Iranian tongues; Sanscr. sat; Goth. satjan; Engl. set).

†ST, STUT, *to extend*: Hebr. Aram. *sth*, *to spread.*

S.

(Egypt. KH and *S*; Semitic 'h, k, kh, *s*, except. z.)

*S*ai, *to rise* (sun, light), KHAA, *to be born, be there* } Aram. s'û'h, *to rise.*

*S*ai (cf. soû), *feast, festival*; *S*A } fundamentally, SAAH (soû) is *assembly, panegyry, community*, hence *festival.*

*S*KHA, *festival, panegyry*, corresponds to the Hebrew, the common word for *festival*, 'hug, is like ſûg, *a circle*, written 'hgg, *a festival, to hold festival, dance, reel*: Sanscr. *sas*, *to dance.*

*S*aire, sairi, *tent* (place of rest), *sheep cot, stable*: Aram. *sara*, *tent, to be in stable.*

*S*e, *to go, enter*: Aram. *s'*ha *s'*hi.

*S*êi, *ditch, cave*: Hebr. si'hah (from sûh, *bent, sunk*).

*S*ôi, *pubes*: Arab. sô'a.

S'be, *sweepings, dregs, droppings*: Chald. *sibba*, *small piece*=Hebr. *s*ebahim, *crumbs.*

*S*bo, *rope, cord*: Arab. sb, sbub.

*S*bot, *staff, stick*: Hebr. *s*ebe*t*, cf. under *s*arbôt.

*S*eibi, *rubigo*: Syr. *s*uba (from *sh*, *to burn*).

Sobe, swelling, tumour: Hebr. zbh, *to swell, puff.*

Sobi, hypocrite: Hebr. zb'h, *to paint.*

Sah, SSI } *flame*: Hebr. 'es, *essa'*, *fire.*

Sahseh, rottenness, decaying: Syr. ſ'h'ha.

Sôhb, sôhp, to burn: Arab. sahâb, *flame.*

Safof, to heap: Hebr. ſphh.

Saft, godless, wicked. Cf. Sbuſ, SBA, above; KHFT, *godless, enemy, evil spirit, foreigner* } Arab. gbt; Hebr. sv', *vain, fight*; Arab. Ethiop. *wickedness, crime.*

Sôft, fist: Arab. *h*bs, *to hold with the hand* (cf. Aram. 'hbz, Arab. qbz, Hebr. qmz, hence qomez, *fist*): Hebr. 'hophen; Aram. 'huphno; Arab. 'haphna, *the fist*; Gr. πυγμή; Lat. pugnus.

*KHP. See under *Sop.*

Satul, a marten: Chald. 'hatûl.

Steh, a street: Syr. *st*'h'. (R. Hebr. Aram. *st*'h; Arab. *st*'h, *to spread.* Cf. the Greek, πλατεία.)

Sten, garment (χιτών): Hebr. kethoneth; Chald. ketan (cf. snto).

Sêk, sôk, sôkh, deep: Hebr. *sq*'h, *to dive under.*

Skak, askak, cry, to shriek: Hebr. Arab. tz'hq, z'hq.

Sel, sôl, to rob, robbery, spoil: Hebr. *s*ll; Gr. *σ*υλᾶν, *to spoil.*

Selet, bride: Hebr. kallah.

Selsel, to sift: Hebr. 'hll, *to pierce, wound.*

Ṣel, maimed: Arab. *s*ll.

Slah, anxiety, fear: Hebr. 'hlh, *to be ill, to suffer pain.*

Slel, to pray, entreat: Hebr. *s*'al; Chald. tzl' tzli.

Slît, a knife: Arab. *slt*; Hebr. krt; Sanscr. kr*t*, *to cut.*

Slôus, mutilated, infirm: Hebr. 'hl*s*, *to be infirm.*

Solk, sôlk, to braid, weave: Arab. *s*lk.

Seṃêr, yeast: Arab. Aram. 'hamîr.

Semsi, to serve: Aram. *s*ms.

Som, father-in-law: Hebr. Chald. Syr. Arab. 'hm.

HM in HM, HMA (Copt. hime), *woman*; in HMS, *to bind, tie* (Hebr. 'hb*s*, Arab. 'hm*s*); cf. Hebr. 'hmm, *to collect, tie up*, hence ham, *people*, 'hîm with 'hmh (*to tie up*), hence 'hummah, *combination*; gmm, *to collect*, hence gam, also 'amm (*to tie together*), 'ummah='ham, *people*: Arab. 'amm, *near to be related*; Sanscr. kam; Lat. amore; Sanscr. yâmala, yamas, *twin*, yâmis, *daughter-in-law*, yâmâtor, *stepson*; Gr. γάμος, *marriage*, γαμβρός (=γαμρός), *father-in-law, stepson, husband*, ἅμα, *with, same as* (cf. ὁμός, ὁμοῦ).

Sôm, summer: Hebr. 'hôm, *heat, summer* (R. hûm=Egypt. KM, *warm*); cf. d. *summer*, Bactr. garema; Sanscr. gharma, *heat.*

Sôme, a reed: Hebr. gome', 'agmon.

Sans (also *sanes*), *to suck, nourish, nurse*: Ethiop. 'hzn; Arab. *snth, to be thick.*

Sini, sen, messenger: Ethiop. zên.

Sne, a garden: Hebr. gan; Chald. guina; Arab. *ganna.*

Snûf, a basket: Hebr. Arab. kuph, *to cover.*

Sntô, flax (σινδών)
Snt, tunic
SNTI, flax, tunic
} Hebr. kuttoneh; Lat. tunica; Gr. χιτών; Ethiop. keln, *to cover, envelop*; Arab. qtn, katun, *cotton.* Cf. Copt. sntô; Gr. σινδών.

Sonb, sônf, combination, agreement: Chald. suph, *to tie together* (weakening of the second consonant in the root som [m in n]).

Sonh, to rob of anything, betray: Arab. "han 'hûn.

Sôni, to be weak
KHANRU, *to scatter*
} Arab. *snh, to scatter, to deem hateful.*

Sonti, thorn, thorny acacia: Hebr. *sit*tah (for *sin*tah); Arab. snt; Lat. sentis.

ASKH, *acacia*; ASKHT, *persea tree.* Cf. Hebr. 'hz, *tree*; Danish, ask; Anglo-Sax. ash; hence *ash* as the chief tree (like oak).

Sôni, to be ill, illness: Arab. zni.

Sônt, to bend: Arab. "*hnth'.*

Sop, flat of hand (palma), *sole of the foot*, also measure *three-fourths of a foot*=palmus: Hebr. kaph.

KP: Hebr. kaphah, *to be crooked, to crouch, to be hollow*; Arab. kav, *cave* (hence Chald. keph, *rock*, whence the name of Peter); Hebr. kippah, *palm branch* (the bent); Sanscr. kap, *to tremble*, kampas, *a bowing, bending*, kampitas, *supple*; Pers. kâv, *cave*; Gr. κάμπ-τω, *to bend*, κύπτω, *to bend down*, κύμβη, *a boat*; Sanscr. kumbha, *a pitcher* (Germ. humpe, *bowl*).

Sopsep, to sharpen: Arab. *sa'ph, to polish.*

Spher, companion, comrade, neighbour: Hebr. 'haber.

Sari, to strike, wound: Arab. gr'h, *to wound, a wound.*

Sari, a reed, papyrus plant: Ethiop. sa'har, *reed, vegetable*; Ved. sara, *reed pipe*; Lat. calamus, hence halm, *straw*; Mhg. halmr.

Sarba, heat: Hebr. *sarab*; Arab. sara'b; Old Russ. zharj, *heat* (from the Arian root ghar). Cf. Engl. to glow; Germ. glühen.

Sarbot, staff, switch: Theb. hrbôt; Chald. *sarbit, sceptre*; Hebr. *sebet, a staff.*

Sarke, barrenness, want, hunger: Hebr. zorekh, *want*; Sam. 'afrakh, *to afflict with hunger.*

Sorp, sarp
KHRH
} *the first, principal*: Arab. *sarif.*

Srôis, watch, night-watch: Arab. ʿhrs, *to watch, keep watch.*

Sas, blow, wound: Arab. ʿhs', *to strike, to give a stroke.*

Sansi, to attain, reach: Chald. ʿhfn; Sanscr. f'hn, *to inhèrit* (cf. Hebr. 'aʿhz, *to hold*).

Sos, buffalo, cow buffalo.

†SR, *giraffe*, also *sheep*, also *principal, noble* (Hebr. sar, *leader*; the princes of the Philistines are called seranim, sing. seren): Hebr. *sôr, a bull*; Arab., th'aur, *bull*; Arab. tôra; Gr. and Lat. ταῦρος, taurus; Bactr. stora; Goth. stiurs; hence stier, Engl. steer. (Erroneously used in connection with stha, *to stand.* The Egypt.-Semitic form is the older, and TR SR are alone radical.)

**Sôs*
SASU } *shepherd*; hence hyksôs, *shepherd kings*: cf. Arab. qss, 1. *to think ill*; 2. *to pasture well.*

Sôsen, lily: Hebr. *sûsan.*

Sosf, to reduce to nothing, despised, contemptible: Arab. f'hph, *to be contemptible*; Hebr. f'hph, *to turn out, throw down.*

Sat, to want, require: Ethiop. 'hṭ'.

†*Stam, fortress, castle*
†KHTAM, *to shut* } cf. Hebr. 'htm, *to shut.*

Sto, to stop (on the way): Hebr. *sth.*

Sôt, sat, to slaughter, sacrifice: Hebr. *s*ʿhṭ, *to slaughter.*

Sznen, contention, strife, to strive: Ethiop. *snn.*

Szêr, pay for work or commodities, price: Hebr. skr, *gain, heritage, reward.*

T.

(Egypt. T; Semitic t, *t.*)

†Tahe
†THA } *to reel*: Hebr. t'hh, *wander about.*

†TAI
†TA } *to give, go* (by, or as a ship): Hebr. 'atah; Arab. Aram. 'ata', *to come*; Sanscr. Bactr. dâ, δίδωμι, dare, *to give* (to be compared with τάω=τείνω=Hebr. nth, *to give*).

†Têb, tob, tôb, tôbh, *signet, to seal*: Hebr. tb'h, *to impress anything, to imprint*; hence tabba-'hat, *signet.*

†TBH, *signet, weight*: hence Copt. tebi, *small coin,* to which belongs also tôb, *to pay,* (pendere), *to weigh to.*

†Teb
TB } *a finger*: Hebr. e'zb'ah; Syr. zb'ha.

Tôbi
TB } *a brick*: Arab. *t*ûb.

Taibi, têbe; Dem. tba, *a chest*: Hebr. tebah, *a chest, ark.* Ewald compares κιβώτος.

TBA, *a chest, to enwrap, sarcophagus*: cf. Hebr. *tot*aphoth (R. toph), *bandages*; Ethiop. tablata, *to wrap the corpse in grave-clothes.*

†Tôh, TKH } *to complicate, confuse*: Arab. *t*âh; Hebr. Aram. t'hh, *to wander about.*

Teltel, *to drop* (tel reduplicated): Hebr. *t*al, *dew*; Arab. Ethiop. *t*îl, *to moisten.*

†Tômt, †TMAT } *amazement, astonishment*: Hebr. tmh, *to be astonished, to throw into confusion, or amazement.*

TPAK, *a sail*: Hebr. *t*p'h, zph'h, *to spread.*

Torep, tôrep, *to rob, lacerate*: Hebr. *t*rph.

Tôri, *level* (carpenter's rule, regula).

TR, *limit* (in the 'Ritual'), is explained in the 'Lexicon' as *path*: Arab. *t*ariq, *way.*

ϫ (Djandja); *K* (spoken as CH in church, cf. Arabic Djim).

(Egypt. T in Taneh=Tanis, Zoan; K in Kamul=*the camel*; Semit. g, h, z, *s*, *k*.)

*K*aie, *desert*: Hebr. *s*'ah, *to be desert*, hence seiyah, *desert*, zî, *desert.*

*K*ô, *high*: Hebr. gah; Sanscr. gvh, *to be high*; Med. cuneif. kufa (Mod. Pers. kuh), *mountain*; Old Germ. havi; Germ. hoch=Ved. kakubh, *point, gable* (Lat. cacumen), hence kakubha, kakuha, *high, excellent*; Sanscr. kakad, *pediment*=Lat. culmen, hence kulm=*top of mountain*, as in Rigikulm.

*K*ôi, *race* (γενεά): Hebr. gôy, *people.*

*K*ôbi, *leaf* (of a tree): Chald. 'hobi, 'hophi, *twig, leaf.*

*K*oh (also *k*oh, *k*ho), *to admire, envy*: Hebr. g'ah, *to be lifted up, to boast*, hence g'a avah, *glory, hauteur, pride.*

*K*ôh, *k*ah, *to daub, paint*: Hebr. *s*hh.

*K*ohm (zô'hm), *to dirt, foul*: Hebr. *t*me', *t*mh; Chald. zhm; Lat. contaminare.

*K*alil (cf. zalil), *wheel*: Hebr. galil.

*K*el*k*ol, *to make drop down*: cf. Hebr. gal, *the welling forth, source*; Sanscr. kshar, *to flow*; Bactr. ghzhar, hence apa-ghzhara, (*the gutter,*) *canal*; Pers. jâl, *dew* (cf. Hebr. nzl).

*K*ēl, *K*ol, *to put on a garment, throw round*: Arab. *g*ll; cf. Hebr. 'hlph, *to change the dress*; Sanscr. *k*al, *to move.*

*K*ol, *flood*: Hebr. gallina, from gal, *a heap*; R. gll, *to roll.*

*K*olh, *little*: Hebr. zll, *little, despicable.*

*K*ol, *to deny*
*K*al, *to commend anything to a person* } Hebr. g'hl, *to abhor*; Arab. Aram. *to recommend anything to a person*

*K*ôlh, *to make*: Syr. zl'h, *to make.*

*K*ôl*k*, *to mortar together*: Arab. 'hlk, *mortar.*

*K*amûl, *camel*: Hebr. gamal.

*K*om, *strength, strong*: Hebr. 'hzm, *to be strong.*

TM, TAM, *sceptre, emblem of strength, name of Hercules,* hence 'hozem, *strength*: Arab. zm (cf. Hebr. zmm), *to bind*, cf. tm = 'htm, *unchain,* hence tamim, *complete, irreproachable*; Sanscr. dam, *to subdue* (Gr. δαμάω, Lat. dominus).

*K*ôm, *fortress, castle* (cf. zôm, *walled garden*).

SM, *combine, unite, go in.*

*K*ano, *basket*: Lat. canistrum; Hebr. *t*ené; Chald. zene.

*K*nof, *bag, packet*: Arab. kinph.

*K*er, *ker, k*ôr, *to sow, to scatter*: Hebr. zrh, *to scatter seed.*

*K*er*k*er, *a banquet*: Chald. gerger, *to feast.*

*K*erki, *itch*: Syr. grga'.

*K*êr, *point*: Hebr. grr, *to go to a point.*

*K*ôit, *olive tree*: Hebr. zayith.

Kek, to mutilate, cut off: Hebr. gûz, gzz; Arab. *gzz.*

*K*ôk, *to cook, to dry*: Hebr. 'hôg, *to bake bread*; Arab. hu*gg*a, *cakes.*

*Kak*h, *beaten metal* (gold): Arab. *gg, to draw, drive.*

Kazh, (also za*k*h, *g*ash,) *distorted, crooked*: Arab. h'a*g.*

Ϭ (Tsima), Z (ts).

(Egypt. S, *S*; Semitic Z, z, s, *s*, 'h, 'h.)

Ziaûô, *to slander, abuse*: Arab. 'ha'b.

Ziê (Sah. kié), *goat, caper, hœdus*: Hebr. seh.

Zahzeh, *to gnash the teeth*: Arab. z'hk.

Zôft, *to be shaken, to shatter*: Aram. 'hb*t*; Pers. koftan.

Zak, *to clap in applause*: Hebr. Chald. Aram. ſphq, *to clap*, z'hq, *to call*; Gr. κοπτώ. (The Egyptian represents the simple root.)

Zalaht, *pot*: Hebr. zalla'hat, *dish.*

Zale, *limping, lame*: Hebr. zl'h. (Cf. Gr. χωλός.)

Zâlok, *hip, leg, foot*: Hebr. Arab. zl'h, *hip, side.*

Zeluks, *scarabæus.* Cf. Arab. zl'h, *ordure.*

Zol, *theft, lie* (zôl, *to steal*). See Sel, above cited.

Zolbi, *skin, leather*: Arab. *g*elba; Sanscr. karma, *skin.*

Zôlk, zolk, *to shoot an arrow*: Hebr. slk; Arab. *s*l'h, *a shot*; Sanscr. sara, *arrow.*

Zlê, zre, *scorpion*

SRK, hence the goddess Pselkis, in Greek inscriptions

} Hebr. Arab. 'haqrab, *scorpion*; Gr. σκορπίος.

Zlêb, *bridle* : Syr. zrb, *to keep back.*

Zlil, *holocaust* : Hebr. kalil.

Zlm, *dry rice* : Arab. *g*lm.

Zimai, *small vessel* (for manna) : Talm. *s*elimah.

Zlomzlem, klomklem, *to enwrap* : Hebr. glm.

Zlôt, *kidneys* : Hebr. kelayôth.

Zlmê, *inebriation, drunkenness* : Hebr. zm', *to thirst.*

Zme, *watchman* : Arab hm'a, *to watch.*

Zoome, *to disturb, throw down* : Hebr. *s*mm.

Zenne, *lazy, dirty* : Aram. 'hbnn.

†Zne KNA { *to incline, bend down* : Arab. hna ; Hebr. kn'h. Cf. KAN, *bending of hand or foot* ; Sanscr. *g*nu ; Gr. γονύ, *knee* ; Lat. genu. Cf. Copt. sno, *to bend.*

Znon, *moisture, dampness* : Arab. *s*nin, *s*nân.

Zoûne, *a sack* : Hebr. f'ôbni, *a napkin, towel* (sabanum).

Zôp, *to take*=sôp / SP, *to take* } Hebr. qbl, *to accept* ; cf. kaph, *the hand.*

Zôrh, *night* / *S*R { Hebr. Aram. *s*'hr, *to blacken* ; Ved. sarvari, *night* ; Bactr. kourva, *coal black* ; (Russ. kerny ;) Lat. corvus, *crow* ; Old Germ. hrafn ; Engl. raven.

Zepê, *swift, to hurry away* : Arab. zhph, z'aph.

Zorte, *knife, sword* : Arab. sorat.

Zrê, *to dig, dig out* : Hebr. krh ; Chald. kra'.

Zrepe / KHPR*S* } *helmet* : Hebr. kôbah, qôbah, *helmet.*

Zro, *to conquer, to have the upper hand* : quite like Hebr. sûr ; cf. srh.

Zrop, *offence, stumbling-block* : Hebr. 'hrph, *shame.*

Zroh, *want* : Hebr. zrkh.

Zrôp, *oven* : Hebr. zrph, *to melt anything* ; zrb, *burning, goldsmith.*

Zôs, *to curdle, accumulate* : Syr. kôs, *to accumulate.*

Zosm, *darkness* : Arab. 'hsm.

Zs, zois=*k*ois, *height, lord* : Hebr. ga'h, *to be elevated, to be high.* (Again the Egyptian the original root.)

Zser, *to undertake a journey* : Hebr. f'hr, *to rove about, drive a trade.*

SA, *high*, hence *the first, diadem, festival* (as *marriage*) : Hebr. ns'a ; Arab. n*s*'a, *to heave, lift up.* (The Egyptian root is again original.)

Zatfi, *reptile* : Arab. zhph, *to crawl* ; Sanscr. ze'hûphim, *reptilia, reptiles.*

Zo*k*i, *to run* : Arab. s'ha, s'hi.

Zzô, *smoke* : Hebr. *s*'hor, *blackness* ; R. *s*'hr, *to be black.*

APPENDIX (B).

RESULT OF THE COMPARISON OF THE NEW AND OLD EGYPTIAN WORDS WITH THE SEMITIC AND IRANIAN.

THE fifty-one words found in Appendix (A) beginning with M, are reduced to forty when the various forms of the same word, derivatives and compound, as well as the proper names of animals and plants are deducted. Fourteen of these forty, or more than one-third, can be traced to Semitic or Iranian, for the most part to both. According to my researches this must be the general proportion; and here it must be taken into account that an important part of the Old Egyptian roots, which still are preserved in Coptic, is wanting. For example, the word *to hear*. This is pronounced in Old Egyptian—Stem, Satem, Sôtem. But the original form must have been SM. Hence we have the Coptic Smê, *voice*, which is the same as *S*ma'h, the Hebrew *to hear*. We also do not know certainly the old form, although the connection of the root with the Semitic is certain. So it is with all such root-words of the language preserved in the Coptic, which we have not yet found in the Inscriptions. We can, therefore, from this take it for granted that more than one-third part of the Old Egyptian primitive words in the Coptic will be found in Semitic, and particularly in Hebrew, and about one-tenth part in Iranian. This would be already a great deal, since—with exception of some easily recognised words which the Coptic, as the Old Egyptian at an earlier period, introduced from their Semitic neighbours, partly the names of natural products, partly the denominations of articles of clothing, of commerce, and of fashion—*all words of the Coptic not Greek are Egyptian*, and belong to the language of the people of the country; which had flourished for centuries by the side of the priestly or hieratic language, and from the time of the Psammetici had become the written language of daily life. The Coptic, indeed, is nothing

but the Christian arrangement of the Demotic alloyed with Greek words under the Ptolemies, and which must have continued side by side with the Coptic in the second century. The Christians wrote the same language but with an enlarged Greek alphabet, while for civil transactions the Demotic writing, which sprang out of the hieroglyphs, partly with its old forms, continued deep into the third century. But a closer introduction to the copiousness of the Coptic gives a still more important proportion, and thereby an incontrovertible proof of original unity. For the affinity extends over two-thirds of the copia verborum known to us; and this, too, is almost only from the translation of the Bible and the lives of the Saints. The research of Young and Brugsch has also added some words from the Demotic.

The comparison of the Old Egyptian has for its basis the original, and in the English edition more completely developed, vocabulary and list of hieroglyphs. As regards the Coptic, the comparison depends, as all Egyptian labours of this kind, on the 'Etymologiæ Ægyptiacæ' of Ignazio Rossi. We have already before spoken of the merits of this profoundly learned inquirer, who is especially known amongst philologists by his lucid critical remarks on 'Diogenes Laertius.' But this work, which appeared at Rome in 1808, must not alone be considered as the most important which he performed, but preeminently as the most important on this subject. He wanted, indeed, as did Jablonski and La Croze, the historical and philosophical view of languages. He rests unconsciously on the notion that the Coptic is a corrupt Hebrew. But the sentiment of the law of the analogy pervades the whole of Rossi's individual researches. The only independent more recent research which can be named by his side, is that of Peyron in his highly valuable 'Dictionary,' and the excellent work of the late Schwartze in the 'Critical Review of the Discoveries of Champollion,' which he shortly before his death at my request undertook for the English edition of my Egyptian dictionary. Through the connection of the old with the modern Egyptian research, and the treatment of the two according to the principles of modern philology, we have extracted, pruned, and in some respects completed, the treasure hidden in Rossi's work, on account of the problem of the world's history laid down by us, the solution of which we henceforth must hold proved on linguistical grounds.

SUPPLEMENT (A).

Review of the True Egyptian Roots with M, *of which the Semitic and Arian connection is known at present.*

Hebrew and other Semitic Languages	True Egyptian Root	Sanscrit and other Iranian Languages
Ma, *place*, cf. ba, under A (cf. Arab. m'ay, *to extend*).	MA, MAI, *situation, place, to come* (Copt. ma m'ay, môit, *way*).	Cf. Sanscr. va; Gr. *βάω, βαίνω*, vado. See under A, I, U, Kymr. ma, *place*.
Mdd, *to spread, measure*.	MAḤ, *cubit, forearm* (Copt. mahi).	Ma, mas=metiri, *to measure, a measure*.
'Ammah, *cubit* (*forearm*).	MA, *truth, justice, to justify*, hence maχru =*the justified departed* (Copt. mei).	
Mô, May } Arab. ma, *water*.	MAH, MUAU, *water* (Copt. may, mou).	
Môznaim, *balance*; Chald. ms'h, *to measure*; Aram. mas'ha, *balance*.	MAKHA, *balance* (Copt. masi).	
Mûg, *to flow* (cf. mûkh, *to disappear*, mqq, *to melt*.	MAHT (mahêt), *a liquid, to agree* (Copt. mati).	Mih, *to gush, flow*; Gr. *μίχω*; Lat. mingo.
Mlkh, *to rule*.	MAK, *to rule, govern* (Copt. môk).	Mah, *to increase, be powerful*, hence maha; Gr. *μέγας*; Latin, magnus; Gothic, mikils.
Ma'ſ, *to despise*.	MAS, MEST, *to hate, abhor* (Copt. mosti).	Gr. *μεσ-εῖν, to hate*. Cf. Lat. miser.
Hebr. Arab. sm'h, *to hear*.	MSTR, *ear* (Copt. masek).	
'mz, *to be vigorous*.	MATA[1], *a warrior* (Copt. matai, matoi).	Math, manth, meth, *to rub, push*; med, *to be furious*.
Arab. ma'a, *to shine*.	MAU, *to shine* (Copt. mûe); cf. MAU, *a mirror*, and MAAU, MAUI (Copt. mui, *lion, the roaring*).	Mahas, *splendour*; ma mug; Lat. mugire, *to roar*.

[1] To the same stem (mat) belongs mat-het, by which *granite* and a *kind of antelope* were indicated. The word is a compound, and evidently means robustus (fortis) corde, *strong in the heart, strong to the core*. Compounds of het are extensively found in Coptic. Bal-het is oculus-cors, i. e. *that is unsuspicious, upright, simple-hearted*. Also mati, *nape of the neck*, may belong here.

Hebrew and other Semitic Languages	True Egyptian Root	Sanscrit and other Iranian Languages
'Mn, *to set up*; 'omnah, *a pillar*; 'aman, *a builder*; 'ămên, *true, real.*	MN, *to set up, to fix the time* (Copt. smine, *to set up*, mûn, *a monument*).	Man, *to support, make fast* (Gr. μέν-ειν, Lat. manese), manas = mens, *mind*; Goth. man = meinen, *to think mean.* Cf. memini.
'Eben, *a stone.*	MN, *a block, hard stone.*	
Mĕnah, *weight of* 100 *shekels.*	MN, *forearm, measure* (Copt. mna).	Gr. μνᾶ, mina, *weight*, and *money* (100 drachms).
'Omeneth, *nurse*; cf. 'em, *a mother.*	MNA, *a nurse* (Copt. moni).	Ambâ, *mother, grandmother* (cf. amme).
	MNT, *female breast* (Copt. emnot).	
Mîn, *form, species, idea of a thing.*	MNKH[1], *to form, a fabric* (Copt. monk, mûnk, cf. mini, *a species*).	Cf. above, mens, *mind.*
Arab. mrr, *to step over.*	MR, *boundary* (Copt. mêr, *this side*).	
Mr'a, mrh, *ramble, rebel*; mara', mare, *to be wanton.*	MR, *to love* (Copt. mere mei).	Mid, *to love*, hence mitra.
Mela'h, *salt* (mô'h, *marrow*); m'h, *fat* (cf. schmatz, *melted butter*).	MRH, *salt* and *wax*, also what is easily dissolvable (Copt. mûlh, *salt, wax*).	Mrg, mulcere, *to melt*; cf. the Gr. μαλακός, *soft.*
Male, *to fill*; cf. mari', *fat, full.*	MH, *to fill* (Copt. môh).	Mah, *to increase* (see above), hence magha, *riches.*
'Em, *a mother* (cf. the German amme).	MU (with the fem. sign MUT), *mother* (Copt. mây, maay).	Mâtr, *mother*; Lat. mater.
Mût, *to die.*	MU, *to die* (Copt. mû).	Mi, mr, mrn, *to die* (cf. mors, Gr. μόρος); Germ. mord.
Mſkh, mzg, *to mix* (with the aspirate inserted).	Copt. mu*kt*, me*kt*, *to mix.*	Misr, *to mix.*

[1] The enlarged form generally points back from itself to the simple stem MN. The relation is then the same as between RAMAKH and the Hebrew rêm reêm, both of which mean the same beast, viz. *the wild ibex, the fabulous unicorn* (cf. rmh, *to throw, push*, and the English ram, *to ram*).

SUPPLEMENT (B).

Professor Dietrich's Comparison of the Old Egyptian and Semitic Roots.

Preliminary Observations.

I lay down for the comparison of the roots of ideas, that both the Egyptian and Semitic, besides the existing biliteral roots, have secondary ones which can be traced to biliteral primitives. In Egyptian by the elimination of liquids and breathings at the beginning of the stem, and of breathings and some other sounds at the end, of which the T is most common in both places. In Semitic by the elision of still more formative sounds, the extent of which I have already noticed (Semit. Wortforschungen, Leipsig, 1846, ss. 306–326), and I must still adhere to the restriction there expressed; that is to say, further research has still more convinced me that an ע, ח, or even ד, ל, have never been prefixed at the commencement of roots, which would be contrary to all philological analogy.

With respect to the relation of sounds in general, I suppose the relation of the three chief Semitic dialects, and of the three Coptic, to be known, as well as the historical transition according to which R and L, which in Egyptian is still undecided, becomes in Memphitic and Sahidic generally *r*, in Bashmuric *l*,—and especially the old T, as well as the old K and CH, are often softened down to the sibilant SH, in Sahidic S. In Semitic, indeed, the M, B, and P, are not completely, although the R and L are, found throughout etymologically distinct and fixed, and also the S sound so determined and variously developed by the side of the T sound, that any oscillations, such as occur in all formed languages, do not give the least title to fuse them into one another. Hence the comparison is rendered easy for those who are contented with superficial observation, but becomes much more difficult for scientific analysis. For example, with srk, *to breathe, exhale complete*, which also means *a scorpion*, Semitic roots with ז, ם, שׂ, שׁ, צ, same with ב, כ, ק, as well as with ד and ל, altogether ten Arabic roots, may be compared,

here however, without finding a similar meaning. The Semitic roots with strong aspirate guttural sounds entirely prohibit any comparison, since the Egyptian only knows a spiritus lenis and H, and its K is a Semitic כ.

But there are many roots and words with stable sounds which cover each other; wherever it was possible the fundamental meanings have been compared. A few Onomatopoeata have not been excluded, for as the natural sound cannot be reduced to one or more articulate sounds, an identic or similar rendering implies affinity in different languages. We have eliminated, besides the Egyptian words in Hebrew,—as a'hu, y'or, *ses*, ſadin, and ſuf, from the Egyptian sesm; and the Semitic or Indian in Coptic, as *k*amul, *camel*, from gamal kaf, Hebr. qoph, Ind. kapi, *ape*,—also the similar names of vessels and weights, of which it is undecided to what people they belong. In many words I can as little recognise a borrowing as independent coincidence. Makataru, Copt. mefhtol, can have nothing in common with the Hebr. migdol, *tower*, properly *height*; while in Egyptian there is mak, *a watch tower*. Here, therefore, a composite word[1] lies before us. Barkabuta, *pond*, is much too long for it to come from the Hebr. berekah, *pond* (place of bending the knee, berech, for the camel).[2] If ramakh, *unicorn*, should be compared with rem (from re'em), it must then have been borrowed later. The borrowed word with additions at the end, are however in themselves very improbable. The old Semitic word does not at all mean *unicorn*, but *antelope, oryx*.[3]

[1] Makataru is the only probable transfer of the foreign word migdol: quite analogous to the transfer of foreign proper names.—B.

[2] Barkabuta is also a similar but misformed transfer, which for long foreign words also happens in other languages, although commonly through mutilation. The word which the Egyptians took was probably the full form berekat, *margh*, *water-pond*. The word cannot be Egyptian. There can be no doubt as to the meaning. In common phraseology a *pond* is called ske, or het, hetb. In the above mentioned case, however, there is presented a special ground for the unusual form. Marakabuta, through the campaigns of Palestine became, as a matter of course, the indication of the Philistine war-chariot merkabah, stat. constr. Merkebet. This agrees quite right with the transcription of the Egyptian markabuta. The Egyptian war-chariot is called hurr (currus).—B.

[3] But there is no unicorn! the invention of the Septuagint. Much more all agrees, as to what is said about the unicorn and its home, with the antelope, oryx, Not Egypt, but Palestine, was the habitat of the animal. The Hebrew word rem is found in the Egyptian rmkh, *the steinbok, antelope*.

In the following comparison I have divided the triliterals and biliterals, although this can only be incompletely carried out; and often an obscure Egyptian triliteral may have been formed otherwise than the Semitic. More is proved by the similarity in biliterals, however, to which in my opinion all—not merely some—Semitic roots are reducible. For what remains, besides congruents, similar sounding forms are accepted as far as they have anything general. On the contrary, some congruents become of no account if on the Egyptian side is shown another fundamental meaning than what is found in Hebrew, where it more frequently admits of being safely determined.

I. *Triliterals.*

Ârf, *to bind, bundle*: Copt. orf, orb. Like the Hebr. 'alaph, Arab. 'alifa, *to bind, to mortise*, whence the Syr. 'elph'o, *ship*; and the Hebr. 'alam, *to bind together*, whence 'alummah, *the sheaf.*

Asb, *profane*; asf, *fault, idleness, end* (to leave). Like formed are the Hebr. 'hazab, *to leave*, properly *to leave behind* (Ezek. xxiii. 5.); Arab. 'hazaba, *removed, to be left*, 'hasafa, *to be unjust.* A greater departure is the Hebr. hazal, *to be dirty.*

Asr, *tamarisk*: Hebr. 'esel, *tamarisk*, similar but not exactly pronounced the same. Then the Arab. is 'asal, *a tree with long thorns*; but the Arab. 'ath'l, *tamarisk*, exhibits a t.

Ακχ, Copt. χaki, *darkness*; âsru, Copt. ekorh, *night*, has (should be ekak, be started with as the root) a similarity with the Arab. 'hakala, *to be dark, cloudy*, Hebr. 'hakhlil, *dark*; near to which is also the Arab. 'halika, *to be very dark and black*; Hebr. 'helkhay'm, *very unfortunate.*

Baita, *house*, probably from ba, *a tree*: Arab. bait; Hebr. beth, *tent, house*, properly *the entrance*, from bo', *to go in, arrive.*

Hmsa, *to bind, string together.* From the constant change of the Semitic m and b it may be compared with the Hebr. 'habas, *to bind, tie*; Arab. 'hms, *to collect*; Syr. 'a'hms, *to attack*, 'hbs, *to contract, enclose.*

Mrh, *wax, salt*: Copt. mulh, *wax, salt*; Hebr. mela'h; Arab. mil'h, *salt*, which last belongs to l'ah, *a coating of salt*, as bloom appears to indicate.

Nsr, *victory, flame*; nrau, *vulture, to conquer*: Copt. noser and nuri, *vulture*, has long since compared with the Hebr. neser, Arab. nisr, *vulture, eagle.* The last is derived from the Arab. ns, *to push*, whence nasara, *to destroy, to tear, to rip up*, 5th conj. *to be torn* (as clothes), *cords, wounds*: hence neser is *the*

pusher, or *destroyer*. A connected root offers all the Egyptian meaning: nazâz, *to thrust forth as sunbeams, blossoms, flights*, and *battle* (Gesen.). The Hebr. nez is 1. *blossom*, 2. *hawk*; nisur neza'ḥ is *sheen, splendour*; Syr. nazi 'ho', *conqueror*, nez 'hono', *victory*; Arab. nazr, *assistance, victory*.

Pχt, *to extend*; ps, *to extend*: Copt. pos, posi, the same. Like the Hebr. pasah, *to spread out*, still more to pasat, *to extend*; Arab. fasa'ha, *to be far off, extended*.

Rabu, Copt. laboi, *lion*: Arab. labvat, labat, lab, *lioness*; Hebr. laby', *a lion*.

Rχ, *to burn, to be hot, smith*: Copt. rχ, lôχ, *to burn*. The Hebr. 'hr, *to be hot*, is of an entirely different construction; of the same, however, the Hebr. lahat, *to burn*; Syr. lht, *to light a flame*; Hebr. lahab, *flame*; Syr. 'alheq, *to inflame*, with lhoqo', *heat*, and Hebr. lahah, lahag, *to have a burning thirst*.

Sft, *pitch, bitumen*: Hebr. zepheth, *pitch, bitumen*; Arab. zift, *bitumen*.

Spt, Copt. spotu, *lips*; spir, *side*; sph, *rib*: Hebr. saphah; Arab. safat, *lips, edge, hem, side*; Syr. sepho', *threshold, forecourt*.

Srta, *to stick, engrave, chisel*: Hebr. sarat, *to carve, tattoo*; Arab. sarata, *to engrave*, sarat, *a punctured mark*; Syr. srt', *a point*. To compare also with sered, *a chisel*.

Sχb, *to goad oxen*: Syr. sakak, *to cut*, sekto', *a pole, ploughshare*: Arab. sakkon, *a club*, zakka, *to beat soundly*.

Tb-h, *a seal, weight, measure*: Copt. tob, *to seal*, tb, *a brick, vase*, tba, *enwrapping, sarcophagus, tomb*. It answers to the Hebr. taba'h, *to impress*, whence tabba'hath, *seal, ring*; Syr. tab'ho', *seal*; Arab. tab'hân, *sealing earth* (the Egyptian meaning, *brick*, unites it through the consideration of the earth impressed in the mould, hence the Arab. t'abq, *great brick*); Hebr. 'ezba'h, *a finger*; Copt. teb, *a finger*. Tba may be compared with tabal, Hebr. *to impress, steep*; Ethiop. tbll, *to envelop the corpse in a shroud*; and Arab. tba, *to cover*. Close *to impress* tb must also be explained *to bow down*, reflective *to bow oneself down*; tb-tb is *to throw down, to throw oneself down*, however, in Hebr. and Germ. (bidjan, stermi), said of praying; tbh, and tbti, *prayer*, is thus explained. Therefore only an uncertain analogy of sound is afforded by dphh, *to push, hit*; Arab. dfa', *to strike down*.

Tha, *to reel*: Copt. tahe; perhaps Hebr. ta'hah, *to wander*; Arab. ta'hay, exorbitavit.

Tmat, *astonished, terrify*: Hebr. tamah obstupuit.

Khrz, *a bundle, heap* (of arrows, hay, fodder): Arab. 'hars conventus, copia 'harsaf, *heap, bundle*, proceeds from the meaning of *a rough* (Arab. hrs, *to be rough*) *heap lying and standing through one another*. It is also true of harsh sounds; as Copt. 'hrik, *to gnash with the teeth*, is the Arab. 'hrq, *to gnash, crackle*.

Examples of both are found—whereby the above explanation is confirmed—together in Syr. 'hrq, whence 'hareq, *to gnash*, 'hroqo', *heap, host*, plural *roughnesses*; Syr. 'hrs, hrs, also *rough, to be hoarse*; Arab. 'harissa, *to be rough in skin and mind.*

χtm, *to shut*: Copt. stam, *fortress, castle*, corresponds well with the Hebr. 'hatam, *to barricade, shut, seal*; Arab. hatama, *to fortify, fasten, make necessary*, 'hatm, *confirmation, decree.* This is the more important that these roots are fundamentally parallel on both sides. Egypt. χt, *to shut*, ḫta, *to shut up, grave, prison, to bound*; Arab. 'hata'a, *to fortify a wall, to fix*, 'hatay, *to make fast*, 'hatara, *to make fast, bind fast*, 'hath'ara, *unlock*, 'hatirat, *wall, enclosure*; Syr. 'hatet, *to make fast, shut up.*

II. *Biliterals.*

Âr, *to rise up, mount*: Copt. ale. Already long before compared with the Hebr. 'hlh, which, however, means *to step up*, not *to stand up*, qûm. Equally dubious is the comparison between âr, *a gazelle*, and ay'yal, *a stag*, notwithstanding that the Copt. elul, or 'ayyal, the fuller form from 'ayal, *a ram*, shows the strength that probably belongs to the Hebr. 'al, but not to 'hlh, 'hl.

Bah, *to swell*: Hebr. bua'h; Chald. bea'ha'; Arab. ba'ha', *to rise, swell*, and ba'h'han, effusio lata, et multa.

Bka, *light, to bend*; bχ, *light, to pray*; bka, *to throw down, place down.* All probably are connected in the sense of *binding* and *breaking. Light* is to Orientals *the break, the outbreak of the beams of day.* To the sense of *light* correspond bohaq, *white boil, eruption*; Chald. bahiq, *shining*; Arab. bahara, *to light, shine*; Ethiop. *light*; and also the Arab. baba, *to shine, be beautiful.* This series allows itself to be connected with bχ and bha, but with a harsher guttural, perhaps bq'h, bqr, *split*, whence boqer, *morning, the dawn, early morn*; Arab. bakar, *the early morn*, bukr, *morning*, from which baraka, *to bend the knee, to lie down*, fourth conj. *to let lie down*, is not far off. The meaning of *throwing oneself-down to pray* is not, therefore, as in the Egyptian here, and developed in No. 518, but *the bending of the knee to bless, to praise.* From the Arabic stem brk I explain from bakha compressit, fregit, through the taking of an inserted ך, which is shown by analogy to be quadriliteral in the 'Abhandlungen zur Semitischen Wortforschung.' s. 307, n. 311.

Fent, *nose*; nif, *to blow*: Hebr. 'aph, *a nose*, springs from 'anph, *to blow*, in which א is derivative; Arab. nfa'; Hebr. napha'h, naphas means *to breathe, to blow*, nuph is *to blow, to swing*; Rabbin. noph, *a branch.* The meaning *to sprout* is found in nib, *a sprout, fruit*; Arab. nbt, *to sprout.*

Haha, *to glow, to roast*; Copt. khoh. The Arab. hagga, *to glow*, is formed like it, although it is particularly limited to *the inward glow*; Hebr. hagig; Arab. hagig.

Hemhem, *to roar*: Hebr. hamah, is *to growl* (Is. lix. 11.), *the noise and roar of the sea*, and hûm is *the roar of the river*; and Arab. hmhm, *to hum, snarl.*

Hap, *to conceal, spy*, calls to mind the Hebr. 'haphah, Syr. 'hpho', Arab. 'hfa', *to cover, conceal*, but only in the first meaning; an extension of the root has introduced the others. Hebr. 'hippes, is *to seek out, to spy* (the hidden), *to search into.*

Hat, Copt. hot, *to terrify.* The Hebr. 'hath, and 'hittah, *to frighten*, quite correspond to this. This root, according to Schultens and Gesenius, is nearest *to be broken* than *frightened.* This is also clear in the Arab. hadda, *to break, be broken*, second conj. *to frighten.*

Hka, *to lord, master*; hakhak, *lord, ruler*; 'hoqeq, *lord*; 'hq, *to settle, bid*: Arab. 'hqq, *the fast, true, right.*

Iuma, *sea*: Hebr. yam, *sea*; Arab. yammon; Syr. yamo'. The Semitic word indicates, according to my idea, *that which is open*, in antithesis to *that which is shut in by the adjoining banks.* Cf. Abhandl. fur Wortsch. s. 235.

Kah, *to handle*, should be the Hebr. naga'h, whence ga'hath, *the touch*: however the Coptic soh, shôh, recalls the Hebr. sa'h, *to stroke*, for shoh is *to stroke.*

Kam, *black.* This root prevails extensively in the Semitic languages, as *heaped up, thick, to be thick and black.* The latter meanings appear in Syr. 'ukomo', *black*; km is the root of the stem 'akm, also the Syr. kmr means *to be dark, black, and mournful*; Hebr. kimririm, *darkness*; and lastly, Hebr. kamha, Arab. kamiha, *to be eclipsed or darkened.*

Kar, karr, *a circle, orbit*; kara, *sarcophagus*; karas, *enwrapping, mummy.* Nearest corresponds the Hebr. kikar for kirkar, *circle*: then from a different stem in Semitic, Hebr. galil, *a circle, a ring*, gullah, *a ball*, galgal, *a wheel* (turning itself), *a whirlwind*, gil, *to roll*, gelom, *a veil, mantle*, golem, *embryo.*

Kes, *bone*: Copt. kas, *bone*, kasro, *chin, jaw.* The corresponding Hebr. root qs, qsah, corresponds at least in the order of words, *to be hard*, which is found in Arab. qsa', qsb, qs'h, qsn, qsr; in the noun kasir the meaning *bones* and *articulation of bones*, shows itself. Farther off is the Hebr. 'hezem, *bones.*

Kat, *to build, found, erect, throne, seat*: Copt. ket, kot, *to build*, sot, *cushion.* The Hebr. sith, *to sit*, attaches to this. Nearer is the Syr. ſatet, *to found, make fast to most things.*; in Hebr. ſad, *ground, stick*, yaſad, *to ground, to place and sit*, ſod; Arab. visa'd, *a seat.*

Kna, *to bow, incline*: Copt. zno, *to bend.*

Kns, kans, *entrails* (*the wound, bent*, cf. ilia, from εἰλέω).

Kan-rat, *knee*: Copt. zno, kan, *a bend*, kan-aa, *elbow*, kan, *breast* (bosom, vault), kan-t, *anger* (bending of the mind), kan, kannu, *victory* (bending down of the enemy), like the Germ. sigu, Anglo-Sax. sigor. Semitic, but not much formed in a similar root, Hebr. kana'h, *bent, to be doubled up*, hikhnia'h, *to bend, oppress, conquer, demoralise* (the enemy), nikna'h, *to be bent, disheartened*; Arab. kana'ha, fourth conj. *to be afflicted*; Hebr. kana'h, *to bend the knee.*

Kp, (*crooked*) *flat of the hand*: Copt. sop, palma, *soft, fist*, appears the Hebr. 'hophen, Syr. 'huphno', Arab. hafnat, *fist.* Cf. Copt. som, *stepfather*; Hebr. 'ham. For as the Copt. zop is *the* (*crooked*) *sole of the foot*, so here the Hebr. kaph, vola manus et pedis, appears also cognate.

Mah, muau; Memph. mou, Bashm. mau, *water*; probably connected with ma, *place, truth* (that which has stability); maai, *substance* (having and giving stability); may: Arab. mâ'on; Chald. moy, mohi; Hebr. mo, *water*; Arab. maha, *to have water.*

Mn, *to place, found, monument* (fixed, στήλη), *measure, forearm* (Hebr. 'ammah, *a cubit*), *threshold* (cf. Hebr. sad); mna, *a nurse, shepherd* (nourisher), *port* (surety, fastness), *to moor fast a rope* (make fast); mnt, *female breast* (nourishing); mnχ, *to build, work, form.* Closely connects itself in all appearance with Hebr. 'aman, *to place, support, to be fast, true*, 'omnah, *a pillar, monument*, 'omeneth, *a nurse*; Arab. ma'na, *to nourish*; Hebr. 'omen, *tutor, bringer up*, 'amon, *architect.* The last root here is man, then the Hebr. mnn, *to place, decide, order*, manah, *to place* (Jon. ii. 1, 4, 6.), *order, reckon*, menah, *the weight of a mina.*

Mu, 1. *to die*, moreover, 2. *foreigner*, 3. *mother.* Thereto the Coptic mau, *mother*, appears to belong. To it corresponds the Hebr. 'em, Arab. 'ummon, and Hebr. and Arab. 'ummah, *people*; which comes from the idea of *descent*, or of *generation* and *birth.* The first mu, *to die*, Copt. mou, is supposed to be like the Sanscr. mî, *to annihilate, depart*, decedere; for the Egypt. ma, mai, is *to come.* So also the meaning of *foreigner*, as advena, Hebr. ger, connects itself with it. There is also the Hebr. meth (mortuus est), maveth, *death*, motheth, *to die*, has for root mat, and indicates *the mental appearance of trance*, and *the compression of the breast*, as gv'h is used to depict, *to exhale out.* The meaning *to stretch out, to be erect and strong*, prevails in Arabic and Hebrew in all the stems beginning with mtt; md is also like, and what begins with this element, *to extend.* There the similarity of sound is only external.

Nif, *to blow*, has been spoken of before. The Semitic form is congruous.

Nini, *to pray, supplicate.* Reduplication of ni calls to mind the Hebr. interjection of *entreaty* and *command*, na', which passes for the pronominal of the stem, but like queso and bî=be'h (*entreaty*) may hand down a lost noun.

Ps, *to cook*: Hebr. basal, *to cook, ripen*; Arab. bsl, fourth conj. *to cook*, and *dry*, however also, *to be of strong countenance and bold*, ba'sl, *strong with wine*. It is difficult to arrive at the fundamental meaning of p*k*. See Triliteral pka.

Ran, *to please*: Hebr. ranan, *to rejoice, frolic*; Arab. ranna, *sounding*.

Rfrf, *a worm*: Copt. loflef, *to bruise, destroy*. From the before mentioned interchange of m, p, and b, is compared with the Hebr. rimmah; Syr. remto, *worm, moth*; Arab. rimmat, *a wood-worm, to be brittle, worm-eaten, dirty* (said of bones), ramma, *to be wasted, rubbed away*, fifth conj. *to gnaw*, rafata, *to break in pieces, bruise*, rafatha', *to shatter*, for 'etrb'h, *to ruin, to be foul*, rphat, *to be eaten up by worms* (Acts, xii. 23.), cf. *reptile*.

Ras (Copt. las), *tongue*; le*k*h, *to lick*; lôzh, the same. This same root goes through all the Semitic dialects: Hebr. lason; Aram. lissan; Arab. lis'an, *tongue*, lassa, *to lick, lick away*; and, indeed, with the same transition in the guttural for the commonly used word for *to lick*, Hebr. Aram. la'hakh, from which the Arab. also lasiba and la'hisa, especially lahiqa, bear the meaning *to lick*.

Rs, *to be delighted*, can, on account of the nearness of the Egyptian *s* and χ with the guttural and sibilant, be compared to the Hebr. rzh, Arab. rza', Chald. r'ha, *to be pleased, delighted*.

Sab, *jackal*. The similarity with the Hebr. zeeb dissolves into nothing, partly on account of the Semitic D, in Arab. dh'ib, dîb, and its meaning *wolf*, not *jackal*,—partly on account of the more extended Egyptian sense of the root sab, *flute, counsellor, ox*. That which is common must here be *a cry*, for the two first meanings *to whisper*, suggest *to roar* for the ox, *to howl* for the jackal. The Arabs also call the jackal *the son of howling*; Hebr. 'iy, first *howl*, then *jackal*. Really similar, but with the strongest S sound, is Hebr. zephzeph, *to chirp* (Is. x. 14.), zph'h, *to hiss* (snake, to which a whisper was attributed), zphr; Arab. zfr, sibilavit, fistulavit, whence the Hebr. zippor, *the (twittering) bird*. Arab. zf'h is *to clap*, zfq, *to clap the hands*.

Sak, *to bind*: Hebr. sk, (*branch*), *to entwine*, sk, *a hut*, sek, sukkah, *a hut, a bower*.

Sau (Copt. so), *to drink*; saba' is only found in Hebrew *to drink*.

Sf, *sword*: Copt. sēbi, sefi, clearly from zft, *to smite, slaughter*. Not Hebr. but only the Arab. saif, *a sword*; Syr. saipho'; ξίφος is more obscure, probably belongs to the Hebr. saphah, Syr. 'asph, in the sense *to wrest*, intransitive *to be slain*; Hebr suph, the same.

Sr, *noble, chief*: Hebr. sar (Philistine, seren), *prince, noble*. The further meanings of the Egyptian root are found for the most

part in the derivative Hebr. srph, *to burn*, Syr. *s*rph, Arab. *s*rf and *s*rb, *to divide*; in Hebr. sarah, *to fight* (older deila.), and *to divide, order, arrange, to be pointed* (Egypt. arrow, nail), *to prick*; in Arab. *s*r*t*, Hebr. sr*t*, sered. Cf. No. 14.

St, *to extend, land* (plain); sutut, *to extend*, whence the Copt. *s*teh, *an open place*, belongs: as the Hebr. re'hob, *place* (at a door), *street*, from rahab, *to be wide*. Pervades all the Semitic dialects in the form Hebr. Syr. *sa*ta'h, Arab. s*t*'h, *to extend*. Hence sta, *to sow* (*throw*), Copt. sote, *an arrow* (*throw*), approaches the Syr. *s*da', *to throw* (said of an arrow and javelin); Aram. *s*dr, *to present*.

Sχ, *to cut*; sχa, *to write, paint*, properly *to engrave* (properly *incise*); sχu, *stick* (cut off, cf. Hebr. qzh); Hebr. sakhah, originally *to cut*, sakkin; Arab. sikkin, *a knife*; Hebr. skhh, also *to cut out, form*, maskith, *stone and wood image*. Cf. Triliteral 15.

Ta, *to give*, also *to go* (by boat, cf. lidhan), *carry away*. Is not to be compared with the Hebr. tn in ntn, but only with the Hebr. 'athah, *to come*, in which ℵ is additional. From the Syr. 'ata' is 'aiti produced; Arab. however, 'ata', *to come, reach*, and transitive, *bring forth*, also *to give, present*.

Tr, *to increase time*; tr, *to pierce, destroy, rub, path, shoot, make*. The evident fundamental idea *to pierce*,—which, applied to a sprout boring through the earth, is *to increase*,—is found in many Semitic roots with this development, and also direct in Arab. *t*arra, *to push through, tear through* (a handkerchief), *to sprout* (as plants and the beard). Arab. *t*arîr, is *tender* (sprouting), *t*aura, *to be fresh*: also *t*'ara, med. i, is *to push* (*fly*), seventh and tenth conj. *to be beaten, rubbed* (as clothes). The Syr. *t*r', *to push, beat* (Heb. x. 2.), *to pierce, push through a plain, to go through* (cross), hence the Arab. tur'a'n, *way*.

Tf tf, *to drop*; *t*ph, Talm. *t*ippa, *to drop*; *t*iph*t*uph, *dripping*: Hebr. na*t*aph; Arab. n*t*f, *to drop, flow*.

Tχ, *to confound, appoint* (appointed), *weight*, appear to be *to push* (as one another), and *appoint*; then the Syr. 'et*t*'ht*t*'h, conturbatus est; Arab. nt'h, *to push*, *t*â'ha, *confound, to spoil*, *t*a'hik turbidus.

χabu, *to mow* (to cut); χb, *to plough, a wasp, to lie, wound*; χabs, *star* (having points, spiking). The Hebr. reduplicated form kokab for kabkab, from the Syr. kab, *to hurt*, properly *to stick, cut*, corresponds completely with the last; while the Syr. kankab, congruent reduplication with the Hebr. kokab, means *the* (*pricking*) *thorn*. Aram. kub, Arab. *g*abba, is *to cut, dig*, *g*âba, the same, *to prick, to split, to thrust through*, *g*aubat, *a ditch*; Chald. gubba', *a deep well*; Hebr. geb, (*hewn, excavated,*) *well*, gob, *a cistern*. This series of roots is the more important that yagab, *to plough*, is thence derived. Gab (particip. of gub), in ktib (2 Kings, xxv. 12.), *plougher*, which is otherwise

yogeb, alludes to *overflow*; the yod here belongs not to the root, but to the derivative. More distantly connected are also other series of roots, as—Arab. qâba, *to dig up, to dig, bury*; Arab. Hebr. qbr, *to dig, bury together*; with the Arab. qabba, *to cut off*; with the guttural Arab. 'hafr, *ditches, wells*; Hebr. 'haphar, *to dig*; Arab. 'hft, *a ditch*; Arab. 'hatfa, along with the other meanings, eighth conj. *to make smooth* (plant), *to cut off*.

χχ, *palate, throat*: Copt. 'ha'h is the Hebr. 'hekh; then, although it is pronounced in Syr. 'henḵo', Arab. hnk, the N therein is secondary.

Ṣat, *to ṣut*, has a resemblance with the distant Semitic root q*t*.

Ṣm, *to order to go*: Copt. *k*om, *fortress, castle*, zom, *a walled garden*. Corresponds to the Hebr. 'hômah, *wall*. Ṣm, *stepfather*, has been correctly long ago compared with the Hebr. 'hm.

PHILONIS BYBLII FRAGMENTA

QUÆ AD

PHŒNICUM COSMOGONIAM ET ANTIQUISSIMAM POPULI HISTORIAM SPECTANT.

RECENSUIT ET ILLUSTRAVIT,

SELECTAS SCALIGERI ET BOCHARTI ET CRITICAS JACOBI BERNAYSII SUASQUE NOTAS ADJECIT

CHRISTIANUS CAROLUS JOSIAS BUNSEN,

PHILOSOPHIÆ ET S. THEOLOGIÆ DOCTOR.

ACCEDUNT

COSMOGONICA ET MYTHOLOGICA QUÆDAM VARIA.

PRÆFATIO.

PHILONIANI Sanchuniathonis reliquiæ cum ex quo tempore ingenium Scaligeri eis illuxerat Bochartique industria profuerat semper animos doctorum hominum adverterint, tum inprimis nostra ætate, læte efflorescentibus orientalium litterarum studiis, undique concurritur ad paucas illas pretiosasque tabellas e naufragio Phœniciæ historiæ apud Eusebium servatas. Quo magis dolendum est quod Orellii libellus, in quo Eusebiana de Sanchuniathone capita a. 1826 seorsim edita sunt, sane commodo habitu modicoque pretio prostans sed nullo vitiorum genere non fœdatus, etiam hodiernorum hominum manibus teritur, cum præsto sit in Gaisfordiana Eusebii editione et textus Philonis Orelliano melior et copia variarum lectionum, quarum ope quæ minus bene gessit Gaisfordius possunt ex arte administrari. Ne igitur orientalium rerum studiosi post inventas fruges glande vesci pergant, capita ista Eusebiana hic describi curavimus nixi quidem Gaisfordii opera, at pressius quam aut voluit ille aut potuit vestigia secuti optimorum codicum, qui quidem sunt Parisinus A. ejusque geminus Venetus H. Ubicunque autem a Gaisfordio secedere visum est, significavimus dissensum rationibusque munire studuimus. Codicem Eusebii quem Gaisfordius Matriti adservari dicit, in Bibliothecam regiam illatum ex Mendozæ libris, frustra quæsivi. Neque Miller, auctor doctissimi et utilissimi indicis librorum manuscriptorum Bibliothecæ Escurialensis, eum vidit: neque reperire eum potuerunt viri docti qui ea qua sunt humanitate ipsa Matritianæ Bibliothecæ scrinia perlustraverunt ut ejus vestigia detegerent: Gayangos, archivorum Hispaniæ Custos, et Dr. Helferich, Berolinensis.

Commentarium, quem anno 1854 exeunte inceptum Kalendis Februariis anni 1856 absolveram, meo rogatu ultimis hisce mensibus revisit et ornavit vir acutissimus mihique inter paucos

carus, Jacobus Bernaysius. Cujus notas dedi integras, auctoris nomine insignitas: ubi in diversum abeunt nostræ sententiæ, dissensus mei rationes paucis indicavi. Textum in Capita et Paragraphos divisum exhibui, secundum ordinem in Commentariis Libri Quinti observatum: tum quod talis divisio per se mihi utilissima ne dicam necessaria esse videtur, tum quod ita facilius a Commentariis ad Textum et a Textu ad Commentarios recurri et referri potest.

Appendicis loco leguntur varia quædam fragmenta ad argumentum operis hujus spectantia, in supplementum eorum quæ, ex ejusdem consilio operis, jam dudum dedi.

BUNSEN.

Scribebam apud Nicorim Idib. Mart.
MDCCCLVII.

TESTIMONIA VETERUM DE SANCHONIATHONE.

ATHENÆUS, lib. III. cap. xxxvii.
(Pag. 126. ed. Casaub.)

Καὶ ὁ Κύνουλκος ἔφη· ἐμπίμπλασο, Οὐλπιανέ, χθωροδλαψου[1] πατρίου, ὃς παρ' οὐδενὶ τῶν παλαιῶν, μὰ τὴν Δήμητρα, γέγραπται, πλὴν εἰ μὴ ἄρα παρὰ τοῖς τὰ Φοινικικὰ συγγεγραφόσι ΣΟΥΝΙΑΙΘΩΝΙ[2] (sic pro Σαγχωνιάθωνι) καὶ ΜΩΧΩ τοῖς σοῖς πολίταις.

PORPHYRIUS *de Abstin.* lib. II. § 56.
(Pag. 94. ed. Holsten. Cantabrig.)

Φοινίκες δὲ ἐν ταῖς μεγάλαις συμφοραῖς, etc. Vide nostrum Cap. IX. A.

THEODORETUS *de Cur. Græc. Affect.* serm. ii.

ΣΑΓΧΩΝΙΑΘΩΝ μὲν ὁ Βηρύτιος τὴν Φοινίκων Θεολογίαν ξυνέγραψε· μετήνεγκε δὲ ταύτην εἰς τὴν Ἑλλάδα φωνὴν Φίλων, οὐχ' ὁ Ἑβραῖος, ἀλλ' ὁ Βύβλιος· τὸν δὲ Σαγχωνιάθωνα λίαν τεθαύμακεν ὁ Πορφύριος.

SUIDAS.

ΣΑΓΧΩΝΙΑΘΩΝ, Τύριος φιλόσοφος, ὃς γέγονε κατὰ τὰ Τρωϊκά. Περὶ τοῦ Ἑρμοῦ φυσιολογίας, ἥτις μετεφράσθη. Πάτρια

[1] Χθωροδλάψου, cum tribus Codd. apud Dindorf. pro vulg. χεβροδλ. Ewaldus in Commentatione (p. 53. n.) explicat ex Syriaco KKRTDB*S* (quasi dicens Græce χωροθδαψον) placenta mellita (Hebr. כִּכַּר KIKKAR est placenta).

[2] Σουνιαίθωνι, nomen a Græcis, non a librariis corruptum. Occurrit enim *Suniatus*, vir Carthaginensis, apud Justinum XX. 5. 12.: quem locum ab Ewaldo (l. l. p. 54. n.) laudatum invenio et apud Movers. Phœn. i. p. 99.

Τυρίων τῇ Φοινίκων διαλέκτῳ, Αἰγυπτιακὴν Θεολογίαν καὶ ἄλλα τινά.

PORPHYRIUS.

Quæ denique Porphyrius de Sanchuniathone et de Philone Byblio senserit, ab Eusebio relato, infra in primo Phœnicum historiæ fragmento leguntur.

SCRIPTA PHILONIS.

1. *Περὶ τῆς βασιλείας Ἀδριανοῦ.* Nihil superstes.

2. *Φοινικικὴ ἱστορία* s. *Φοινικικά*, lib. viii. vel ix.

Περὶ Ἰουδαίων. Partem *Φοινικικῆς ἱστορ.* fuisse conjicit Mullerus: Origenes tamquam opus absolutum integrum laudat.[1]

3. *Περὶ στοιχείων Φοινικικῶν* (VII. § 1.). (Fortasse hæc quoque partem *τῶν Φοινικικῶν* constituerunt.—*M.*)

Ὄφεων (v. *ἐθωθιῶν*), quem librum de serpentum, ut videtur, religione ipse Philo memorat VII. § 2., ubi v. not.

4. *Παράδοξος ἱστορία*, libris iii., ab ipso Philone laudata, I. § 6.

5. *Περὶ πόλεων καὶ οὓς ἑκάστη αὐτῶν ἐνδόξους ἤνεγκε βιβλία λ'* (fr. 11—18. Mull.)[2]

[1] Origenis verba, vetustissimum idque præstantissimum de Philone testimonium, legitur in libro aureo c. Celsum i. 15. his verbis: *Ἑκαταίου τοῦ ἱστορικοῦ φέρεται περὶ Ἰουδαίων βιβλίον, ἐν ᾧ προστίθεται μᾶλλόν πως ὡς σοφῷ τῷ ἔθνει ἐπὶ τοσοῦτον, ὡς καὶ Ἐρέννιον Φίλωνα, ἐν τῷ περὶ Ἰουδαίων συγγράμματι, πρῶτον μὲν ἀμφιβάλλειν, εἰ τοῦ ἱστορικοῦ ἐστι τὸ σύγγραμμα· δεύτερον δὲ λέγειν, ὅτι, εἴπερ ἐστὶν αὐτοῦ, εἰκὸς αὐτὸν συνηρπάσθαι ἀπὸ τῆς παρὰ Ἰουδαίοις πιθανότητος, καὶ συγκατατεθεῖσθαι αὐτῶν τῷ λόγῳ.*

[2] Hoc opus in compendium redegit Serenus. Suidas: *Σερῆνος, ὁ καὶ Αἴλιος χρηματίσας, Ἀθηναῖος, γραμματικός. Ἐπιτομὴν τῆς Φίλωνος πραγματείας Περὶ πόλεων, καὶ τίνες ἐφ' ἑκάστης ἔνδοξοι, βιβλία γ'. Ἐπιτομὴν τῶν Φιλοξένου εἰς Ὄμηρον α'.* Philonei operis epitome laudatur in Etym. M. v. *Ἀρσινόη* et *Βουκέρας*. Serenum grammaticum, qui *ἐν διαφόροις μέτροις δράματα διάφορα* scripsit, memorat Photius cod. 280. p. 510. a. 10. ed. Bekk. Sereni *Ἀπομνημονεύματα* citat Stobæus

6. Περὶ ἰατρῶν s. Ἰατρικά (fr. 19.). Hæc nonnisi pars (liber ix.) operis sequentis fuisse videtur.

7. Περὶ κτήσεως καὶ ἐκλογῆς βιβλίων βιβλία ιβ'.

8. Περὶ χρηστομαθείας. Etym. M. v. γέρανος. "Fortasse pars prioris."—*Fabric.*

9. Περὶ Ῥωμαίων διαλέκτου. Etym. M. v. ἀλτήρ.[3]

10. Τὰ ῥηματικά. Etym. M. vv. ἀβολήτωρ, ἄϊστος, ἄτμητος.[4]

11. Τὸ ῥητορικόν. Etym. M. v. δέμα. (Num corrupte pro τὸ ῥηματικόν?—Muller.)

12. Ἐπιγράμματα, libris iv. (Eudocia.)

TESTIMONIA DE PHILONE BYBLIO.

(Origenes c. Celsum.)

Suidas: Φίλων Βύβλιος, γραμματικός. Οὗτος γέγονεν ἐπὶ τῶν χρόνων ἐγγὺς Νέρωνος, καὶ παρέτεινεν εἰς μακρόν. Ὕπατον[5] γοῦν Σεβῆρον τὸν Ἐρέννιον χρηματίσαντα αὐτὸς εἶναί φησιν, ὅταν (εἰδέναι φ., ὅτε proponit Westerm.; legerim χρημ. εἶναί φησιν, ὅταν αὐτὸς) ἦγεν οὗ ἔτος, ὀλυμπιάδι δὲ σκ'. Γέγραπται δ' αὐτῷ Περὶ κτήσεως καὶ ἐκλογῆς βιβλίων βιβλία ιβ', Περὶ πόλεων καὶ

in Florileg. ix. 15.; v. 46, 47. 82.; vi. 33. 36. 49.; vii. 61.; xiii. 28. 29. 42.; xxix. 96.; xxxix. 27.; xliv. 41.; xlvii. 20.; lxii. 48.; lxxii. 15.; lxxv. 11.; lxxx. 5.; lxxxii. 10.

[3] Ex eo libro fortasse fluxit locus Jo. Lyd. De magistr. p. 28. ed. Paris.: Τὸ δὲ Βάῤῥωνος ἐπώνυμον τὸν ἀνδρεῖον κατὰ τὴν τῶν Κελτῶν φωνὴν, κατὰ δὲ Φοίνικας τὸν Ἰουδαῖον σημαίνει, ὡς Ἐρέννιος Φίλων.

[4] De rebus grammaticis nescio quinam liber Philonis laudatur ap. Eustath. ad Hom. p. 73. C.; 855. A.; 907. A.; 909. A.; 1540. 4.; 1698. 28.; 1871. 48. Nescio utrum ad hunc an ad antiquiorem aliquem Philonem pertineat schol. Apoll. Rhod. iii. 118.: ἐψιόωντο, ἀντὶ τοῦ ἔπαιζον. Φίλων δὲ ἀντὶ τοῦ ὠμίλουν, παρὰ τὸ ἔπος. Adde Bekker. Anecd. p. 324.

[5] Ὕπατον . . . . κτήσεως.] Pro his Eudocia ἔγραψε ἐπιγράμματα, βιβλία δ', Περὶ κτήσεως κ.τ.λ. —— σκ'.] Clinton. ap. Gaisfordium ad h. l. scribendum conjicit σκδ': nam Ol. 224¾, 119 p. Chr., consul fuit (L. Catilius) Severus. Natus igitur fuerit 42 p. Chr. De Hadriano (117—138) scripserit vivente adhuc imperatore. —— καὶ ἄλλα.] γέγονε δὲ καὶ ὕπατος παρ' αὐτοῦ. Eudoc.

οὓς ἑκάστη αὐτῶν ἐνδόξους ἔνεγκε βιβλία κ', Περὶ τῆς βασιλείας Ἀδριανοῦ, ἐφ' οὗ καὶ ἦν ὁ Φίλων, καὶ ἄλλα. (Cf. Eudoc. Ionia, p. 424. in Villoisoni Anecd.)

Idem: Ἑρμιππος Βηρύτιος, ἀπὸ κώμης μεσογαίου, μαθητὴς Φίλωνος τοῦ Βυβλίου, ὑφ' οὗ ᾠκειώθη Ἐρεννίῳ Σεβήρῳ ἐπὶ Ἀδριανοῦ τοῦ βασιλέως. — Παῦλος Τύριος, ῥήτωρ, γεγονὼς κατὰ Φίλωνα τὸν Βύβλιον· ὃς ἐπ' Ἀδριανοῦ τοῦ βασιλέως πρεσβεύσας μητρόπολιν τὴν Τύρον ἐποίησε. — Ἡρωδιανὸς Ἀλεξανδρεὺς, γραμματικός .... γέγονε κατὰ τὸν Καίσαρα Ἀντωνῖνον τὸν καὶ Μάρκον, ὡς νεώτερον εἶναι καὶ Διονυσίου τοῦ τὴν Μουσικὴν ἱστορίαν γράψαντος καὶ Φίλωνος τοῦ Βυβλίου.

PHILONIS BYBLII FRAGMENTA.

CAPUT I.

EUSEBIUS ET PORPHYRIUS DE SANCHUNIATHONE ET DE PHILONE BYBLIO, ET FRAGMENTUM EX IPSO PHILONIANI OPERIS PROŒMIO.

(*Euseb. Præpar. Evang.* i. 9. p. 30. D.)

1. ΙΣΤΟΡΕΙ δὲ ταῦτα (sc. τὰ Φοινικικά) ΣΑΓΧΟΥΝΙΑΘΩΝ, *ἀνὴρ παλαίτατος καὶ τῶν Τρωϊκῶν χρόνων, ὥς φασι, πρεσβύτερος, ὃν καὶ ἐπ' ἀκριβείᾳ καὶ ἀληθείᾳ τῆς Φοινικικῆς ἱστορίας ἀποδεχθῆναι μαρτυροῦσι. Φίλων δὲ τούτου πᾶσαν τὴν γραφὴν, ὁ Βύβλιος, οὐχ ὁ Ἑβραῖος, μεταβαλὼν ἀπὸ τῆς Φοινίκων γλώττης ἐπὶ τὴν Ἑλλάδα φωνὴν ἐξέδωκε. Μέμνηται τούτων ὁ καθ' ἡμᾶς τὴν καθ' ἡμῶν πεποιημένος συσκευὴν ἐν τετάρτῳ τῆς πρὸς ἡμᾶς ὑποθέσεως, ὧδε τῷ ἀνδρὶ μαρτυρῶν πρὸς λέξιν·*

1. *ὁ καθ' ἡμᾶς τὴν καθ' ἡμῶν πεποιημένος συσκευήν.*] Eodem circumloquendi genere Porphyrium, cujus nomen Christianis odiosum sæpius appellare tædebat, indicat Eusebius supra lib. i. c. 9. p. 28.[c]: *τῶν καθ' ἡμᾶς γεγονὼς αὐτὸς ἐκεῖνος ὁ ταῖς καθ' ἡμῶν λαμπρυνόμενος δυσφημίαις* et infra lib. x. c. 9. p. 485.[a]: *μάρτυρι τῆς Μωυσέως ἀρχαιότητος χρήσομαι τῷ πάντων δυσμενεστάτῳ καὶ πολεμιωτάτῳ Ἑβραίων τε καὶ ἡμῶν, φημὶ δὲ τῷ καθ' ἡμᾶς φιλοσόφῳ, ὃς τὴν καθ' ἡμῶν συσκευὴν ὑπερβολῇ μίσους προβεβλημένος, κ.τ.λ.* Deinceps in illo libri decimi loco Eusebius aperte nominat Porphyrium, ejusque de Philone et Sanchuniathone testimonium iterum apponit usque ad *Ἀσσυρίων βασιλίδος*. Sed nihil fere ex ista iteratione ad emendanda Porphyrii verba lucramur. ——*τῆς πρὸς ἡμᾶς ὑποθέσεως.*] "In quarto libro ejus operis quod contra nos (Christianos) scripsit Porphyrius." Vocabulo *ὑπόθεσις* ad ipsam *πραγματείαν* significandam sæpius utitur Eusebius; vide supra i. c. 1. p. 4.[a]: *εἰς προκατασκευὴν τῆς ὅλης ὑποθέσεως* et c. 3. p. 8.[c]: *ἐν οἰκείᾳ συναγαγόντες ὑποθέσει.*

2. "Ἱστορεῖ δὲ τὰ περὶ Ἰουδαίων ἀληθέστατα, ἅτε καὶ τοῖς τόποις καὶ τοῖς ὀνόμασιν αὐτῶν [τὰ] συμφωνότατα ΣΑΓΧΟΥΝΙΑΘΩΝ ὁ Βηρύτιος, εἰληφὼς [τὰ ὑπομνήματα] παρὰ ΙΕΡΟΜΒΑΛΟΥ τοῦ ἱερέως Θεοῦ [τοῦ] ΙΕΥΩ· ὃς ΑΒΙΒΑΛΩΙ τῷ βασιλεῖ Βηρυτίων τὴν ἱστορίαν ἀναθεὶς ὑπ' ἐκείνου καὶ τῶν κατ' αὐτὸν ἐξεταστῶν τῆς ἀληθείας ἀπεδέχθη.

2. *ἀληθέστατα, ἅτε.*] Legebatur *Ἀλ. ὅτι.* At particula *ὅτι* sic posita cum a linguæ Græcæ usu abhorreat, in Porphyrio, elegantiæ studiosissimo scriptore, ferri nequit. Quare Scaliger (Veterr. Græcc. frr. p. 6.) transposuit ita: *ἱστορεῖ δὲ τὰ περὶ Ἰουδαίων ὅτι ἀληθέστατα καὶ τοῖς τόποις, κ.τ.λ.* Lenius et accommodatius ad mentem Porphyrii, qui quidem fidem historiæ Sanchuniathonianæ e congruentia regionum et nominum probari putat, sic scripseris: *Ἱστορεῖ δὲ τὰ περὶ Ἰουδαίων ἀληθέστατα, ἅτε καὶ τοῖς τόποις καὶ τοῖς ὀνόμασι συμφωνότατα.* "Tradit res Judæorum verissime, *quippe* cum regionibus tum appellationibus convenientissime." Nam *τά*, quod ante *συμφωνότατα* in libris exstat, fidenter cum Scaligero delemus; de suo id addiderunt librarii, qui *συμφωνότατα* æque atque *ἀληθέστατα* adverbium esse præterviderunt. (*Brn.*)——*εἰληφὼς τὰ ὑπομνήματα.*] Abesse a codicibus C. F. G. vocabula *τὰ ὑπομνήματα* testatur Gaisfordius; de optimo codice A. silet. Verum etiam a codice A. vel certe ab exemplari, unde A. descriptus est, ista vocabula abfuisse apparet e marginali scholio, quod ex A. paullo post ad p. 31. 5.[b] attulit Gaisfordius: *ἀπὸ κοινοῦ τὸ εἰληφώς.* Istud enim scholion ad hunc de quo agimus locum pertinet, cum nusquam alibi in vicinis verbis reperiatur *εἰληφώς.* Jam quisquis hoc scholion allevit, neque *τὰ ὑπομνήματα* neque alium accusativum legit. Nam propter id ipsum quod accusativum desideravit, *εἰληφώς* monuit *ἀπὸ κοινοῦ* positum esse, i. e. ex universo sententiarum connexu pendere. Infra libro decimo p. 485. *τὰ ὑπομνήματα* in verborum ordine exhibet Gaisfordius, neque quicquam de codicibus annotat.——*Ἱερομβάλου.*] Respondet Hebraico nomini יְרֻבַּעַל Jerubbaal, quod fuit Gideonis cognomen. Mox *τοῦ* ante *Ἰευώ* omittunt A. et Theodoretus Ther. p. 28., qui hunc locum ex Eusebio exscripsit. Idem Theodoretus pro *Ἰευώ* habet *Ἰαώ.* Vide quæ de forma nominis Jovæ in commentariis disputavimus.——*Ἀβιβάλῳ.*] Infra apud Eusebium libro decimo p. 485. et apud Theodoretum exstat *Ἀβελβάλῳ*, quo nomine appellabatur pater illius Hieromi qui fuit æqualis Solomonis. Quem Abelbalum ne hic dici suspiceris, caveto. Nam primum quidem temporum ratio obstat, cum Sanchuniathon Semiramidis ætate, i. e. ducentis ante Hieromi patrem annis, floruisse perhibeatur. Deinde vero de *Beryti* rege quodam hic agitur, Hieromus autem ejusque pater *Tyro* regnabant.——*ἀπεδέχθη.*] Legebatur *παρεδέχθη.* At e vestigiis codicum C. F. G. *ὑπεδέχθη* eruendum *ἀπεδέχθη*, neque *τῆς ἀληθείας* ad *ἐξεταστῶν* sed ad *ἀπεδέχθη* trahendum esse

Οἱ δὲ τούτων χρόνοι καὶ πρὸ τῶν Τρωϊκῶν πίπτουσι χρόνων, καὶ σχεδὸν τοῖς Μωσέως πλησιάζουσιν, ὡς αἱ τῶν Φοινικῆς βασιλέων μηνύουσι διαδοχαί. ΣΑΓΧΟΥΝΙΑΘΩΝ δὲ ὁ κατὰ τὴν Φοινίκων διάλεκτον φιλαλήθως πᾶσαν τὴν παλαιὰν ἱστορίαν ἐκ τῶν κατὰ πόλιν ὑπομνημάτων καὶ τῶν ἐν τοῖς ἱεροῖς ἀναγραφῶν συναγαγὼν δὴ καὶ συγγράψας, ἐπὶ Σεμιράμεως γέγονε τῆς Ἀσσυρίων βασιλίδος, ἢ πρὸ τῶν Ἰλιακῶν, ἢ κατ' αὐτούς γε τοὺς χρόνους γενέσθαι ἀναγέγραπται. Τὰ δὲ τοῦ ΣΑΓΧΟΥΝΙΑΘΩΝΟΣ εἰς Ἑλλάδα γλῶσσαν ἡρμήνευσε ΦΙΛΩΝ Ο ΒΥΒΛΙΟΣ."

3. Ταῦτα μὲν ὁ δηλωθεὶς, ἀλήθειαν ὁμοῦ καὶ παλαιότητα τῷ δὴ θεολόγῳ μαρτυρήσας. Ὁ δὲ προϊὼν οὐ τὸν ἐπὶ πάντων θεὸν, οὐδὲ μὴν θεοὺς τοὺς κατ' οὐρανὸν, θνητοὺς δὲ ἄνδρας καὶ γυναῖκας, οὐδὲ τὸν τρόπον ἀστείους, οἵους δι' ἀρετὴν ἄξιον εἶναι ἀποδέξασθαι ἢ ζηλῶσαι τῆς φιλοσοφίας, φαυ-

ipse Eusebius evincit, qui paullo supra l. 3. hæc sic reddidit: ἐπ' ἀκριβείᾳ καὶ ἀληθείᾳ τῆς Φοινικικῆς ἱστορίας ἀποδεχθῆναι μαρτυροῦσι. Ubi Eusebius perspicuitati consulturus præpositionem ἐπί cum dativo posuit pro nudo genitivo, quem elegantius ab ἀποδέχεσθαι suspendit Porphyrius. Nam "probare, commendare aliquem ob aliquid" Græce dicitur ἀποδέχεσθαί τινά τινος, velut Plut. de Mus. c. 14.; ἀποδέχομαι μὲν οὖν τῆς συνέσεως τὸν διδάσκαλον Λυσίαν ἀλλὰ καὶ τῆς μνήμης ἣν ἐπεδείξατο. (*Brn.*) —— ὁ κατὰ τὴν Φοινίκων διάλεκτον φιλαλήθως.] Articulum ante κατά asciscimus ex Eusebii libro decimo p. 485. et ex Theodoreto. Apud eundem vero Theodoretum perperam legitur φιλαλήθης qui scribendi error lusit Bochartum (Chanaan, l. ii. c. 17. init.) aliosque qui Sanchuniathonis nomen ita in Phœnicia elementa dissolvere conati sunt, ut φιλαλήθους significatio exoreretur.

3. ὁ δηλωθείς.] "Sc. Porphyrius. Deinceps verbis ὁ δὲ προϊών significat eum, quem modo θεολόγον dixit, i. e. Sanchuniathonem sive interpretem ejus Philonem. Verum cum '*procedere* (προϊέναι)' tum e notione hujus vocábuli tum ex usu Eusebii (vide statim § 5. extr. et lib. iii. c. 7. p. 98.[a]) is demum dici possit, qui antea loqui *exorsus* erat, e *Philone* autem nihildum attulerit Eusebius: ipsum hoc προϊών eo nos quasi manu ducit, ut Philoniana non ex Philonis libro descripta esse ab Eusebio putemus sed e Porphyrii κατὰ Χριστιανῶν opere, e quo testimonium de Sanchuniathone petivit. Quia igitur novum volumen unde Philoniana sumeret non evolvit Eusebius, sed idem volumen unde Porphyrii verba hauserat in Philonianis quoque excerpendis usurpare perrexit, accidit ei ut locutione ὁ δὲ προϊών, qua ubi continuantur *ejusdem scriptoris* excerpta recte uti consuevit, negligenter etiam hoc loco uteretur, ubi variorum scriptorum verba

λότητος δὲ καὶ μοχθηρίας ἁπάσης κακίαν περιβεβλημένους θεολογεῖ. Καὶ μαρτυρεῖ γε τούτους αὐτοὺς ἐκείνους εἶναι, τοὺς εἰσέτι καὶ νῦν θεοὺς παρὰ τοῖς πᾶσι νενομισμένους κατά τε τὰς πόλεις καὶ τὰς χώρας. Δέχου δὲ καὶ τούτων ἐκ τῶν ἐγγράφων τὰς ἀποδείξεις. Ὁ δὴ Φίλων εἰς ἐννέα βίβλους τὴν πᾶσαν τοῦ Σαγχουνιάθωνος πραγματείαν διελὼν, κατὰ τὸ προοίμιον τοῦ πρώτου συγγράμματος αὐτοῖς ῥήμασι προλέγει περὶ τοῦ Σαγχουνιάθωνος ταῦτα·

4. "Τούτων οὕτως ἐχόντων ὁ ΣΑΓΧΟΥΝΙΑΘΩΝ, ἀνήρ τε πολυμαθὴς καὶ πολυπράγμων γενόμενος καὶ τὰ ἐξ ἀρχῆς, ἀφ' οὗ τὰ πάντα συνέστη, παρὰ πάντων εἰδέναι ποθῶν, πολυφροντιστικῶς ἐξεμάστευσε τὰ ΤΑΑΥΤΟΥ· εἰδὼς ὅτι τῶν ὑφ' ἡλίῳ γεγονότων πρῶτός ἐστι ΤΑΑΥΤΟΣ ὁ τῶν γραμμάτων τὴν εὕρεσιν ἐπινοήσας καὶ τῆς τῶν ὑπομνημάτων γραφῆς κατάρξας, καὶ ἀπὸ τοῦδε ὥσπερ κρηπῖδα βαλόμενος

ex *eodem volumine* exprompsit. Cf. infra V. 12. —— *ἐννέα βίβλους.*] Philonianæ historiæ *ὀκτώ* tantum libros novit Porphyrius de Abstin. ii. 56.: illumque Porphyrii locum bis descripsit Eusebius infra lib. iv. c. 16. p. 156.ª, et in Theophania (vid. Ewald. Diss. de Sanch. p. 51.), utrobique *ὀκτώ* exhibens. Negligentia igitur vel Eusebii vel librariorum factum esse videtur ut hic scriberetur *ἐννέα*. Nempe numeralis littera ϑ aut *ὀκτώ* aut *ἐννέα* significat, prout senarius numerus aut littera ϛ aut, secundum antiquum morem, littera ζ notatur." (*Brn.*)

4. *ἀνήρ τε πολυμαθής.*] Ad *καὶ τὰ ἐξ ἀρχῆς* refertur τε, quod e δέ codicis A. effinximus. Mox l. 3. *παρὰ πάντων εἰδέναι ποθῶν* parum apte dicitur. Nam qui "scire cupit" haud ab *omnibus* sed ab idoneis magistris doceri vult, et de studio, quod in unius Taauti libris anquirendis posuit Sanchuniathon, deinceps agitur. Vera scriptura latet in codicis D. περὶ πάντων. Nimirum περὶ παντός i. e. "*maximopere* scire cupiebat Sanchuniathon quæ antiquitus inde a conditu rerum gesta sunt." (*Brn.*)—— *καὶ ἀπὸ τοῦδε ὥσπερ, κ.τ.λ.*] Sicut nunc quidem hic locus scribitur, nequaquam cum superioribus Eusebii editoribus novum enuntiatum inde a verbis καὶ ἀπὸ τοῦδε ordiri possumus. Neque enim verbum finitum, quicum participium *βαλόμενος* conjungatur, adest ullum, nisi ipsum illud *ἐξεμάστευσε*, unde εἰδώς quoque pendet. [Haud facile mihi persuadeo, hæc sic profecta esse a *Philone*. Nam investigavit (*ἐξεμάστευσε*) quidem Sanchuniathon Taauti opera *quia* Taautum omnium antiquissimum scriptorem esse *cognoverat* (εἰδώς). At haud *propterea* investigavit *quia* Taauti narrationem tanquam fundamentum suæ historiæ *jecit*, sed *postquam* investigarat, tali fundamento suum opus superstruendum

τοῦ λόγου· ὃν Αἰγύπτιοι μὲν ἐκάλεσαν ΘΩΥΘ, Ἀλεξανδρεῖς δὲ ΘΩΘ, Ἑρμῆν δὲ Ἕλληνες μετέφρασαν."

5. Ταῦτα εἰπὼν ἐπιμέμφεται τοῖς μετὰ ταῦτα νεωτέροις, ὡς ἂν βεβιασμένως καὶ οὐκ ἀληθῶς τοὺς περὶ θεῶν μύθους ἐπ' ἀλληγορίας καὶ φυσικὰς διηγήσεις καὶ θεωρίας ἀνάγουσι. Λέγει δ' οὖν προϊών·

6. "Ἀλλ' οἱ μὲν νεώτατοι τῶν ἱερολόγων, τὰ μὲν γεγονότα πράγματα ἐξ ἀρχῆς ἀπεπέμψαντο, ἀλληγορίας δὲ καὶ μύθους ἐπινοήσαντες, καὶ τοῖς κοσμικοῖς παθήμασι συγγένειαν πλασάμενοι, μυστήρια κατέστησαν, καὶ πολὺν αὐτοῖς ἐπῆγον τῦφον, ὡς μὴ ῥᾳδίως τινὰ συνορᾶν τὰ κατ' ἀλήθειαν γενόμενα· ὁ δὲ συμβαλὼν τοῖς ἐπὶ τῶν ἀδύτων εὑρεθεῖσιν ΑΜΜΟΥΝΕΩΝ γράμμασι συγκειμένοις, ἃ δὴ οὐκ ἦν πᾶσι γνώριμα,

esse intellexit. Accedit quod, ut nunc est sententiæ tenor, vocabula ἀπὸ τοῦδε nihil habent quo apte pertineant. Denique ultimum colon, quo variæ Taauti apud Ægyptios, Alexandrinos, Græcos appellationes enumerantur, quodque eisdem fere verbis repetitur infra III. 14., satis ὑπερβατῶς annectitur, cum ὅν l. 8. non ad proximum λόγου, sed ad remotius τοῦδε referri necesse sit. His omnibus rite expensis, haud ægre, opinor, animum induxeris, reapse novi enuntiati initium inde a vocabulis καὶ ἀπὸ τοῦδε factum esse in *Philonis* libro, hujus autem enuntiati protasin solam nunc superesse, periisse Eusebii vel librariorum negligentia apodosin, qua tum verbum ad ἀπὸ τοῦδε relatum contineretur, tum Taauti denuo ita mentio fieret ut salva grammatica sequi posset ὃν Αἰγύπτιοι, κ.τ.λ. (*Brn.*)]

6. *οἱ νεώτατοι τῶν ἱερολόγων.*] i. e. Tabionus ejusque successores, de quibus eadem eisdem fere verbis infra V. 9. tradit Philo. Mox *τὰ μὲν γεγονότα πράγματα ἐξ ἀρχῆς* sunt "res primitus vere gestas, veritas historica" cui valedixerunt (*ἀπεπέμψαντο*) sacerdotes in ejusque locum mythos suffecerunt quos "affectionum mundi similes" commenti sunt. Nam pro *συγγένειαν πλασάμενοι* scribendum existimamus *συγγενεῖς ἀναπλασάμενοι* et *συγγενεῖς* ad *μύθους* referimus. (*Brn.*)—— *πολὺν αὐτοῖς ἐπῆγον τῦφον.*] "Fumum, tumorem," i.e. vana commentorum magnificentia mythos incrustarunt.——*ἐπὶ τῶν ἀδύτων.*] Sic scripsi pro *ἀπὸ τ. ἀδ.*——*Ἀμμουνέων γράμμασι.*] Scripturæ genus quale in חַמָּנִים (Hammânim) i.e. in columnis statuisque Soli dicatis adhiberi solebat, sive scripturæ genus hieraticum a profano discrepans pridem agnovit Bochartus (Phaleg et Canaan, op. tom. i. p. 773.); unde hæc Orellius: "Ἀμμουνέων, *Ammoneorum*, i. e. חַמָּנִים *Ammanim*, quod alii *simulacra* exponunt, LXX. τεμένη, Hieronymus *fana* et *delubra*; *γράμματα Ἀμμουνέων* sunt itaque *literæ templorum, literæ in sacris*

τὴν μάθησιν ἁπάντων αὐτὸς ἤσκησε. καὶ τέλος ἐπιθεὶς τῇ πραγματείᾳ, τὸν κατ' ἀρχὰς μῦθον καὶ τὰς ἀλληγορίας ἐκποδὼν ποιησάμενος, ἐξηνύσατο τὴν πρόθεσιν· ἕως πάλιν οἱ ἐπιγενόμενοι ἱερεῖς χρόνοις ὕστερον ἠθέλησαν αὐτὴν ἀποκρύψαι καὶ εἰς τὸ μυθῶδες ἀποκαταστῆναι· ἐξ οὗ τὸ μυστικὸν ἀνέκυπτεν οὐδέπω φθάσαν εἰς Ἕλληνας."

7. Τούτοις ἑξῆς φησίν·

"Ταῦθ' ἡμῖν εὕρηται, ἐπιμελῶς εἰδέναι τὰ Φοινίκων ποθοῦσι, καὶ πολλὴν ἐξερευνησαμένοις ὕλην, οὐχὶ τὴν παρ' Ἕλλησι· διάφωνος γὰρ αὕτη καὶ φιλονεικότερον ὑπ' ἐνίων μᾶλλον ἢ πρὸς ἀλήθειαν συντεθεῖσα."

8. Καὶ μεθ' ἕτερα·

"Οὕτως δὲ ἔχειν πεπεῖσθαι ἡμῖν παρέστη, ὡς ἐκεῖνος γέγραφε, τὴν διαφωνίαν ὁρῶσι τὴν παρ' Ἕλλησι, περὶ ἧς μοι τρία πεφιλοτίμηται βιβλία τὴν ἐπιγραφὴν ἔχοντα Παραδόξου Ἱστορίας."

9. Καὶ αὖθις μεθ' ἕτερα ἐπιλέγει·

"Προδιαρθρῶσαι δὲ ἀναγκαῖον πρὸς τὴν αὐτόθεν σαφήνειαν καὶ τὴν τῶν κατὰ μέρος διάγνωσιν, ὅτι οἱ παλαίτατοι τῶν

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receptæ. Sic apud Ægyptios scribit Diodorus, lib. iii. 3.: *τὰ μὲν δημώδη προσαγορευόμενα πάντας μανθάνειν, τὰ δὲ ἱερὰ καλούμενα μόνους γινώσκειν τοὺς ἱερεῖς παρὰ τῶν πατέρων ἐν ἀπορρήτοις μανθάνοντας.*" ——*αὐτὴν ἀποκρύψαι καὶ εἰς τὸ μυθῶδες ἀποκαταστῆναι.*] Legebatur *ἀποστῆσαι*. Cum vero *αὐτήν* ad *πραγματείαν* Sanchuniathonis referatur, quam e medio amoverunt abdideruntque (*ἀποκρύψαι*) sacerdotes, activum *ἀποκαταστῆσαι*, quod et ipsum ad *αὐτήν* referri necesse esset, ferri nequit. Neque enim *opus* Sanchuniathonis ad mysticum genus redegerunt, sed *ipsi* sacerdotes, amota historica Sanchuniathonis scriptione, rursus in mythos relapsi sunt. Scribendum igitur est *ἀποκαταστῆναι*. (*Brn.*)

8. Παραδόξου Ἱστορίας.] E primo hujus Philoniani operis libro quædam de Palæphato Abydeno affert Suidas s. v. Παλαίφατος.

9. *πρὸς τὴν αὐτόθεν σαφήνειαν.*] *πρὸς τὴν αὐτὴν σαφ.* legitur in codicibus A. H., sententia exsistente nulla. Neque minus pravum est quod reliqui codices exhibent *τὴν αὖθις σαφήνειαν*. Sed e conjunctis his corruptelis veram scripturam elicimus hanc: *τὴν αὐτόθεν σαφήνειαν*, totumque locum vertimus sic: "Ut omnia *illico* perspicua fiant et singula suo quæque loco accurate dignoscantur, necessarium est di-

βαρβάρων, ἐξαιρέτως δὲ Φοίνικες καὶ Αἰγύπτιοι, παρ' ὧν καὶ οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον καὶ μεγίστους τοὺς τὰ πρὸς τὴν βιωτικὴν χρείαν εὑρόντας ἢ καὶ κατά τι εὐποιήσαντας τὰ ἔθνη, εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι ὡς θεοὺς προσεκύνουν, καὶ εἰς τὸ χρεὼν καταστάντων, ναοὺς κατασκευασάμενοι στήλας τε καὶ ῥάβδους

stincte præmonere," etc. Particulam *αὐτόθεν* cum apud antiquiores tum imprimis apud recentiores scriptores sic usurpari, qui suo Marte non cognoverit, e lexicis discat. Error autem librariorum e compendiosa terminationum scriptura ortus est, eodemque fere errandi genere infra III. 6. (= p. 35.ª 9. Gaisf.) pro *αὐτόθι* exstat in A. H. *αὐτῶν*. (*Brn.*) ——*θεοὺς ἐνόμιζον καὶ μεγίστους.*] Explico: Deos eosque summos, scilicet præ elementis colendos. Quod si durius videtur, *καί* delendum esse judico, quod exhibent A. H. Bernaysius ingeniosissime, conjectura addita, hæc inde deprompsit: "Pro *μεγίστους* exstat in A. H. *καὶ μέγιστον*: unde profecti conjicimus a Philone scriptum esse: *θείους ἐνόμιζον καὶ ἀγαστούς*, quo pacto optimus sententiarum ordo exsistit hic: 'Vetustissimi homines eos, qui res ad vitæ cultum necessarias invenerunt, *divinorum venerabiliumque virorum loco habebant*, et primum quidem vivos adorationis ritu *tanquam deos* (*ὡς θεούς*) venerati sunt, mortuis autem templa adeo dedicarunt.' In vulgata lectione id nos male habet quod ubi semel pro Dis eisque maximis habitos esse istos inventores dixisset Philo, nulla amplius adfuisset causa, cur honorum qui eis tribuebantur divinorum originem et progressus tantis verborum ambagibus explicaret."——*εἰς τὸ χρεὼν καταστάντων.*] Codd. *καταστάντας*. Emendavit et elucidavit *Brn.* ita: "Leve mendum in terminatione vocabuli *καταστάντας* commissum tantis totam hanc periodum tenebris involvit, ut vel acies Toupii, cujus verba affert Gaisfordius, eas penetrare nequiret. Sed omnia planissima fieri videbis ubi in auxilium vocaveris eam *historiæ* Sanchuniathonianæ particulam, quæ animo Philonis, dum hæc *proœmii* verba scribebat, obversabatur. Etenim infra III. 7. leguntur hæc: *τούτων δὲ τελευτησάντων, τοὺς ἀπολειφθέντας, φησὶ, ῥάβδους αὐτοῖς ἀφιερῶσαι καὶ τὰς στήλας προσκυνεῖν καὶ τούτοις ἑορτὰς ἄγειν κατ' ἔτος.* Ubi adsunt omnia quæ in hoc proœmii loco tanguntur, et *ῥάβδοι*, et *στῆλαι*, et *ἑορταί*. Jam ad normam primorum verborum *τούτων δὲ τελευτησάντων* in nostrum quoque proœmii locum inferas genitivum absolutum, leniter e *καταστάντας* reficto *καταστάντων*, et perspicua fiunt omnia sic: '*Et postquam fato functi sunt* inventores, templis exstructis sceptra et columnas *nominatim eis* dedicarunt, etiam hæc (i.e. sceptra et columnas) magnopere adorantes,

ἀφιέρουν ἐξ ὀνόματος αὐτῶν, καὶ ταῦτα μεγάλως σεβόμενοι· καὶ ἑορτὰς ἔνεμον αὐτοῖς τὰς μεγίστας. Φοίνικες δὲ ἐξαιρέτως καὶ ἀπὸ τῶν σφετέρων βασιλέων τῶν νομιζομένων

et solennia maxima eis instituerunt.' Quæ ita verti, ut pro vulgato ἐξ ὀνόματος αὐτῶν, ubi non video quo tandem pacto pluralis αὐτῶν a singulari ὀνόματος pendere possit, legeretur αὐτοῖς idque cum ἀφιέρουν conjungeretur, adverbii autem loco acciperetur ἐξ ὀνόματος.— Ceterum quod Wyttenbachius (in Plut. p. 113. c.), qui veram hujus periodi conformationem non perspexit, scribi jussit εἰς τὸ χρεὼν μεταστάντας ναοὺς κατασκευασάμενοι, ideo scilicet fecit quia solam sequiorum Eusebianorum codicum scripturam ναοὺς μετασκευασάμενοι cognitam habebat, neve prorsus periret præpositio μετα, cujus in μετασκευασάμενοι nullus usus est, ea ad εἰς τὸ χρεὼν μεθιστάναι uti voluit. Nobis vero cum optimus codex A. præbeat κατασκευασάμενοι, mutandi causa relinquitur nulla. Nam si ipsam locutionem per se spectamus, εἰς τὸ χρεὼν καταστῆναι non minus recte dicitur quam μεταστῆναι."——Φοίνικες δὲ ἐξαιρέτως, κ.τ.λ.] Superiores editores cum post Φοίνικες majorem distinctionem posuerint, nos post τὰς μεγίστας interpunximus, et δέ, quod post ἐξαιρέτως in libris exstat, ante ἐξαιρέτως collocavimus. Nam cum inventores divinis honoribus cultos esse *et* apud Ægyptios *et* apud Phœnices paullo supra tradidisset, nunc inter *solos Phœnices* eum obtinuisse morem narrat, ut elementis mundi nomina suorum regum imponerent, cujus moris exempla in Cœli Terræque appellationibus suppeditat Sanchuniathonis historia infra IV. 1. Quæ sequuntur ita fere in codd. et edd. leguntur: καὶ ἀπὸ τῶν σφετέρων βασιλέων τοῖς κοσμικοῖς στοιχείοις καί τισι τῶν νομιζομένων θεῶν τὰς ὀνομασίας ἐπέθεσαν. In his quid sibi velint verba: καί τισι τῶν νομιζ. θεῶν me non intelligere ingenue fateor. Duplicem statuit Philo deorum Phœnicum ordinem; mortalium et immortalium. Immortales intelligit naturales elementares, mortales homines qui post mortem cultu divino digni sint judicati. At triplicem ordinem deorum constituunt verba Philonis, ut nunc leguntur. Distinguuntur reges quorum nomina elementis mundi imposuerint Phœnices, ab hominibus in deorum numerum relatis. At tales iidem illi reges sane erant æque ac alii heroes. Transpositis verbis, ut nos proponimus, et deletis vocibus καί τισι (quæ glossam crediderim verborum καὶ ἀπό), prodit sententia quæ optime convenit cum proxime sequentibus de duobus deorum ordinibus, mortalium et immortalium. Vulgatam lectionem ita tuetur Bernaysius: "Quod idem usu venisse Philo dicit (scilicet quod deis nomina humana sint imposita a Phœnicibus) etiam *in quibusdam eorum hominum qui in deorum numerum relati sunt* (καί τισι τῶν νομιζομένων θεῶν), id quidem nullo exemplo e paucis, quæ hodie supersunt, Sanchuniathonis

θεῶν τοῖς κοσμικοῖς στοιχείοις τὰς ὀνομασίας περιέθεσαν· φυσικοὺς δὲ ἥλιον καὶ σελήνην καὶ τοὺς λοιποὺς πλανήτας ἀστέρας καὶ τὰ στοιχεῖα καὶ τὰ τούτοις συναφῆ θεοὺς μόνους ἐγίνωσκον, ὥστ' αὐτοῖς τοὺς μὲν θνητοὺς, τοὺς δὲ ἀθανάτους θεοὺς εἶναι."

fragmentis probare possumus. Neque tamen idcirco aut Philonis fidem impugnare aut lectionem codicum immutare par fuerit."—— *περιέθεσαν.*] In codice Amp. *προεθέασαν*, Ams. H. *προέθεσαν*, in reliquis libris *ἐπέθεσαν* exaratum est.——*φυσικοὺς δὲ ἥλιον, κ.τ.λ.*] Bern. ita: "Particulam *δέ* quæ in A. H. deest, ab altero codicum genere libenter accipimus, tum ut arctius enuntiata connectantur, tum ut *φυσικοὶ θεοί* apertius opponantur *νομιζομένοις θεοῖς*. Eam oppositionem e mente *Philonis* necessariam esse non est quod prolixius demonstretur, quamquam *Eusebius* cum mira seu potius consueta negligentia hæc ipsa verba, non ascripto Philonis nomine, sic attulit supra i. c. 9. p. 28.[a]: *ἔχεις δὲ καὶ ἐν τῇ Φοινικικῇ θεολογίᾳ ὡς ἄρα Φοινίκων οἱ πρῶτοι φυσικοὶ ἥλιον σελήνην καὶ τοὺς λοιποὺς πλανήτας ἀστέρας καὶ τὰ στοιχεῖα καὶ τὰ τούτοις συναφῆ θεοὺς μόνους ἐγίνωσκον.* Nempe pro Philonis naturalibus Dis (*φυσικοὶ θεοί*) philosophantes de rerum natura (*φυσικοὶ φιλόσοφοι*) substituit. Cyrillus autem (adv. Julian. vi. p. 205. ed. Aub.) ubi ex *Eusebio* totum hunc Philonis locum descripsit, pæne quot verba de suo addidit, tot errores effutivit. Nam primum quidem cum *Eusebium* dicere deberet, *Clementem* Alexandrinum appellat, deinde Philonem *Byblium* cum Philone *Judæo* atque hunc rursum cum *Josepho* confudit, denique *Sanchuniathonem* tradere narrat quæ e *Philonis* proœmio sumpta sunt. En egregium istud Cyrilliani stuporis specimen in quo, quæ a nostris Eusebianis codicibus discrepant distinctis litteris exprimi curavimus, quamquam nobis quidem nihil bonæ frugis inde colligere contigit: *Κλήμης ἐν τοῖς Στρωματεῦσί φησι, τὴν Σαγχωνίαθου ἱστορίαν τῇ τῶν Φοινίκων φωνῇ γεγραμμένην, μεθαρμόσαι πρὸς τὴν Ἑλλήνων οὐκ ἀθαύμαστον ἐπὶ παιδείᾳ λαχόντα τὴν δόξαν τὸν Ἰουδαῖον Ἰωσηπόν· φησὶ τοιγαροῦν ὁ Σαγχωνιάθων οὐτοσὶ καίτοι τῆς Ἑλληνικῆς δεισιδαιμονίας ἐπίμεστος ὤν· οἱ γὰρ παλαιότατοι τῶν Ἑλλήνων, ἐξαιρέτως δὲ Φοινικές τε καὶ Αἰγύπτιοι, παρ' ὧν οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον μεγίστους, τοὺς τὰ πρὸς τὴν βιωτικὴν χρείαν εὑρόντας, ἢ κατά τι εὖ ποιήσαντας τὰ ἔθνη· εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι, ὡς θεοὺς προσεκύνουν, καὶ εἰς τὸ χρεὼν καταστάντες ναοὺς κατεσκευασμένους, στήλας τε καὶ ῥάβδους ἀφιέρουν ἐξ ὀνόματος αὐτῶν· καὶ ταύτας μεγάλως σεβόμενοι, καὶ ἑορτὰς ἔνεμον αὐτοῖς τὰς μεγίστας οἱ Φοίνικες. ἐξαιρέτως δὲ καὶ τὸ ἀπὸ τῶν σφετέρων βασιλέων, τοῖς κοσμικοῖς στοιχείοις, καὶ τισὶ τῶν νομιζομένων θεῶν, τὰς ὀνομασίας ἐπέθεσαν φυσικῶς, ἥλιον καὶ*

10. Ταῦτα κατὰ τὸ προοίμιον ὁ Φίλων διαστειλάμενος, ἐξῆς ἀπάρχεται τῆς τοῦ Σαγχουνιάθωνος ἑρμηνείας, ὧδέ πως τὴν Φοινικικὴν ἐκτιθέμενος θεολόγίαν.

σελήνην, καὶ τοὺς πλανήτας ἀστέρας καὶ τὰ στοιχεῖα, καὶ τὰ τούτοις συναφῆ θεοὺς μόνους ἐγίνωσκον· καὶ τοὺς μὲν θνητοὺς τοὺς δὲ ἀθανάτους εἶναι.' Οὐκοῦν ἥκιστα μὲν ἡμεῖς Ἕλληνες δὲ μᾶλλον καταφωραθεῖεν ἂν γεγονότες ἀνθρωπολάπραι, κ.τ.λ. Nempe bonus Cyrillus primum pro Philoniano οἱ παλαίτατοι τῶν βαρβάρων furtim invexit οἱ παλαίτατοι τῶν Ἑλλήνων et hoc gladio, quem ipse fabricatus est, deinceps Ἕλληνας tanquam ἀνθρωπολάπρας jugulat."

CAPUT II.

COSMOGONIA PRIMA :

DE MOCHO SIVE MATERIA GENETRICE ET DE ZOPHASEMIN.

(*E Libro Primo Eus.* l. l. c. 10.)

1. Τὴν τῶν ὅλων ἀρχὴν ὑποτίθεται ἀέρα ζοφώδη καὶ πνευματώδη, ἢ πνοὴν ἀέρος ζοφώδους καὶ χάος θολερὸν ἐρεβῶδες. Ταῦτα δὲ εἶναι ἄπειρα, καὶ διὰ πολὺν αἰῶνα μὴ ἔχειν πέρας.

2. "Ὅτε δέ (φησιν) ἠράσθη ΤΟ ΠΝΕΥΜΑ τῶν ἰδίων

1. *τὴν τῶν ὅλων ἀρχὴν ὑποτίθεται.*] In proximis cum duo elementa rerum enumerentur, *ἀήρ* sive *πνοή et χάος*, singularis numerus *τὴν ἀρχήν* ita demum admitti potest ut non *elementi* notio sed latior *originis* significatio vocabulo *ἀρχή* tribuatur. —— *μὴ ἔχειν πέρας*] sic juxta *ταῦτα δὲ εἶναι ἄπειρα* posita intolerabili tautologia laborant. Interpretes fere licentius vertendo eludere difficultatem susceperunt, velut in Vigeriana versione sic exstat: "Hæc porro infinita esse *nullumque nisi* longo sæculorum intervallo *terminum* habere." Id vero non est vertere scripta, sed optare quæ *non* scripta sunt. Nam si id dici voluisset Philo, saltem *μὴ λαμβάνειν πέρας* vel *μὴ περανθῆναι* scribere debebat, non *μὴ ἔχειν πέρας*. Accedit quod in cosmogonia, quæ statim sequitur, "*terminationis*" vis tanta non est, ut eam hoc loco identidem a Philone inculcari facile credamus. Contra gravissimas partes in creandis rebus "*commixtioni* elementorum (*σύγκρασις, πλοκή, συμπλοκή*)" assignari videbimus, eamque commiscendi notionem, cujus ope postea tanta efficiuntur, præterire vix potuit Philo in elementorum pristina natura describenda. Quare a Philone scriptum esse conjicio: *μὴ ἔχειν κρᾶσιν.* (*Brn.*) Equidem crediderim Eusebium negligenter posuisse *ἄπειρα* pro *ἀΐδια*, h. e. initio carentia. Quod quidem in his quæ proxime sequuntur ipsius Philonis verbis textui restitui velim. Nam pro *τῶν ἰδίων ἀρχῶν* legendum censeo *ἀϊδίων ἀρχῶν*. Ἴδιαι *ἀρχαί* essent Spiritus ipsius principia: at spiritus accenditur principiorum materialium amore, æque ac ipse absque initio coexistentium. Tu vero legas quæ pro vulgata lectione infra affert Bernaysius.

2. *ὅτε δέ, φησιν, ἠράσθη τὸ Πνεῦμα.*] "Tertium elementum, Spiritum

ἀρχῶν καὶ ἐγένετο σύγκρασις, ἡ πλοκὴ ἐκείνη ἐκλήθη ΠΟΘΟΣ· αὕτη δὲ ἀρχὴ κτίσεως ἁπάντων· αὐτὸ δὲ οὐκ ἐγίνωσκε τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς

(Πνεῦμα), ad priora duo materialia elementa *ac*cedere vel, quo verba ἐκ τῶν ἰδίων ἀρχῶν ducunt, ex eis quodammodo *pro*cedere, exposuerat Philo paullo longiore disputatione, quam inter duo hæc fragmenta omisit Eusebius. Ubicumque enim φησί vel simile excerpendi vocabulum ponit Eusebius, media quædam omitti et sua sponte apparet—nam quo alio consilio adderetur φησί?—et infra (§ 9.) luculentissimo documento patebit, ubi quæ præteriit Eusebius aliunde recuperare licet. Hæc autem observatio quo simplicior est indubitatiorque, eo graviorem vim habet ad rectum cautumque usum Philonianarum reliquiarum miserrime ab Eusebio mutilatarum. Quod statim in his primis frustulis idoneo exemplo ostenditur. Etenim Moversius (in Erschii Encyclop. s. v. Phœn. p. 413. coll. Ewald. diss. de Sanch. p. 66.) τὸ Πνεῦμα non tertium elementum præter Πνοήν et Χάος, sed idem esse atque Πνοήν propterea, ni fallor, opinatur, quia si pro novo quodam elemento τὸ Πνεῦμα haberi voluisset Philo, id dedita opera explicare debuisset, quod nunc sane nequaquam fit apud Eusebium. At si minus explicatur, tamen vel nunc satis aperte eo indicatur quod non Πνοή sed prorsus alia appellatione Πνεῦμα nuncupatur. Et sine dubio etiam fusius explicatum erat a Philone eis verbis, quæ a se omitti addito φησί significat Eusebius." (*Brn.*) —— καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς καὶ τοῦ πνεύματος.] "Legitur in libris καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος. Hæc sic collocari nemo qui Græcam linguam degustarit facile tolerabit. Nam si vocabula αὐτοῦ τοῦ πνεύματος conjungenda sunt — aliud vero secundum hanc lectionem fieri non potest — distrahi non debebant interjecto συμπλοκῆς. Porro, αὐτοῦ τοῦ πνεύματος vertendum esset '*ipsius* Spiritus.' At quæ tandem causa excogitari potest, cur tantum pondus 'Spiritui' addatur? Nusquam quicquam reperitur, cui αὐτὸ τὸ Πνεῦμα opponi possit, simpliciterque τοῦ πνεύματος dici oportebat. Denique e natura notionis, quæ est vocabuli συμπλοκή, sequitur ut nunquam ad *unum* genitivum *singularis* numeri referatur—quemadmodum hoc loco secundum vulgatam lectionem fit — sed semper vel ad unum genitivum *pluralis* numeri, siquidem res ejusdem generis συμπλέκονται, vel ad *duos* genitivos singularis numeri, vel ad genitivum *et* dativum singularis numeri. Ergo hoc loco scribendum fuerit ἐκ τῆς αὐτοῦ συμπλοκῆς καὶ τοῦ πνεύματος sive ἐκ τῆς αὐτοῦ συμπλοκῆς τῷ πνεύματι. Atqui hoc pacto cum αὐτοῦ ad aliud quid atque πνεῦμα pertinere oporteat, nihil autem in promptu sit quo queat pertinere nisi id de quo modo dictum est αὐτὸ δὲ οὐκ ἐγίνωσκε τὴν ἑαυτοῦ κτίσιν: concluditur necessario, falsum esse quod omnes qui hucusque de Sanchuniathone egerunt, αὐτὸ δὲ οὐκ ἐγίνωσκεν ad πνεῦμα retulerunt. Nobis vero in expli-

καὶ τοῦ πνεύματος ἐγένετο ΜΩΧ. τοῦτό τινές φασιν ἰλύν, οἱ δὲ ὑδατώδους μίξεως σῆψιν. Καὶ ἐκ ταύτης ἐγένετο πᾶσα σπορὰ κτίσεως, καὶ γένεσις τῶν ὅλων.

3. Ἦν δέ τινα ζῶα οὐκ ἔχοντα αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερά· καὶ ἐκλήθη ΖΩΦΑΣΗΜΙΝ, τοῦτ' ἔστιν οὐρανοῦ κατόπται.

cando integro Philonis loco ita versandum esse videtur, ut præter cetera hoc teneamus: priorem duorum elementorum materialium conjunctionem *inter se* tantum factam esse, ope quidem ac vi Amoris (ἠράσθη) in Spiritu accensi, sed ipsum Spiritum nondum socium fuisse hujus prioris conjunctionis, quam vocabulo πλοκή indicat Philo. Ascriptam autem esse a *Philone* etiam Phœniciam hujus πλοκῆς appellationem Græco Πόθος l. 3. respondentem, eamque per Eusebii negligentiam periisse existimamus. 'Jam ad Phœnicium istud τῆς πλοκῆς τῶν ἀρχῶν τῶν ὑλικῶν nomen, qualecunque fuit, recte retulit Philo pronomen neutrius generis l. 3. αὐτὸ δὲ οὐκ ἐγίνωσκε e more Græcorum, qui omnia peregrina vocabula neutro genere usurpant, similiterque infra de Μώτ exstat: τοῦτό τινές φασιν ἰλύν et III. 1. ἐκ γυναικὸς Βααῦ τοῦτο δὲ Νύκτα ἑρμηνεύει. Atque ipsum illud Phœnicium τῆς πλοκῆς vocabulum, quo l. 3. αὐτὸ δὲ οὐκ ἐγίνωσκε spectat, etiam l. 4. indicari putamus per pronomen ἐκ τῆς αὐτοῦ συμπλοκῆς καὶ τοῦ πνεύματος. Nam postquam duo materialia elementa, quæ natura sua separata erant, copulata fuerunt *inter se* vi Amoris in Spiritu accensi, tum demum cum ista materialium elementorum biga sive copula (πλοκή) ipse Spiritus commiscetur per complexum (συμπλοκή), atque ex hoc Spiritus bicipitisque materiæ complexu nascitur Μώτ. Restat ut secundum hanc explicationem totum locum Latinum faciamus: 'Cum Spiritus amore suorum principiorum accenderetur et eorum principiorum inter se commixtio fieret, tum hæc copula Phœnicio vocabulo appellabatur τὸ δεῖνα, quod Græce est πόθος. Id autem quod est πόθος initium est totius creationis; ipsum vero creationem suam non cognovit (nimirum quia e materialibus tantum elementis constat id quod est πόθος, materia autem cognitionis expers est). Atque e complexu ejus quod est πόθος cum Spiritu nascitur Μώτ.'" (*Brn.*) Quibus omnibus cum plene adstipuler, de voce ΜΩΤ, quæ nihili est, et pro quo restitui ΜΩΧ, vide quæ in Commentariis libri Quinti nostri disputata sunt. —— φασίν quamquam in A.H. deest, cum Gaisfordio ex altero codicum genere retinemus, quia τοῦτό τινες sine verbo finito dici non potest et vocabula φησί et φασίν per compendia scripta facillime in quantumvis bonis codicibus oblitterantur.

3. Ἦν δέ τινα ζῶα.] Ne vinculum desit quo hæc cum superioribus connectantur, scribendum arbitramur: Ἐνῆν δέ τινα κ.τ.λ. "Inerant autem (in Μώχ) animalia quædam." (*Brn.*) —— Rationes quibus

4. Καὶ ἀνεπλάσθη ὁμοίως ΩΟΥ σχήματι ΜΩΧ· καὶ ἐξέλαμψε ἥλιός τε καὶ σελήνη, ἀστέρες τε καὶ ἄστρα.

5. Τοιαύτη μὲν αὐτῷ ἡ κοσμογονία, ἀντικρὺς ἀθεότητα εἰσάγουσα. Ἴδωμεν δὲ ἐξῆς, ὡς καὶ τὴν ζωογονίαν ὑποστῆναι λέγει. Φησὶν οὖν·

6. "Καὶ τοῦ ἀέρος διαυγάσαντος διὰ πύρωσιν καὶ τῆς θαλάττης καὶ τῆς γῆς, ἐγένετο πνεύματα καὶ νέφη καὶ οὐρανίων ὑδάτων μέγισται καταφοραὶ καὶ χύσεις. Καὶ ἐπειδὴ διεκρίθη καὶ τοῦ ἰδίου τόπου ἐχωρίσθη διὰ τὴν τοῦ ἡλίου πύρωσιν καὶ πάλιν συνήντησε πάντα ἀκαρῆ τάδε τοῖσδε καὶ συνέῤῥαξεν, βρονταί τε ἀπετελέσθησαν καὶ ἀστραπαὶ καὶ πρὸς τὸν πάταγον τῶν βροντῶν τὰ προγεγραμμένα νοερὰ ζῶα

ducti hanc paragraphum post quartam collocamus, in Commentariis exposuimus, ubi de explicandis voce et notione τῶν Zophasemin disputatur.

4. Priora hujus paragraphi verba legebantur sic: καὶ ἀνεπλάσθη ὁμοίως ὠοῦ σχήματι καὶ ἐξέλαμψε Μώτ, κ. τ. λ., quæ equidem ita in Commentariis explicui, ut vocem Μωτ (h. e. Μωχ) post σχήματι transponerem. De quo loco ita Bernaysius noster: "Frustra hæc construere conaberis. Ad grammaticum verborum ordinem restituendum sufficit quidem ut Μώτ vel post σχήματι vel post ἀνεπλάσθη transponatur. Tum vero ἐξέλαμψε ἥλιος nimis abrupte poneretur. Nam aperte id agit Sanchuniathon ut solis siderumque e Μώχ originem explicet. Quare leniter mutando commendamus hæc: καὶ ἀνεπλάσθη ὁμοίως ὠοῦ σχήματι καὶ ἐξέλεψε Μὼχ ἥλιον τε καὶ σελήνην ἀστέρας τε καὶ ἄστρα μεγάλα. 'Et Μώχ formatum est instar ovi et excluşit solem, lunam, sidera, stellas majores.' Ἐκλέπειν et *excludere* proprie de eis dici, quæ ex ovis prodeunt, non est quod exemplis probetur."

6. καὶ ἐπειδὴ, κ.τ.λ.] In constituenda hujus periodi protasi, quæ usque ad συνέῤῥαξεν extenditur, fidem optimi codicis A. presse secuti sumus, nisi quod συνέῤῥαξεν scripsimus pro eo quod in A., si silentio Gaisfordii credendum est, συνέῤῥαξαν scribitur. Ad præstantiam autem hujus lectionis commendandam sufficit ut accurate singula verba vertantur: "Et postquam omnia, per æstum solis separata et e propria sede amota, rursus sibi invicem obviam facta sunt brevissimo temporis momento et conflixerunt, exstitere tonitrua et fulgura," etc. Vulgata lectio, quam nescimus cur contra codicis A. auctoritatem retinuerit Gaisfordius, hæc est: καὶ ἐπειδὴ διεκρίθη καὶ τοῦ ἰδίου τόπου διεχωρίσθη διὰ τὴν τοῦ ἡλίου πύρωσιν καὶ πάντα συνήντησε πάλιν ἐν ἀέρι τάδε τοῖσδε καὶ συνέῤῥαξεν, κ.τ.λ. Ubi paullo insolentius vocabulum ἀκαρῆ perverterunt librarii in ἐν ἀέρι quia "aeris" mentio apte fieri juxta "tonitrua et fulgura" ipsis videbatur.

ἐγρηγόρησεν καὶ πρὸς τὸν ἦχον ἐπτύρη· καὶ ἐκινήθη ἔν τε γῇ καὶ θαλάττῃ ἄῤῥεν καὶ θῆλυ."

7. Τοιαύτη καὶ ἡ ζωογονία. Τούτοις ἑξῆς ὁ αὐτὸς συγγραφεὺς ἐπιφέρει λέγων·

"Ταῦθ' ηὑρέθη ἐν τῇ Κοσμογονίᾳ γεγραμμένα ΤΑΑΥΤΟΥ καὶ τοῖς αὐτοῦ Ὑπομνήμασιν ἔκ τε στοχασμῶν καὶ τεκμηρίων ὧν ἑώρακεν αὐτοῦ ἡ διάνοια καὶ εὗρε καὶ ἡμῖν ἐφώτισεν.

7. Ταῦτ' ηὑρέθη . . . . . ἐφώτισεν.] "Hunc verborum complexum qui diligenter expenderit, ne latum quidem unguem progredi legendo poterit sine gravissima offensione. Nam primum quidem etsi grammaticum objectum ad ἐφώτισε pertinens elici posse concedimus ex ὧν [sc. στοχασμῶν καὶ τεκμηρίων] ἑώρακεν, tamen minime dicere voluit Sanchuniathon 'conjecturas et argumenta' πεφωτισμένα esse a Taauto, sed res cosmogonicas. Porro quid sibi velit additum præter necessitatem ἡμῖν ante ἐφώτισεν haudquaquam apparet. Denique quod a perfecto ἑώρακεν subito ad aoristos εὗρε et ἐφώτισεν transeat scriptor merito miramur. His tenebris lux quædam affulget e comparatione loci qui infra VI. 2. legitur: Τάαυτος πρῶτος τὰ κατὰ τὴν θεοσέβειαν . . . . . διέταξεν· ᾧ μετὰ γενεὰς πλείους Θεὸς Σουρμουβηλὸς Θουρώ τε . . . . ἀκολουθήσαντες κεκρυμμένην τοῦ Τααύτου καὶ ἀλληγορίαις ἐπεσκιασμένην τὴν θεολογίαν ἐφώτισαν. Unde cognoscimus usum esse Sanchuniathonem libris post Taautum ad *illustranda* Taauti obscura scriptis, deque talium librorum auctore aptissime in eo de quo agimus loco dici potuit: ἡμῖν ἐφώτισε '*nobis* illustravit' Taauti cosmogoniam. Id vero ut reapse ibi dicatur, statuamus necesse est simili quadam negligentia, qualem supra I. 4. deprehendimus, in his quoque Philonianis verbis enuntiatorum fines ab Eusebio conturbari. Etenim Philonem putamus, absoluta cosmogoniæ expositione, primarium e quo hauserit Sanchuniathon fontem breviter sic indicasse: Ταῦθ' ηὑρέθη ἐν τῇ κοσμογονίᾳ γεγραμμένα Τααύτου καὶ τοῖς ἐκείνου ὑπομνήμασιν. Deinceps verbis ἔκ τε στοχασμῶν novum enuntiatum exorsus est Philo, quo etiam posteriores, qui Taautum explicarunt, scriptores a Sanchuniathone usurpatos esse narravit. Eusebius autem, perperam Philonianam orationem interpungens, in media periodo describendi finem fecit, nosque eo redegit, ut posterior Philoniani enuntiati pars qualis fuerit nobis conjectandum sit e vestigiis quæ priori parti insunt atque ex eis quæ infra de Surmubelo traduntur. Jam ad hunc fere modum scripsisse Philonem haud improbabile videtur: ἔκ τε στοχασμῶν καὶ τεκμηρίων, ὧν ἑώρακεν αὐτοῦ ἡ διάνοια καὶ εὕρηκεν, ἡμῖν ἐφώτισε [κεκρυμμένα τὰ τοῦ Τααύτου ὁ Σουρμουβηλός. . . .]. 'Ope conjecturarum, quas mente sua perspexit, et argumentorum, quæ repperit, illustravit nobis Surmubelus, quæ in Taauti libris abstrusa erant.' Ubi vulga-

8. Ἐξῆς τούτοις ὀνόματα τῶν ἀνέμων εἰπὼν, NOTOΥ καὶ BOPEOΥ καὶ τῶν λοιπῶν ἐπιλέγει·

9. "Ἀλλ' οὗτοί γε πρῶτοι ἀφιέρωσαν τὰ τῆς γῆς βλαστήματα καὶ θεοὺς ἐνόμισαν, καὶ προσεκύνουν ταῦτα, ἀφ' ὧν

tam lectionem εὗρε καί mutavimus in εὕρηκεν, ne temporum congruentia amplius violaretur." (*Brn.*) Quæ cui audaciora esse videantur mecum ita Philonis verba intelligat ut in Commentariis explicui: scilicet ut Philo secundum illud αὐτοῦ retulerit ad ipsum Sanchuniathonem. Si obstat quod prius αὐτοῦ refertur ad Taautum, legendum erit pro hac voce Τααύτου, et deinde pro ἔκ τε restituendum ἃ ἔκ τε. Sed negligentior scribendi ratio Eusebii est propria in excerptis.

9. ἀλλ' οὗτοί γε πρῶτοι.] Idem fragmentum non ascripto Philonis nomine e Φοινικικῇ θεολογίᾳ sive Φοινίκων γραφῇ supra attulit Eusebius i. c. 9. p. 28.ª: καὶ ὅτι τούτοις [sc. ἡλίῳ τε καὶ σελήνῃ καὶ τοῖς φυσικοῖς θεοῖς] οἱ παλαίτατοι τὰ τῆς γῆς ἀφιέρωσαν βλαστήματα καὶ θεοὺς ἐνόμισαν, καὶ προσεκύνουν ταῦτα ἀφ' ὧν αὐτοί τε διεγίνοντο καὶ οἱ ἐπόμενοι καὶ οἱ πρὸ αὐτῶν πάντες. Apparet autem ex ista iteratione, pronomen οὗτοι, quod hoc loco per tralaticiam excerpendi negligentiam nude posuit Eusebius, ad "vetustissimos homines (τοὺς παλαιτάτους)" referri. Hi ab initio plantas naturalibus Dis consecrarunt, deinde, similiter atque in ῥάβδοις et στήλαις (supra I. 9.) factum esse vidimus, ipsas plantas Deorum cultui consecratas divinis honoribus prosecuti sunt. Atque plantas quidem ut adorarent eo facilius inducebantur, quod antiquissimis temporibus solo frugum fructuumque pabulo humanum genus sustentabatur (διεγίνοντο). — Illa igitur eadem sunt utrobique apud Eusebium. Inde abhinc autem gravissima varietas exsistit. Nam cum hoc loco prius fragmentum verbis καὶ χοὰς καὶ ἐπιθύσεις ἐποίουν desinat, et inserto καὶ ἐπιλέγει indicet Eusebius se media quædam inter prius fragmentum et alterum, cujus initium est αὗται δ' ἦσαν αἱ ἐπίνοιαι, omisisse, supra nullis Eusebii verbis intersertis continuantur hæc: καὶ χοὰς καὶ ἐπιθύσεις (sic ibi quoque optimus codex A., reliqui ἐπιχύσεις præter C., qui habet ἐχύσεις) ἐτέλουν (ἐπετέλουν quidam e deterioribus libris) ἔλεον δὲ καὶ οἶκτον καὶ κλαυθμὸν καὶ βλαστήματα (sic A. H., reliqui κλαυθμὸν βλαστήματι præter F., qui habet κλαυθμὸν βλαστήματα) γῆς ἀπιόντι καθιέρουν καὶ γενέσει ζώων ἐκ γῆς πρώτῃ καὶ (καὶ omittunt quidam e deterioribus libris) τῇ ἐξ ἀλλήλων καὶ τελευτῇ καθ' ἣν τοῦ ζῆν ἀπήρχοντο. Αὗται δ' ἦσαν αἱ ἐπίνοιαι τῆς προσκυνήσεως ὅμοιαι τῇ αὐτῶν ἀσθενείᾳ καὶ ψυχῆς ἔτι ἀτολμίᾳ. Ubi quæ verba inde ab ἔλεον δὲ καί usque ad ἀπήρχοντο majoribus litteris exprimi curavimus cum utrinque a Philonianis circumdentur et ipsa Philoniana esse nemo ne tantillum quidem dubitabit. Verum utinam æque certo sententiam horum verborum dispicere liceat. Ut nunc quidem ab Eusebio sive ab ejus librariis pessumdata sunt, eo perditiorem morbum universus sententiæ tenor contraxit, quo

αὐτοί τε διεγίνοντο, καὶ οἱ ἑπόμενοι καὶ οἱ πρὸ αὐτῶν πάντες, καὶ χοὰς καὶ ἐπιθύσεις ἐποίουν."

Καὶ ἐπιλέγει·

"Αὗται-δ' ἦσαν αἱ ἐπίνοιαι τῆς προσκυνήσεως ὅμοιαι τῇ αὐτῶν ἀσθενείᾳ καὶ ψυχῆς ἔτι ἀτολμίᾳ."

fallaciorem sanitatis speciem singula verba præ se ferunt. Quare satius visum est ab his ulceribus manum abstinere donec certum medendi adjumentum alicunde indagabitur. Interim hoc bono eventu contenti simus, quòd nobis primis contigit istas Philonis reliquias, quamvis pauculas et disperditas, saltem e latebris, ubi tot virorum doctorum oculos fugerant, in lucem proferre et sagaciorum tentamenta provocare.

διεγένοντο.] Præferam imperfectum διεγίνοντο, quod in parallelo Eusebii loco exstat. — Mox l. 4. vocabulum ἐπιθύσεις consulto elegit, ut victimæ excluderentur, quarum pullusdum inter antiquissimos homines usus erat. Etenim ἐπιθύνεται thus, libi, omnia, quæ præter animalia Dis offeruntur; vide Theophrastum apud Porphyr. de Abstin. ii. 16.: ἐν ταῖς ἑορταῖς θεραπεύειν τοὺς θεοὺς οὐ βουθυτοῦντα οὐδὲ ἱέρεια κατακόπτοντα ἀλλ' ὅ,τι ἂν παράτυχῃ ἐπιθύοντα. — In fine hujus fragmenti ἐποίουν non a *Philone* profectum esse, sed sicut infra IV. 2. exstat ᾧ χοὰς καὶ θυσίας οἱ παῖδες ἐτέλεσαν ita hoc loco *Philonem* scripsisse ἐτέλουν sive ἐπετέλουν apparet e parallelo loco Eusebii. Indidem in proxime fragmento l. 2. ἔτι ante ἀτολμίᾳ recuperavimus.

CAPUT III.

COSMOGONIA SECUNDA:

COSMOGONIA DE KOLPIA ET BAAU, DE PROTOGONO ET BELSAMIN.

Εἶτά φησιν·

1. "Γεγενῆσθαι ἐκ τοῦ ΚΟΛΠΙΑ ἀνέμου, καὶ γυναικὸς ΒΑΑΥ· τοῦτο δὲ Νύκτα ἑρμηνεύει· ΑΙΩΝΑ καὶ ΠΡΩΤΟΓΟΝΟΝ θνητοὺς ἄνδρας οὕτω καλουμένους· εὑρεῖν δὲ τὸν ΑΙΩΝΑ τὴν ἀπὸ δένδρων τροφήν· ἐκ τούτων τοὺς γενομένους κληθῆναι ΓΕΝΟΣ καὶ ΓΕΝΕΑΝ, καὶ οἰκῆσαι

1. Κολπία.] Vide Commentarios.—"Proxime Βααυτοῦ, quod vestigia codicum A. H. Βᾶ αὐτοῦ produnt, præstare videtur reliquorum librorum lectioni Βααῦ. Nam Phœnicum lingua feminina terminatione usurpatum fuisse בהותה inde fit verisimile, quod γυναῖκα dicit Philo." (*Brn.*) —— Κολπία καὶ Βααῦ indeclinabilia posita sunt (Βααυτου e proximo τοῦτο male arrepto ortum crediderim) h.e. prorsus Phœnicia. Κολπία cum Bocharto, quem ante Moversium (in Encyclop. p. 415.) et Ewaldum omnes secuti sunt, ita explico ut sit קוֹל פִּי יְהוִה *vox oris dei: ἀνέμου* autem mihi est Euhemeristica interpretatio vocis Phœniciæ רוּחַ Ruakh, Spiritus. IAH vocabulum (quod equidem credo antiquiorem quam IAHVEH atque primævum) ab hoc loco non esse alienum in Commentariis probavi. At non displicet explicatio quam Röth proposuit, ut Κολπία sit קוֹל־פִּיחַ *vox venti*, voce *ἀνέμου* adjecta tamquam interpretamento. Βααῦ est בהוּ *Bohu*, inane Chaos. Ewaldus Κολπία explicat ex Arab. 'HLF, Zephyro: Moversius cum ἐγκολπίας sit nomen venti e sinu oræ maritimæ flantis, Κολπία indeclinabile pro ἐγκολπίου commode dici potuisse a Philone putat, scriptore nec inelegante nec obtusi ingenii. —— Αἰῶνα καὶ Πρωτόγονος], non Adam et Eva, ut proposuit Grotius, nam deus est uterque. Per Αἰῶνα exprimi credo Hebraicam vocem עוֹלָם 'HŌLĀM, æternum, primævum: Πρωτόγονον vero קַדְמוֹן *Kadmôn*, vox apud Talmudistas usitatissima, et unde certe Κάδμου nomen similiaque explicanda esse censeo. Adam Kadmôn, sive Primigenius, est aliis homo perfectus, Dei instar. —— δένδρων τροφήν.] Inventoris gloriam sibi peperit quod nobiliores arbores, velut oleæ, ficus, palmæ, quo modo curandæ essent docuit. —— Γενὸς καὶ Γενεάν.] Aliquando

τὴν Φοινίκην· αὐχμῶν δὲ γενομένων τὰς χεῖρας εἰς οὐρανὸν ὀρέγειν πρὸς τὸν ΗΛΟΝ. τοῦτον γάρ (φησι) θεὸν ἐνόμιζον μόνον [οὐρανοῦ κύριον], ΒΕΕΛΣΑΜΙΝ καλοῦντες, ὅ ἐστι παρὰ Φοίνιξι κύριος οὐρανοῦ, Ζεὺς δὲ παρ' Ἕλλησι."

2. Μετὰ ταῦτα πλάνην Ἕλλησιν αἰτιᾶται λέγων·

"Οὐ γὰρ ματαίως αὐτὰ πολλαχῶς διεστειλάμεθα, ἀλλὰ

Theraphim (תְּרָפִים, penates, deos domesticos, progenitorum idola), et *Toledôth* (תּוֹלְדוֹת, generationes), hic invenisse Philonem in Phœnicum libris credideram. At hæc pluralia sunt et diversi etymi: præfero igitur מוֹלִיד et מוֹלֶדֶת *Mōlid* et *Mōledeth*, quorum nominum hoc *Mylitta* est veterum, h.e. Genitrix: illud vero sensu *genitoris* nomen proprium viri est, 1 Chron. ii. 29. De *Caino* et *Kainan* cave ne cogites: nam voces illæ Græca sunt vocum Phœniciarum interpretamenta.——πρὸς τὸν ΗΛΟΝ.] Legebatur πρὸς τὸν ἥλιον. Bernaysius restituit Ἥλον, conjectura certissima. Vide quæ proxime sequuntur.——Βεελσαμιν.] Phœn. בַּעַל־שָׁמַיִן, *Baal-Samajin*, h. e. Dominum cœlorum.——τοῦτον γάρ, φησι.] "Ut nunc hæc sese excipiunt apud *Eusebium*, τοῦτον alio referri nequit nisi ad ἥλιον utque re vera Bochartus, l. l. p. 857. hoc Philoniano loco abutitur ad cultum quo *Solem* venerabantur Phœnices testificandum. At quo fandem pacto Βεελσεμιν Phœnicum idem esse videri potuit Philoni atque Ζεὺς παρ' Ἕλλησι, si quidem Βεελσεμιν Solem interpretabatur? Quis veterum probatorumque scriptorum usquam prodidit Jovem Græcorum esse Solem? Recentissimi demum Neoplatonicorum, quos sequitur Macrobius Sat. I, 23., cum mythologiam allegoricis commentis susque deque verterent, etiam hoc sibi permiserunt, ut solarem naturam Jovi tribuerent. Quare, cum novi fragmenti initium addito φησί indicetur, statuendum est, post verba πρὸς τὸν ἥλιον addita fuisse a Philone, intercepta autem ab Eusebio, alia quædam de οὐρανῷ quo supinas palmas sustulisse Genos et Genean modo dictum erat, atque ad Οὐρανόν, i.e. Deum Cœli, בעל שמים, qui fuit summus Deus inter Phœnices sicut Jupiter inter Græcos, pertinere pronomen τοῦτον. Hæc indubitata esse arbitror ut nunc quidem Philoniana exhibentur in Eusebianis codicibus. Probabile tamen est ne in altero quidem fragmento quidquam de Sole dixisse Philonem, sed· πρὸς τὸν ἥλιον deberi librariis, a Philone autem scriptum esse πρὸς τὸν Ἥλον, ut proprium nomen hujus supremi Dei sit Ἥλος, attributi vice fungatur Βεελσεμίν. — Porro οὐρανοῦ κύριον uncis inclusimus tanquam manifestam dittographiam ex οὐρανοῦ κύριος quod proxime sequitur ortam. Jam τοῦτον θεὸν ἐνόμιζον μόνον ita accipiendum ut antiquissimi isti homines nullum Deum coluisse dicantur præter eum quem Beelsemin appellarunt." (*Brn.*)

2. Ἕλλησιν.] "Dativum qui retenturus est, is cum Valckenaerio in

πρὸς τὰς εὐήθεις παρεκδοχὰς τῶν ἐν τοῖς πράγμασιν ὀνομάτων, ἅπερ οἱ Ἕλληνες ἀγνοήσαντες ἄλλως ἐξεδέξαντο, πλανηθέντες τῇ ἀμφιβολίᾳ τῆς μεταφράσεως."

Ἐξῆς φησίν·

3. "Ἀπὸ γένους ΑΙΩΝΟΣ καὶ ΠΡΩΤΟΓΟΝΟΥ

Eurip. Phœniss. 632. ἐπαιτιᾶται scribat pro αἰτιᾶται. Sed præstat fortasse e scriptura C. F. G. codicum, qui πλάτων exhibent pro πλάνην, hæc elicere: πλάνην τῶν Ἑλλήνων αἰτιᾶται.——εὐήθεις] vulgatum αὖθις, quod in omnibus, præter A. H., codicibus reperitur, absonum esse quivis viderit. Vera scriptura non nimis abdite latet in εὐθεῖς, quod A. H. præbent. Nam una litera adjecta efficies εὐήθεις: et si memineris ante οὐ γὰρ ματαίως omitti ab Eusebio Philoniana quædam quibus sine dubio Deorum aliquot nomina Euhemericum in modum explicata erant, totius loci perspicies sententiam esse hanc: 'Neque enim inconsulto fecimus quod pluribus modis hæc [sc. nomina qualia sunt Æon et Protogonos quos 'mortales (θνητοὺς ἄνδρας οὕτω καλουμένους)' fuisse monuit supra ad § 1.] distincte explicavimus, sed ut caveatur ne stupide perverseque accipiantur (πρὸς τὰς εὐήθεις παρεκδυχάς) nomina, quæ in historica rerum gestarum narratione (ἐν τοῖς πράγμασιν) inveniuntur. Ea enim nomina Græci per inscitiam secus acceperunt' [sc. ita ut quæ sunt mortalium pro Deorum nominibus venditarent] decepti ambiguitate interpretationis.' Velut cum Phœnicium vocabulum עוֹלָם Græce vertendum esset Αἰών, qui hoc Græcum audiverit haud facile animum induxerit fieri posse ut ejusmodi nomine homo mortalis appelletur, quamquam in Phœnicia lingua id sine offensione fieri censet Philo.—Miserrime mulcatur tota hæc periodus in versione Vigeri, qui in annotatione quoque parum dilucide de vocabuli παρεκδοχή significatione disputat. Ea ut patefiat nil requiritur nisi ut singulis quibus constat vocabulum elementis sua vis rite tribuatur. Nimirum παρεκδοχή fit ubi quis παρὰ τὸ δέον ἐκδέχεται, i. e. νοεῖ, κατακούει, præter rem, secus ac par est accipit, intelligit; quod quidem Græci commiserunt dum quæ historice et pragmatice (ἐν τοῖς πράγμασιν) a Phœnicibus dicta erant, theogonice acceperunt. Nam ἐν τοῖς πράγμασι cum eadem emphasi hoc loco dixit qua supra I. 6., τὰ μὲν γεγονότα πράγματα ἐξ ἀρχῆς ἀπεπέμψαντο." (*Brn.*)

3. ἀπὸ γένους Αἰῶνος.] "*A stirpe* Æonis et Protogoni oriundos esse filios," etc. Eodem modo infra § 8. exstat ἀπὸ τῆς Ὑψουρανίου γενεᾶς γενέσθαι Ἀγρέα, κ.τ.λ. Perperam autem Gaisfordius Γένους hoc loco littera majuscula incipere jussit, quasi nomen proprium ejus hominis significaretur, quem *vel* ab Æone *vel* a Protogono prognatum et Genos appellatum paullo supra legimus. Id vero si voluisset Philo, vel nude Γένους vel Γένους τοῦ Αἰῶνος ἢ τοῦ Πρωτογόνου

γεννηθῆναι αὖθις παῖδας θνητοὺς, οἷς εἶναι ὀνόματα ΦΩΣ καὶ ΠΥΡ καὶ ΦΛΟΞ."

4. Οὗτοί (φησιν) εὗρον ἐκ παρατριβῆς ξύλων πῦρ, καὶ τὴν χρῆσιν ἐδίδαξαν. Υἱοὺς δὲ ἐγέννησαν οὗτοι μεγέθει τε καὶ ὑπεροχῇ κρείσσονας· ὧν τὰ ὀνόματα τοῖς ὄρεσιν ἐπετέθη, ὧν ἐκράτησαν, ὡς ἐξ αὐτῶν κληθῆναι τὸ ΚΑΣΙΟΝ· καὶ τὸν ΛΙΒΑΝΟΝ καὶ τὸν Ἀντιλίβανον καὶ τὸ ΒΡΑΘΥ.

5. Ἐκ τούτων (φησὶν) ἐγεννήθησαν ΣΗΜΙΡΟΥΜΟΣ

scripsisset.——αὖθις παῖδας θνητούς.] Iterum, sicut in Æone et Protogono supra § 1. fecit, monendum censet Philo, hos παῖδας esse "mortales homines," quia talia nomina qualia sunt Lux, Ignis, Flamma Græcis auribus rerum non hominum notiones suggerunt. Ergo αὖθις arte conjungendum cum θνητούς.

4. Κάσιον.] Duos cognomines montes, quorum alter in confinio Ægypti Syriæque, alter, quem hoc loco dicere videtur Philo, ad Antiochiam situs est, per unam σ scribi demonstrat Salmasius in Spart. Vit. Hadriani, c. 14. Pervulgato errore Κάσσιον, quod exhibet Gaisfordius, exaratum est in codicibus omnibus præter A. H.; in A. enim exstat κάσκιον, in H. κάσβιον, quod eodem redit, cum β, κ, μ in minuscula scriptura vix dignoscantur.—Gravius est quod καὶ τὸν Ἀντιλίβανον omittunt A. H., quamquam hæc vocabula per homœoteleuton excidere facillime potuerunt. Λίβανον ab albedine, hoc est, a cacumine nive resplendente dictum. Quod sequitur *Antilibanon* Græcum tantum vocem esse quisque vidit: Hebræis est *Hermon*, mons etiam serioribus temporibus divino honore cultus. Eusebius in Onom.: Ἀερμών· φασὶ δὲ ἔτι καὶ νῦν Ἀερμὼν ὄρος ὀνομάζεσθαι καὶ ὡς ἱερὸν τιμᾶσθαι ὑπὸ τῶν ἐθνῶν. Angelos concupiscentes in hunc montem convenisse est mythus Judaicus. Lib. Henoch. vii. (Movers. i. 668.) Mihi hæc Antilibani mentio suspecta est, nisi ponas Philonem adjecisse *Hermonis* vocabulum.—Βραθύ nusquam invenitur. Frustra de Beryto vel cyparisso (Beruth, Hebr. Beros) cogitat Moversius. Equidem nullus dubito hic esse intelligendum Θαβρύ = Ἀταβύριον, Ἰταβύριον Græcorum, Hebræorum vero Thabor, Palestinæ mons jam antiquitus sanctitate celeberrimus, ut ceteri qui hic nominantur.

5. Σημίρουμος.] Vulg. Μημρουμος. Veram lectionem, quam et contextus et Philonis interpretatio, vocabulo Phœnicio adjecta, flagitare videntur, præbent vel suppeditant codices C. D. F. G., proposuerat ex ingenio jam Bochartus, probante summo Scaligero. Idem scribi jussit ὁ καὶ Ὑψουράνιος, pro καὶ ὁ Ὑψ. Gaisfordius vulgatam retinuit. Jam ipsum quod legitur vocabulum, Σαμημρούμος difficultate laborat non parva. Quod hac voce, si esset vox, exprimeretur שָׁמֵים רוּם, non est Hebræum, nam status constructus hic

ὁ καὶ Ὑψουράνιος, καὶ ΟΥΣΩΟΣ. Ἀπὸ μητέρων δέ (φησιν)

cogitandus. Alius structuræ, ut רוּם pro accusativo habeatur, ut proponit Ewaldus, exempla desidero. At ipsum nomen toti Orienti incognitum, cum evidens sit Philonem nominare Deum, ut summum, ita magnopere cultum. Scribe mecum Σημιρουμος et habes nomen inclytum, androgynum (ut monstrat Moversius, i. 634.), at maxime notum in forma Deæ Ascalonis, quæ Semiramidis reginæ est eponyma. Ipsis in Bibliis occurrit (1 Chron. xv. 18. 20., xv. 5.; 2 Chron. xvii. 18.) שְׁמִירָמוֹת *Semiramôth*, nomen proprium viri. Explico, duce Philone, Cœlum (proprie Expansum, unde etiam Alaudæ nomen erat) Celsitudinum, quod Græce bene exprimitur voce Ὑψουράνιος, nobis, der höchste der Himmel, der Himmelhöchste. Cf. Numm. viii. 3.: Baal-Rum, בעל רוּם, Baal celsitudinis, i. e. summus. Addidi ex sequentibus καὶ Οὐσῶος: omissa hæc verba esse a librariis arguunt non solum qui præcedit pluralis verbi numerus, sed etiam ea quæ sequuntur pluralia, μητέρων et ἐχρημάτιζον. Quibus rationibus addenda sunt quæ ex ipsa mythi natura petuntur. Sunt multa quæ suadeant duo in hoc mytho repræsentari principia sibi opposita, quorum unum Deo altissimo, vel ejus imagini vel ministro, alterum Deo bono adversam quandam divinam potentiam exhibet. De his vide quæ in libro Quinto proferuntur. Jam quæ Bernaysius attulerit pro tuenda et explicanda lectione Μημρουμος, ipse ea qua pollet doctrina lectoribus exponet in eis quæ proxime sequuntur, nixus imprimis ratione qua Philo in interpretandis nominibus Græcis utitur, et varietate lectionis quam facillime explicari posse credit, si supposueris Eusebium scripsisse hic primo loco Μημρουμος, deinde Σαμημρουμος. Scilicet non duo, sed tres fuisse fratres contendit, Memrumum, Semimrumum, et Usōum; quum de Usoo solo in sequentibus sermo sit, qui ὁ ἀδελφός simpliciter nominatur, non alter ex fratribus. Ipsa similitudo priorum duorum nominum (quorum prior mihi non commode explicari posse videtur) suspicionem critico movere debet. Equidem hoc solum addam, si nulla esset alia ratio cur crederem non tres, sed duos hic nominatos esse fratres, par illud nominum symbolicorum, Israelis et Esavi, maximi momenti mihi foret. —— Ἐκ τούτων, φησί.] "Ut difficultates proximorum fragmentorum probe intelligantur, præmonendum esse videtur, longe dissolutiorem mutilatioremque quam alibi Philonianam orationem hoc loco prodi ab Eusebio. Ter enim in pauculis his versibus φησί interjici vides, indeque adhibita quam supra (ad II. 2.) fecimus observatione, cognoscas licet tum post Βραθύ tum post Ὑψουράνιος tum post ἐντύχοιεν seriem Philonianorum verborum, omissis mediis quibusdam, interrumpi. Id probe teneas necesse est, ne librariis imputes quæ commisit Eusebius, neve negotium indagandæ sententiæ *Philonianæ* temere commisceas cum emendandi opera in

ἐχρημάτιζον, τῶν τότε γυναικῶν ἀναίδην μισγομένων οἷς ἂν ἐντύχοιεν."

verbis ab *Eusebio* excerptis ponenda. Jam primum fragmentum in meliore codicum parte, i. e. in A. H. ita scribitur: ἐκ τούτων, φησί, ἐγεννήθησαν Μημρουμος καὶ ὁ Ὑψουράνιος. In deterioribus autem codicibus scribendi genus invenitur, quale harum rerum imperitis gravissimæ discrepantiæ specie blandiri solet, peritus vero dispiciet, nil sub prodigiosis istis involucris latere nisi ipsam illam meliorum A. H. codicum lectionem vulgaribus scribendi mendis multifariam corruptam per varios errandi gradus, quos singulos etiamnunc in singulis codicibus distincte persequi licet. Etenim librarius qui codicem C. exaravit ν finalem in ἐγεννήθησαν prætermisit, deinde nomen Μημρουμος pessumdedit, dum primum μ ante ρ mutat in κ tralaticio errore, quem supra § 4. tetigimus, porro primam syllabam sejungit a reliquis, denique ν ante ος negligenter inserit. Unde prodierunt monstrosa hæc: ἐγεννέθησα μῆ κρουμνος. Supervenit codicis D. librarius qui cum ἐγεννήθησα nihili esse intelligeret, duas ultimas litteras ad nomen proprium rejiciendas esse putavit scripsitque ἐγεννήθη σαμημρουμος, in qua lectione Σαμημρουμος quidem similitudine nominis שמירמות (1 Chron. xv. 18. 20.) commendari videtur, at singularem ἐγεννήθη non ferendum esse, statim patebit. Postremo qui codices F. G. scripserunt librarii rursus nomen σαμημρουμος syllabas prave distrahendo et iterum μ in κ mutando corruperunt chartæque illeverunt hæc: ἐγεννήθη σαμῆ κρουμος. Præterea vocabula καὶ ὁ sive temere sive consulto transposuerunt horum F. G. et codicis E. librarii scripseruntque ὁ καὶ Ὑψουράνιος. Amotis igitur his corruptelis omnibus, ad fontem unde manarunt revertimur, i. e. ad scripturam codicum A. H. ἐγεννήθησαν Μημρουμος καὶ ὁ Ὑψουράνιος. Jam hæc scriptura etiamsi pura sit a peccatis librariorum, tamen Philonis manum integram non præstare eo arguitur, quod vix credibile est alterum fratrem solo Phœnicio alterum Græce translato nomine designatum fuisse a *Philone*. Qua offensione motus Bochartus l. l. p. 784. in Ὑψουράνιος adesse putavit versionem alterius Phœnicii nominis nunc quidem Μημρουμος scripti, ad normam autem Græcæ versionis refingendi in Σαμημρουμος 'vocem compositam e שמים *cœli* et רום *altitudo*.' Conjectando igitur devenit Bochartus in ipsam illam lectionem, cujus singulas partes e variis deterioris generis codicibus modo protulimus: ἐγεννήθη Σαμημρουμος ὁ καὶ Ὑψουράνιος. Verum quantumvis hæc primo aspectu arrideant, nemo in eis acquiescet qui accuratius omnes rationes subduxerit. Nam primum quidem plurali ἐγεννήθησαν a melioribus libris tradito neutiquam carere possumus, quia, etiamsi Hypsuranium eundem esse sumamus quem Memrumum sive Samemrumum, tamen Hypsuranius non erat unicus filius parentum suorum sed fratrem habebat Usoum,

6. Εἶτά φησι·

"Τὸν ΥΨΟΥΡΑΝΙΟΝ οἰκῆσαι Τύρον, καλύβας τε

teste Philone ipso (III. 6.), στασιάσαι (Ὑψουράνιον) πρὸς τὸν ἀδελφὸν Οὔσωον. Hunc autem Usoum cum prætermittere nequiverit ubi filios eorum qui Casio Libano Brathyque montibus nomina indiderunt ordine enumeraturus erat Philo, pluralem quoque ἐγεννήθησαν; scripsisse necessario putandus est. Præterea recte monuit Ewaldus p. 45., contra morem Philonis ὁ καὶ Ὑψουράνιος e conjectura Bocharti et scriptura deteriorum codicum sic poni ut mera interpretatio Phœnicii *nominis* isto modo exhiberetur. Neque enim ὁ καί usurpat Philo nisi ubi *indolem* Græci alicujus Dei respondere Phœnicii Dei naturæ, nulla etymologiæ ratione habita, significaturus est, velut Ἶλον τὸν καὶ Κρόνον, IV. 2.; Μέλκαρθος ὁ καὶ Ἡρακλῆς, IV. 19.; Βααλτίδι τῇ καὶ Διώνῃ, V. 5. At ubi solum Phœnicii vocabuli intellectum Græcis verbis expositurus est—id autem in Hypsuranii causa fieret cum hæc vox nunquam neque in Dei neque in herois Græci usitatam appellationem abierit—tum vel locutione τοῦτ' ἔστι utitur velut Ζωφασημὶν τοῦτ' ἔστιν οὐρανοῦ κατόπται (II. 3.), vel nude ponit Græcam versionem (III. 16.). Denique circumspecte idem Ewaldus reputandum censet, quod, etiamsi Ὑψουράνιος idonea sit *Sa*memrumi interpretatio, tamen Memrumus, quæ est meliorum codicum scriptura, non minus probam formam Phœniciam præ se fert, si vocabulum per se, omisso interpretamento, spectas; 'cogitari enim posse, ait Ewaldus, a מים *aqua*, et מרום *altitudo*, conflatum esse Memrumum a Phœnicibus.' Atqui id ipsum quod fieri aliquando potuisse suspicatur Ewaldus, reapse factum esse ostendere licet. Etenim מֵימְרוֹם, quod Græce totidem litteris Μημρουμος transcribitur, nomen erat lacus Samochonitidis, ad quem nobilissima pugna Josuam inter regesque Chananæos commissa est (Josuæ xi. 5. 7.). Topica autem nomina a personarum nominibus sæpe mutuatos esse Phœnices luculentissimo exemplo in Casio reliquisque montibus ipse docuit Philo. His igitur rationibus innixi παραδιόρθωσιν Bocharti nequaquam amplectimur, sed potius Ewaldo, quod summam rei attinet, assentientes a *Philone* existimamus hic quoque ut in ceteris genealogiis *tres* fratres enumeratos fuisse his fere verbis: ἐγεννήθησαν Μημρουμος [מימרום, ὁ Ὕψυδρος] καὶ [Σαμημρουμος] ὁ Ὑψουράνιος [καὶ Οὔσωος, ὁ . . . . .]. Verum *Eusebius*, cum festinanter excerperet, tertium nomen Usoum prorsus omisit, primi autem, cujus postea nulla mentio facienda esse videbatur, solam Phœniciam formam Memrumum posuit, secundi vero, qui in reliqua narratione toties commemorandus erat, solam Græcam versionem commoditatis causa elegit, præsertim cum Ὑψουράνιος familiari sono Græcas aures feriat. Atque hac via factum est ut *Eusebius* ea ipsa scripserit, quæ meliorum codicum fides servavit ἐγεννήθησαν Μημρουμος καὶ ὁ Ὑψουράνιος

ἐπινοῆσαι ἀπὸ καλάμων καὶ θρύων καὶ παπύρου· στασιάσαι δὲ πρὸς τὸν ἀδελφὸν ΟΥΣΩΟΝ, ὃς σκέπην τῷ σώματι πρῶτος ἐκ δερμάτων ὧν ἴσχυσε συλλαβεῖν θηρίων εὗρε· ῥαγδαίων δὲ γενομένων ὄμβρων καὶ πνευμάτων, παρατριβέντα τὰ ἐν τῇ Τύρῳ δένδρα πῦρ ἀνάψαι, καὶ τὴν αὐτόθι ὕλην καταφλέξαι· δένδρου δὲ λαβόμενον τὸν ΟΥΣΩΟΝ καὶ ἀποκλαδεύσαντα, πρῶτον τολμῆσαι εἰς θάλατταν ἐμβῆναι, ἀνιερῶσαί τε δύο στήλας ΠΥΡΙ καὶ ΠΝΕΥΜΑΤΙ, καὶ προσκυνῆσαι, αἷμά τε σπένδειν αὐταῖς ἐξ ὧν ἤγρευε θηρίων.

7. Τούτων δὲ τελευτησάντων, τοὺς ἀπολειφθέντας (φησὶ) ῥάβδους αὐτοῖς ἀφιερῶσαι, καὶ τὰς στήλας προσκυνεῖν, καὶ τούτοις ἑορτὰς ἄγειν κατ' ἔτος.

8. Χρόνοις δὲ ὕστερον πολλοῖς ἀπὸ τῆς ΥΨΟΥΡΑΝΙΟΥ

quæque jure meritoque in *Eusebio* quidem edendo Gaisfordius retinuit." (*Bern.*)——ἐχρημάτιζον.] Quinam sint isti quorum *gentilia* nomina a materna stirpe repetita esse narrat, nunc quidem in fragmento utrinque absciso nequit certo dici. Consentaneum autem est, non de Semimrumo ejusque fratre solo agi, sed de universo hominum genere quod temporibus horum fratrum exstitit. Similem morem inter Lycios obtinuisse tradit Herodotus, i. 173., et, fere iisdem quibus Philo verbis usus, scriptor libelli de mulierum virtutibus qui inter Plutarcheos circumfertur s. v. Λύκιαι· νόμος ἦν τοῖς Ξανθίοις μὴ πατρόθεν ἀλλ' ἀπὸ μητέρων χρηματίζειν. Qui de matribus corporis quæstum facientibus explicant, Græcæ linguæ ignorantiam produnt.

6. οἰκῆσαι.] Altissimus habitat circa Byblum urbem. Et bene quidem, ad mentem Philonis; nam non Deus Byblum urbem, sed civitas Bybliorum ipsum Deum fecit.—— Οὔσωον.] Esavum agnovit jam Scaliger in Append. ad librum de Emend. Temp. p. 38. his verbis: "Manifeste depravarunt historiam Esau, qui corpore hirsutus erat. Nam Οὔσωος est עֵשָׂו Esau."——αὐτόθι.] Vide quæ supra ad I. 9. annotavimus.——Πυρί τε καὶ πνεύματι.] Aërem et ventos divino cultu honoratos ab Assyriis et populis Africæ maritimis docet nos Julius Firmicus de Errore Profan. Relig. p. 9. ed. Ouzel.: *Assyrii et pars Afrorum aërem ducatum habere elementorum volunt et hunc imaginata figuratione venerantur.* Igni quoque honores divinos tribuisse Carthaginienses Phœnicum colonos docet ignis ille sempiternus in templo Herculis Gaditani quem exstinguere piaculum erat. Vide Creuzer *Symbolik*, ii. 240., et Münter in libello doctissimo *Religion der Carthager*, p. 49. et 61. [Or.]

γενεᾶς γενέσθαι ΑΓΡΕΑ καὶ ΑΛΙΕΑ, τοὺς ἄγρας καὶ ἁλείας εὑρετὰς, ἐξ ὧν κληθῆναι ἀγρευτὰς καὶ ἁλιεῖς.

9. Ἐξ ὧν γενέσθαι δύο ἀδελφοὺς, σιδήρου εὑρετὰς καὶ τῆς τούτου ἐργασίας· ὧν θάτερον τὸν ΧΟΥΣΩΡ λόγους ἀσκῆσαι καὶ ἐπῳδὰς καὶ μαντείας· εἶναι δὲ τοῦτον τὸν Ἥφαιστον· εὑρεῖν δὲ καὶ ἄγκιστρον καὶ δέλεαρ καὶ ὁρμιὰν

8. Ἀγρέα καὶ Ἀλιέα,] h. e. צַיָּד et צִידוֹן, *Zayad* scilicet et *Zidon*, uterque Sidonis eponymi nomen. Vocum affinitatem ut potuit expressit Philo. Idem etymon (ut supra in Γένος et Γενεά) Græcus sermo ei non suppeditabat. De toto hoc loco ita egregie disserit Scaliger in Appendice ad librum de Emend. Temp. p. 35.: "Græca hæc sunt interpretamenta nominum Syrophœnicium. Profecto ita Hebraice esset וְעֶלְיוֹן הוֹלִיד אֶת צַיִד וְצִידוֹן וּמֵהֶם יִקָּרְאוּ צַיְדָנִים וְצִידֹנִים, *Elion genuit Said et Sidon, unde dicti Sidones et Sidonii.* Nam *Sidonis* appellatio et Piscationis et Venationis quoque est. Saidan et Sidon alterum Syrorum et Arabum, alterum Hebræorum verbum. Alibi (IV. 18.) tamen dicit Philo noster: Ἀπὸ δὲ Πόντου γίνεται Σιδὼν, ἡ καθ' ὑπερβολὴν εὐφωνίας πρώτη ὕμνον ὠδῆς εὗρε." Regis Sidonis sepulcrum usque ad hunc diem monstrari piaque veneratione coli in antiqui Sidonis situ, idem mecum communicavit apud Sidones evangelii apostolus a Bostonorum missionum apostolicarum Societate, Revd. Gul. A. Thomson, qui mihi primus regis Asmunezeri quam sibi dicavit sarcophagi inscriptionis Phœniciæ copiam fecit, quam publici juris primus fecit doctissimus Dietrich.—— ἐξ ὧν κληθῆναι ἀγρευτὰς καὶ ἁλιεῖς.] "Vereor ne excerptoris culpæ debeatur κληθῆναι. Nam Philo quidem sicut infra § 11. breviter scripsit ἐκ τούτων ἀγρόται καὶ κυνηγοί ita hoc loco scripsisse censendus est: ἐκ τούτων ἀγρευταὶ καὶ ἁλιεῖς, i. e. "ab his originem ducunt venatores et piscatores," quo quidem significat a venatorum piscatorumque sodalitiis Ἀγριέα et Ἁλιέα tanquam tutelares heroas cultos esse. Excerptor autem dum rectam orationem in obliquam convertit, carere noluit infinitivo, qui cum e mente Philonis esse deberet γεννηθῆναι, excerptor temere posuit κληθῆναι." (*Brn.*)

9. Χουσώρ.] Nomen a radice חשר (congregare) derivatum solus codex B. integrum servavit; uno tantum apice distat χουσώρ, quæ est codicum C. F. G. scriptura. Χρυσωρ vero, quod in A. H. exstare traditur, ad Græci vocabuli χρυσός similitudinem a sciolis librariis detortum est. Quamquam etiam Lassenus (in nupera commentatione de linguis Asiæ Minoris volumini x. Diarii Societatis Orientalis inserta) Orelliana editione deceptus forma χρυσώρ tanquam Phœnicia abutitur ad Carii Dei nomen quod est Χρυσαωρεύς apud Strabonem xiv. p. 660. Cas., interpretandum. Ceterum commemoratur idem Chusorus in theogonia Mochi apud Eudemum. Vide Appendicem. —— λόγους ἀσκῆσαι]. Incommode dicta. Quid sunt λόγοι? Infra

καὶ σχεδίαν, πρῶτόν τε πάντων ἀνθρώπων πλεῦσαι· διὸ καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐσεβάσθησαν· καλεῖσθαι δὲ αὐτὸν ΜΕΛΙΧ, ὃν καὶ Δία Μειλίχιον. οἱ δὲ τὸν ἀδελφὸν αὐτοῦ τοίχους φασὶν ἐπινοῆσαι ἐκ πλίνθων.

10. Μετὰ ταῦτ' ἐκ τοῦ γένους τούτων γενέσθαι νεανίας δύο, καλεῖσθαι δὲ αὐτῶν τὸν μὲν ΤΕΧΝΙΤΗΝ, τὸν δὲ ΓΗΙΝΟΝ, ΑΥΤΟΧΘΟΝΑ. Οὗτοι ἐπελόησαν τῷ πηλῷ τῆς πλίνθου συμμιγνύειν φορυτόν, καὶ τῷ ὑλίῳ αὐτὰς τερσαίνειν· ἀλλὰ καὶ στέγας ἐξεῦρον.

11. Ἀπὸ τούτων ἐγένοντο ἕτεροι, ὧν ὁ μὲν ΑΓΡΟΣ ἐκα-

ubi de Hermete agitur (qui idem ille est Khusor) exercuisse dicitur λόγους μαγείας. Puto igitur Philonem hic scripsisse λόγους μαγείας ἀσκῆσαι καὶ ἐπῳδὰς εἶναι δὲ, κ.τ.λ. —— Δία μειλίχιον.] In hac lectione conspirant codices omnes præter A. H. qui διαμίχιον exhibent, unde aptum Phœnicium vocabulum erui numquam poterit. Jam si Philo Διὸς Μειλιχίου hic mentionem fecit, hoc ita tantum fieri potuit, ut in illa voce, more Græcorum in quem sæpius invehit (scilicet euphemistice, mitem) male intellectum nomen Molochi (h. e. Regis) latere crediderit. Neque fortasse male; nam tralaticia Μειλιχίου interpretatio valde est improbabilis. Jam summi hujus Dei nomen Phœnicibus non *Molokh*, sed *Melok* vel *Melik* sonuisse ex nomine Punico Melkarth apparet, quod, ut neminem fugit, nihil est nisi Melekkart, Rex civitatis, h. e. Deus tutelaris. Adde, ex Phœniciis summi numinis (nam hoc tantum Jovi respondere dici potest) appellationibus, El, Adoni, Baal, et Melekh, hanc ultimam optime nostro loco convenire. Commune nomen erat Khusor, h. e. Hephæstos, Vulcanus, idem vero et Melekh. At cultum Molochi arcte conjunctum fuisse cum igne ritus in cruentis liberorum sacrificiis solemnis abunde probat. —— τοὺς ἀδελφοὺς αὐτοῦ.] Unum tantum fratrem Chusoro fuisse supra § 9. dixit. Quare vel τὸν ἀδελφὸν αὐτοῦ vel τοὺς ἀδελφοὺς τούτους scribendum videtur; reposui prius. In locum haud uno nomine difficillimum etiam hoc annotare operæ pretium fuerit quod A. H. a prima manu non φασὶν exhibent sed φησὶν.

10. νεανίας δύο.] Tralaticio errore librariorum γ, ν, μ permiscentium exaratur γενεάς in A. H. Paullo post in eisdem libris, errore non minus vulgari e confusione litterarum c et ϵ orto, συμμίχνυσιν scribitur pro συμμιγνύειν. —— Γηϊνόν.] Stricta Phœnicii nominis versio, cui ἀσυνδέτως e more Philonis apponitur liberior explicatio: "Terrenum i. e. Aboriginem;" cf. infra § 16. —— αὐτάς] laxiore constructione refertur ad τὰς πλίνθους plurali numero, qui e singulari τῷ πηλῷ τῆς πλίνθου elicitur.

11. Ἀγρὸς ἐκαλεῖτο, κ.τ.λ.] Iterum Phœnicia nomina quibus hoc

λεῖτο, ὁ δὲ ΑΓΡΟΥ ΗΡΩΣ ἢ ΑΓΡΟΤΗΣ, οὗ καὶ ξόανον εἶναι μάλα σεβάσμιον, καὶ ναὸν ζυγοφορούμενον ἐν Φοινίκῃ. παρὰ δὲ Βυβλίοις ἐξαιρέτως ΘΕΩΝ Ο ΜΕΓΙΣΤΟΣ ὀνομάζεται· ἐπενόησαν δὲ οὗτοι αὐλὰς προστιθέναι τοῖς οἴκοις, καὶ περιβόλους καὶ σπήλαια· ἐκ τούτων ἀγρόται καὶ κυνηγοί. Οὗτοι δὲ καὶ ΑΛΗΤΑΙ καὶ ΤΙΤΑΝΕΣ καλοῦνται.

12. Ἀπὸ τούτων γενέσθαι ΑΜΥΝΟΝ καὶ ΜΑΓΟΝ, οἱ κατέδειξαν κώμας καὶ ποίμνας.

par fratrum, Ager et Agri dominus sive Agricola, nuncupabatur omisit Eusebius. Ea tamen certiore, quam alibi fieri licet, ratione pridem recuperasse videtur Scaliger qui l. l. p. 38. falsum esse Philonem deprehendit, vocem Phœniciam שדי vertendo ἀγρόν. "Totidem quidem iisdemque litteris scribitur nomen Dei quot et quibus ager, sed puncto tantum et vocali alterum ab altero distinguitur. שַׁדַּי enim est Deus sive Dei epitheton. At שָׂדֶי est ἀγρός, Thren. iv. 9.; Psalm. xcvi. 12." Quæ si recte se habent, non solum ad Ἀγρόν sed etiam ad paronymam vocem Phœniciam adhiberi possunt quam Agri Dominum sive Agricolam vertit Philo. Idem Scaliger cum hujus Dei Agricolæ arca jumentorum jugo circumlata comparari jubet quæ exstant 1 Sam. vi. —— *περιβόλους.*] Pro hac lectione quam codices E. F. G. suppeditant, in A. H. exstare *περιβόλαια* concluditur e silentio Gaisfordii, qui *περιβόλαια* adeo in verborum ordinem recipere haud dubitavit. At *περιβόλαιον* cum pænulæ genus significet, nequaquam huc quadrat, ubi de ædium partibus agitur. Nimirum aberrarunt librarii, qui *περιβόλους* scribere debebant, in terminationem proximi vocabuli *σπήλαια*. De Titanibus, Amyno et Mago in Commentariis dictum est.——Ἀλῆται καὶ Τιτάνες.] Utraque appellatio Græca est. Nomine Phœnicio crediderim *Nephilim* (נְפִילִים) quasi *irruentes* dictos. Quod optime *Titanum* voce explicuit. Ἀλήτης est appellatio propria omnium Deorum solarium, tamquam in orbem circumvagantium. Unde et fortasse Cadmus sæpe Ἀλήτης dicitur. De quibus vide Moversium in Encyclopæd. p. 406. Ille vero ironice ponit, ut etiam alterum; eosdem Titanes appellatos esse quia mendicorum modo manus extenderent ad petundam stipem, cum Hesiodo eos ab Urano hoc nomine esse insignitos, quod manus extendissent ad facinus horrendum: nam *τιταίνω* nil est nisi extendere. Hoc unum hic monebo, Ἀλήτην inveniri apud Polybium in descriptione situs urbis Novæ Carthaginis (Carthagena) inter nomina Deorum a quibus tres colles circa urbem appellabantur (Ἡφαίστου, Ἀλήτου, Κρόνου, x. 10. 11.).

12. Ἄμυνον καὶ Μάγον.] Fortasse Μάγρον, nam Μάγον non est vox Semitica. At illustris est Deus Magaras, Makor, Makeris, Makros, hic igitur Magros: a radice Hakar (עקר) scidit: unde מְעַקֵּר *νευροκοπῶν*,

13. Ἀπὸ τούτων γενέσθαι ΜΙΣΩΡ καὶ ΣΥΔΥΚ, τούτεστιν Εὔλυτον καὶ Δίκαιον· οὗτοι τὴν τοῦ ἁλὸς χρῆσιν εὗρον.

14. Ἀπὸ ΜΙΣΩΡ ΤΑΑΥΤΟΣ, ὃς εὗρε τὴν τῶν πρώτων στοιχείων γραφήν· ὃν Αἰγύπτιοι μὲν ΘΩΥΘ, Ἕλληνες δὲ Ἑρμῆν ἐκάλεσαν: ἐκ δὲ τοῦ ΣΥΔΥΚ, Διόσκουροι ἢ ΚΑΒΕΙΡΟΙ ἢ Κορύβαντες ἢ Σαμοθρᾶκες. Οὗτοί (φησι) πρῶτοι πλοῖον εὗρον.

15. Ἐκ τούτων γεγόνασι ἕτεροι, οἳ καὶ βοτάνας εὗρον καὶ τὴν τῶν δακετῶν ἴασιν, καὶ ἐπῳδάς.

solemne Beli et Saturni epitheton. Qua de re vide quæ disputantur in Commentariis. In priore vero voce latet AM*ON*, Deus conditor universi, is qui dat formam, opifex mundi: unde etiam Ægyptiorum AMN h. e. AM*UN*.

13. "Μισώρ ut in A.H., sive Μεισώρ, ut in altero codicum genere ad indicandum longum vocalem accommodatius legitur, מִישׁוֹר esse apparet, nomen abstractum "æquitas," a radice יָשַׁר (rectum esse vel facere) derivatum. Id vero dum Εὔλυτον interpretatur Philo, culpam in se admisit haud absimilem ejus quam supra (§ 11.) in confusis שַׁדַּי et שָׁדַד notavit Scaliger. Nempe veram vocabuli originem aut ignoravit aut, quia abstractum nomen *homini* minus congruere videbatur, dissimulavit, maluitque מִישׁוֹר repetere ab Aramæa radice שְׁרָא, quæ revera significat 'λύειν, solvere;' qua via eo devenit ut Misor Εὔλυτον sive 'laxum, facilem' esse diceret. Toupium vero, cui linguarum Semiticarum penetralia non videntur patuisse, Εὔλυτος iste qui, si solam Græcam linguam spectas, sane subabsurdus est, ita offendit, ut infelici conjectura Εὔλογον pro Εὔλυτον scribendum proponeret. Similiter Συδύκ ut in A.H., sive, ut in altero codicum genere scribitur, Σεδέκ vel Συδέκ abstracti nominis צֶדֶק 'justitiæ' formam præ se fert. At Philo, qui undique personalia nomina extundere conatur, Δίκαιος vertit. Id vero esse debebat צַדִּיק." (*Brn.*)

14. Θωύθ.] Pro Θωύθ deterius codicum genus exhibet Θωώρ sive Θοώρ additque deinceps Ἀλεξανδρεῖς δὲ Θώθ (Θώρ C., et, si Gaisfordii silentio fidendum est, Θωύθ E.); quæ verba, cum a meliore codicum genere absint, omisimus, quippe e superiore loco (I. 4.) perperam huc delata.——τοῦ Συδύκ.] In solo A. exstat Συδὺκ καί, at ejusdem boni generis liber H. vulgatam lectionem præstare silentio Gaisfordii indicatur. Parilis causa est proximorum verborum ἐκ τούτων γεγόνασιν ἕτεροι, οἳ καὶ βοτάνας εὗρον quæ ex A. per homœoteleuton exciderunt, integra adsunt in H. silentis Gaisfordii testimonio. (*Brn.*)

15. καὶ τὴν τῶν δακετῶν ἴασιν]: "sanationem morsus mordentium animalium." Ea sanatio cum vel medicarum herbarum vel carminum ope fieret, accuratus quidem scriptor hæc non per particulum καί ad-

16. Κατὰ τούτους γίνεταί τις ΕΛΙΟΥΝ καλούμενος, Ὕψιστος, καὶ θήλεια λεγομένη ΒΗΟΥΘ· οἳ [καὶ] κατῴκουν περὶ Βύβλον· ἐξ ὧν γεννᾶται ΕΠΙΓΕΙΟΣ, ΑΥΤΟΧΘΩΝ.

jungere sed per præpositionem aliquam sic fere conjungere debebat: *οἳ καὶ βοτάνας εὗρον ἐς τὴν τῶν δακετῶν ἴασιν καὶ ἐπῳδάς.* At cum in excerptore versemur, satius fuerit nihil mutare.

16. τις Ἑλιοῦν καλούμενος, Ὕψιστος.] "Quidam Elioun nomine, i. e. Summus." Addit τις et καλούμενος ut *hominem* significari monent. Nam lector non monitus facile de Deo cogitare posset ubi Elioun legeret, notissimum Dei attributum (עליון), cujus veram interpretationem Ὕψιστος e more suo ἀσυνδέτως apponit Philo. — Βηουθ.] Codd. plurimi Βηρούθ; at in A. H. exstat ρούθ sive φοῦθ, absorpta, ut videtur, priore syllaba Βη per similem terminationem vicini vocabuli λεγομένη. Sed neque de Beryto urbe neque de cypresso arbore, ejusdem fortasse nominis apud Phœnices, cogitari hic potest, cum de uxore Dei Altissimi sermo sit, deque cultu non Beryti, sed Bybli. Deinceps καὶ post οἳ uncis inclusimus, quippe e καπ proximi vocabuli κατῴκουν ortum. — Ἐπίγειος, Αὐτόχθων.] Inter utrumque vocabulum deterius codicum genus inserit particulam ἤ a Gaisfordio receptam; nos, cum A.H., omittimus. Similis enim ratio est hujus loci atque ejus, quem supra (III. 9.) tetigimus. Nimirum Ἐπίγειος strictior est Phœnicii nominis interpretatio, Αὐτόχθων autem liberior explicatio ad consuetudinem Græcorum accommodata. (*Brn.*)

CAPUT IV.

COSMOGONIA TERTIA :

COSMOGONIA BYBLI DE URANO ET CRONO.

1. Ὃν (scil. Ἐπίγειον) ὕστερον ἐκάλεσαν ΟΥΡΑΝΟΝ· ὡς ἀπ' αὐτοῦ καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον δι' ὑπερβολὴν τοῦ κάλλους ὀνομάζειν οὐρανόν. Γεννᾶται δὲ τούτῳ ἀδελφὴ ἐκ τῶν προειρημένων, ἣ καὶ ἐκλήθη ΓΗ, καὶ διὰ τὸ κάλλος ἀπ' αὐτῆς (φησὶν) ἐκάλεσαν τὴν ὁμώνυμον γῆν. Ὁ δὲ τούτων πατὴρ ὁ ΥΨΙΣΤΟΣ ἐν συμβολῇ ὑπαιθρίῳ τελευτήσας ἀφιερώθη, ᾧ χοὰς καὶ θυσίας οἱ παῖδες ἐτέλεσαν.

2. Παραλαβὼν δὲ ὁ ΟΥΡΑΝΟΣ τὴν τοῦ πατρὸς ἀρχὴν, ἄγεται πρὸς γάμον τὴν ἀδελφὴν ΓΗΝ, καὶ ποιεῖται ἐξ

1. Γῆ . . . . ἀπ' αὐτῆς.] "Discrepantia deteriorum codicum, quorum unus habet ἐπ' αὐτῆς reliqui ἀπ' αὐτῆς, arguere videtur, non de nihilo esse, quod a meliore codicum genere præpositio prorsus abest scribiturque κάλλος αὐτῆς. Præterea paullo post ex altero melioris generis codice H. affertur ἐκάλεσαν αὐτὴν ὁμώνυμον. Quare totus locus fortasse constituendus est sic : καὶ διὰ τὸ κάλλος αὐτῆς, φησίν, ἐκάλεσαν αὐτῇ ὁμώνυμον Γῆν." (*Brn.*)——ἐν συμβολῇ ὑπαιθρίῳ.] "Melius codicum genus ἐν συμβολῇ αἰθρίων habet, deterius vel ἐν συμβολαῖς θηρίων vel ἐκ συμβολῆς θηρίων. Unde Gaisfordius hybridam lectionem conflavit ἐν συμβολῇ θηρίων. Quanto satius fuerit, e meliorum codicum monstrosa scriptura ἐν συμβολῇ αἰθρίων lenissimis machinis id elicere quod huic loco unice aptum est : ἐν συμβολῇ ὑπαιθρίῳ. Profecto qui Polybium reliquosque historicos militaresque scriptores triverit, statim ubi in αἰθρίων oculos conjecerit recordabitur ὑπαιθρίου μάχης 'pugnæ in apertis campis commissæ.' Συμβολή autem usitatum est synonymum μάχης, conf. infra § 5. πολέμῳ συμβαλών. Dicit igitur Philo, Hypsistum occubuisse in acie quadam apertis campis commissa." (*Brn.*) Ad Adonidem in venatione ab apro occisum spectasse totum hunc mythum, ridicule a Philone contorsum, dubium esse non potest. Habet igitur quo se tueatur vulgata lectio.

αὐτῆς παῖδας Δ', ΗΛΟΝ, *τὸν καὶ Κρόνον, καὶ* ΒΗΤΥΛΟΝ, *καὶ* ΔΑΓΩΝ, *ὅς ἐστι Σίτων, καὶ* ΑΤΛΑΝΤΑ.

2. *Βήτυλον.*] Ita cum meliore codicum genere scripsimus, quia sic longus vocalis, qui in בֵּית־אֵל est, distinctius exprimitur. Alterum codicum genus *βαίτυλον* sive *βέτυλον* exhibet hic et infra, § 13. ubi A. quoque præbet *βετύλια*, H. autem *βαιτύλια*. —— *Δαγών.*] Hebraice דָּגוֹן (1 Sam. v.), quem sic appellatum esse a דָּגָן (frumentum) cum Philone statuendum est. Quamquam igitur *ν* radicalis est littera, tamen accusativum. *Δαγῶνα* formare non necessarium videbatur Philoni, quia Græcorum aures Semiticarum linguarum ignaræ non offenduntur si *Δαγών* tanquam accusativum efferri audiunt; a nominativo enim secundæ declinationis *Δαγώς* ejusmodi fieri accusativum autumare possunt. Quamquam casus obliqui, infra IV. 6. et V. 6. secundum tertiam declinationem formantur. — *Σίτων* affabre procusum est a Philone ad Deum Frumentarium indicandum, instar Cereris *Σιτοῦς* apud Athenæum iii. p. 109. Dagonis autem numen ad agriculturam pertinere id quoque demonstrat, quod infra, § 15. idem esse dicitur qui *Ζεὺς ἀρότριος*. Immerito igitur Scaliger l. l. p. 39. reprehendit Philonem quod *Σίτωνα* vertit; "*Ἰχθυῶνα* verti debuisse; nam דָּגוֹן derivari a דָּג (pişcis), simileque numen esse qualis *Δερκετώ* Syrorum Dea fingatur desinens in piscem mulier formosa superne." Quæ commenta quamquam neque ea narratione, quæ exstat 1 Sam. v., commendantur et duobus Philonis testimoniis adversantur, tamen ope proclivis istius etymologiæ plurimorum assensum quasi expugnarunt, et Seldeni manu (de Dis Syris Synt. ii. c. 3.) usque ad nostra tempora tradita sunt; vide Ewaldi commentationem, p. 13. Quo majorem laudem meritus est Rabbinus quidam sæculi duodecimi Jacobus ben Meir Tam, qui recte ratiocinando pisculentam illam etymologiam repudiavit, quamquam ne ipse quidem, cum Philonis auxilio destitueretur, veram Dagonis naturam perspicere potuit. En ejus verba quæ leguntur in defensione Menachemi contra Donasium nuperrime Londini edita (Criticæ vocum recensiones, etc., ed. Filipowski, Londini, 1855, p. 58.):

אך עוד נפלאתי על דברי מנחם אשר אמר כי לא נודע אם צורת דג היה לו או שמו דגון: הלוא יש לנו לדעת כי שמו דגון ולא צורת דג היתה לו כאשר כתוב וראש דגון ושתי כפות ידיו כרותות אל המפתן ולו צורת דג היה לו אין ידים לו: ואם תאמר צורת דג וידי אדם: למה זה הבל איגע להעמיד שקר בלא רגלים: אך דגון שם אליל ככמוש ובל ותרתק:

"Præterea miror Menachemum quod dicit ambiguum esse utrum piscis formam habuerit idolum an merum nomen sit Dagon. Nonne scire licet merum nomen esse Dagon neque piscis formam habuisse? Scribitur enim 1 Sam. v. 4.: 'Et caput Dagon ambæque *manuum* palmæ abscisæ in limine.' Atqui si formam piscis habuisset, manus

3. Καὶ ἐξ ἄλλων δὲ γαμετῶν ὁ Οὐρανὸς πολλὴν ἔσχε γενεάν. διὸ χαλεπαίνουσα ἡ Γῆ, τὸν Οὐρανὸν ζηλοτυποῦσα ἐκάκιζεν, ὡς καὶ διαστῆναι ἀλλήλων. Ὁ δὲ Οὐρανὸς ἀποχωρήσας αὐτῆς μετὰ βίας ὅτε καὶ ἐβούλετο ἐπιὼν καὶ πλησιάζων αὐτῇ πάλιν ἀπηλλάττετο, ἐπεχείρει δὲ καὶ τοὺς ἐξ αὐρῆς παῖδας διαφθείρειν· τὴν δὲ Γῆν ἀμύνασθαι πολλάκις, συμμαχίαν αὐτῇ συλλεξαμένην.

4. Εἰς ἄνδρας δὲ προελθὼν ὁ ΚΡΟΝΟΣ Ἑρμῇ τῷ ΤΡΙΣΜΕΓΙΣΤΩΙ συμβούλῳ καὶ βοηθῷ χρώμενος· οὗτος γὰρ ἦν αὐτοῦ γραμματεύς· τὸν πατέρα Οὐρανὸν ἀμύνεται, τιμωρῶν τῇ μητρί.

5. Κρόνῳ δὲ γίνονται παῖδες ΠΕΡΣΕΦΟΝΗ καὶ ΑΘΗΝΑ. Ἡ μὲν οὖν πρώτη παρθένος ἐτελεύτα· τῆς δὲ ΑΘΗΝΑΣ μετὰ γνώμης καὶ μετὰ ΕΡΜΟΥ κατεσκεύασε

non habuisset. Sin vero dixeris, compositum fuisse e piscis formâ et manibus humanis, regero : cur incassum laborabo ut sistam mendacium [i. e. vanum idolum] sine pedibus [respicit proverbium Hebraicum notissimum quo mendacium pedibus carere perhibetur]. Imo Dagon est merum nomen idoli, sicut Camos, Bel, Tartak, 2 Reg. xvii. 31." (*Brn.*)

3. γαμετῶν.] In A. legitur γενετῶν, in H. γεμετῶν. Unde suspicor a Philone scriptum esse: ἐξ ἄλλων δὲ γεννῶν, "ex aliis mulieribus *liberos tollens*." Nam si istæ mulieres, γαμεταί, i. e. justæ legitimæque *uxores*, e lege polygamiæ erant, nil habebat Ge cur tanta zelotypia exardesceret, ut divortium cum viro faceret. (*Brn.*)—— ἐκάκιζεν.] In meliore codicum genere pro ἐκάκιζεν exstat κακίζειν, item l. 6. ἐπιχειρεῖν pro ἐπεχείρει, cum scholio in margine codicis A., ἀπὸ κοινοῦ ἐπιχειρεῖν. Scilicet referunt hi infinitivi consuetudinem excerptorum rectam orationem in obliquam mutantium. Dignius annotatu est quod in melioris generis codice H. exstat l. 5., πάλιν ἐχωρίζετο καὶ ἀπηλλάττετο, quod nescio an non verum sit, cum pleniorem orationem respondere faciat alteri colo item bipertito ἐπιὼν καὶ πλησιάζων αὐτῇ.

4. ἀμύνεται τιμωρῶν.] A meliore codicum genere ἀμύνεται abest. Fieri igitur potuit ut ἀμύνεται, quo gravius quoddam vocabulum hic locus desiderare videtur, a librariis demum qui libros deterioris generis exararunt repeteretur e superiore loco (§ 5. ἀμύνασθαι πολλάκις), cum finito verbo opus esse perspicerent, aliud autem verbum ab ipso Philone profectum periret. (*Brn.*)

5. Ἀθηνᾶς μετὰ γνώμης καὶ μετὰ Ἑρμοῦ.] Cum melius librorum genus elegantiorem scripturam præbeat, quam nos in verborum ordine

ΚΡΟΝΟΣ ἐκ σιδήρου ἅρπην καὶ δόρυ· εἶτα ὁ Ἑρμῆς τοῖς τοῦ Κρόνου συμμάχοις λόγους μαγείας διαλεχθεὶς πόθον ἐνεποίησε τῆς κατὰ τοῦ Οὐρανοῦ μάχης ὑπὲρ Γῆς· καὶ οὕτω Κρόνος τὸν Οὐρανὸν πολέμῳ συμβαλὼν τῆς ἀρχῆς ἤλασε καὶ τὴν βασιλείαν διεδέξατο.

6. Ἑάλω δὲ καὶ ἐν τῇ μάχῃ ἡ ἐπέραστος τοῦ Οὐρανοῦ σύγκοιτος ἐγκύμων οὖσα, ἣν ἐκδίδωσιν ὁ ΚΡΟΝΟΣ ΔΑΓΩΝΙ πρὸς γάμον· τίκτει δὲ παρὰ τούτῳ ὃ κατὰ γαστρὸς ἐξ Οὐρανοῦ ἔφερεν, ὃ καὶ ἐκάλεσε ΔΗΜΑΡΟΥΝ.

7. Ἐπὶ τούτοις ὁ Κρόνος τεῖχος περιβάλλει τῇ ἑαυτοῦ οἰκήσει, καὶ πόλιν πρώτην κτίζει τὴν ἐπὶ Φοινίκης ΒΥΒΛΟΝ.

8. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἴδιον ΑΤΛΑΝΤΑ ὑπονοήσας ὁ Κρόνος, μετὰ γνωμῆς τοῦ Ἑρμοῦ εἰς βάθος γῆς ἐμβαλὼν κατέχωσε.

9. Κατὰ τοῦτον τὸν χρόνον οἱ ἀπὸ τῶν ΔΙΟΣΚΟΥΡΩΝ σχεδίας καὶ πλοῖα συνθέντες, ἔπλευσαν· καὶ ἐκριφέντες περὶ τὸ ΚΑΣΙΟΝ ὄρος ναὸν αὐτόθι ἀφιέρωσαν.

exhibemus, nescimus cur Gaisfordius deteriores libros secutus sit hæc edendo: τῆς δὲ Ἀθηνᾶς γνώμῃ καὶ Ἑρμοῦ. (*Brn.*)

6. *ἐπέραστος*] Pro *ἐπέραστος*, quod satis otiosum est epitheton, codicis H. librarius maledicendi gaudio indulgens scripsit *ἐπάρατος*. Equidem existimo a Philone profectum esse *ἡ ἐπέσακτος τοῦ Οὐρανοῦ σύγκοιτος*, "pellex legitimæ uxori, quæ erat Ge, superinducta." Vide supra § 3. Ἐπεσάγειν proprium in tali causa vocabulum esse lexica docent. (*Brn.*)——Δημαροῦν.] Vera scriptura, ut demonstrat nominis Phœnicii etymologia. Est nomen ingenuum Phœnicium: fluvii nomine servatum, qui Polybio (v. 68.) audit Δαμοῦρας, Straboni (xvi. 2.) Ταμύρας, nunc vero Nahr-Dâmur (v. Movers. i. 661.). Radix nominis quærenda in TMR, unde TOMER (תֹּמֶר) apud Jeremiam (x. 5.) de *columna* (phallus, ut semper) in hortis, ut videtur, priapeis. Moversius huc trahit nomen urbis Canaaniticæ Baal-Thamar (בעל־תמר) quod valde probabile. Mythi de Demaruntis fluvii et Ponti certamine explicationem geographicam dedimus in Commentariis. Non curo igitur quod codices A. H. Διμαροῦν præbent.

9. Κάσιον.] Mons Casius dicitur hoc loco is qui prope Ægyptum situs est; nam ad alterum prope Antiochiam situm nullus patet a mari accessus. Casius mons vero, de quo hic agitur, promontorium, olim insula erat, teste Eratosthene apud Strabonem (i. p. 50. Cas.): Τήν τε Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἑλῶν τῶν περὶ Πηλούσιον καὶ τὸ Κάσιον ὄρος καὶ τὴν Σιρβωνίδα λίμνην. (Cf.

10. Οἱ δὲ σύμμαχοι ΗΛΟΥ, τοῦ Κρόνου; ΕΛΟΕΙΜ· ἐπεκλήθησαν, ὡς ἂν Κρόνιοι· οὗτοι ἦσαν οἱ λεγόμενοι ἐπὶ Κρόνου.

11. Κρόνος δὲ υἱὸν ἔχων ΙΑΔΙΔΟΝ, ἰδίῳ αὐτὸν σιδήρῳ διεχρήσατο, δι' ὑπονοίας αὐτὸν ἐσχηκώς· καὶ τῆς ψυχῆς, αὐτόχειρ τοῦ παιδὸς γενόμενος, ἐστέρησεν. Ὡσαύτως καὶ Θυγατρὸς ἰδίας τὴν κεφαλὴν ἀπέτεμεν, ὡς πάντας ἐκπεπλῆχθαι θεοὺς τὴν Κρόνου γνώμην.

12. Χρόνου δὲ προϊόντος ΟΥΡΑΝΟΣ ἐν φυγῇ τυγχάνων, Θυγατέρα αὐτοῦ παρθένον ΑΣΤΑΡΤΗΝ μεθ' ἑτέρων ἀδελφῶν αὐτῆς δύο, ΡΕΑΣ καὶ ΔΙΩΝΗΣ, δόλῳ τὸν Κρόνον ἀνελεῖν ὑποπέμπει· ἃς καὶ ἑλὼν ὁ Κρόνος κουριδίας γαμετὰς,

Bernhardy Eratosthenes, p. 49. seqq.). Insulam factam maris impetu vidit ipse Strabo. Pro Casio Ægypti denique pugnat quod (infra V. 8.) de regno Ægypti Taauto a Crono dato narrabant Phœnices.

10. Ἑλωείμ ἐπεκλήθησαν.] Sub lectione codicis A. ἑλωὶ μετεθλήθησαν nil latet nisi prava litteræ μ collocatio et tralaticia litterarum β, κ, permutatio. —— οὗτοι ἦσαν οἱ λεγόμενοι ἐπὶ Κρόνου.] Id est: "hi erant qui inter Græcos appellantur homines Saturniæ sive aureæ ætatis." Miras turbas dederunt Vigerus ejusque pedisequi. Nostram explicationem tuetur Eusebius infra § 22.: τὰ σεμνὰ τοῦ παρ' Ἕλλησι βωμένου βίου τῶν ἐπὶ Κρόνου.

11. Ἰάδιδον.] Libri Σάδιδον. At idem Croni filius infra VI. 3. in meliore codicum genere scribitur Ἰεδοῦδ, ubi addit Philo: τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ Φοίνιξι. Quare probabile est non Σάδιδον hoc loco scripsisse Philonem sed Ἰάδιδον nomen Phœnicium quod respondeat Hebraico יָדִיד "amatus, deliciæ." Consentaneum autem est "deliciarum" vocabulum κατ' ἐξοχήν usurpari de filio unico, sicut ἀγαπητός, Odys. iv. 817. coll. ii. 365. Idque spectavit Philo infra addendo τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου, sc. hoc "deliciarum" vocabulum etiam sua ætate a Phœnicibus ad filium unicum blande transferri. Contra si verum esset Ἰεούδ, i. e. יְחִיד quod in inferiore loco vulgatur, nil habuit Philo cur in hoc nomine explicando dedita opera ad usum *etiam suorum temporum* provocaret. Nam יחיד in lingua Phœnicia nusquam et numquam aliud significare potest quam "unicus." (*Brn.*)

12. In iis quæ sequuntur cum plura jam relata repetantur, novam præberi mythi de Urano narrationem manifestum est. —— καὶ ἑλών.] Scribendum videtur καθελών. "Mulieres quæ ad insidias struendas missæ erant, *apprehendit* Cronus" —— ἀδελφὰς οὔσας,] i. e. "quam-

ἀδελφὰς οὔσας, ἐποιήσατο. Γνοὺς δὲ Οὐρανὸς ἐπιστρατεύει κατὰ τοῦ Κρόνου μεθ' ἑτέρων συμμάχων· ΕΙΜΑΡΜΕΝΗΝ καὶ ΩΡΑΝ, καὶ ταύτας ἐξοικειωσάμενος, Κρόνος παρ' αὐτῷ κατέσχεν.

13. Ἔτι δέ (φησιν) ἐπενόησε Θεὸς Οὐρανὸς ΒΗΤΥΛΙΑ, λίθους ἐμψύχους μηχανησάμενος.

vis sorores essent, nuptiæ igitur incestæ essent." Turbant interpretes. —— ἐπιστρατεύει.] Hæc ita legebantur: ἐπιατρ. κατὰ τοῦ Κρόνου Εἱμαρμένην καὶ Ὥραν μεθ' ἑτέρων συμμάχων, vocibus male transpositis: nam ἐπιστρατεύει numquam cum accusativo personæ construitur (solœcismum in Eurip. Phœn. 606. merito sustulerunt editores) et proprie est verbum intransitivum. Eusebius scilicet parum eleganter, ut solet Philoniana excerpens, abrupte innuit Cronum, et hac vice victorem, illas deas cepisse et in consortium adsumtas retinuisse.

13. Θεὸς Οὐρανός.] "Suspectum Θεός; nam secundum Philonis narrationem *homo* erat Uranus. Fortasse ΘΣ, notissimum vocabuli Θεός compendium, cernere sibi videbantur librarii ubi solus articulus Ὁ exstabat." (*Brn.*) Equidem ironice a Philone dictum crediderim. De ipsis βαιτυλίοις, ut scribi solent, non prætermittenda Bocharti adnotatio (p. 707, 708.) quam repetiit etiam Orellius. "Itane vero? *lapides animatos?*

O rem ridiculam, Cato, et jocosam!

Scripserat credo Sanchoniathon אבנים נשפים, *lapides unctos*, a radice שוף in unguendi notione apud Syros usitata sed פ et ש transpositis pro נשפים scriptum נפשים. Unde factum ut lapides uncti (qualis ille erat quem Jacob. Genes. xxviii. 18. cum sibi pro cervicali erexisset, oleo conspersum Deo consecravit et locum vocavit *Bethel*) mutarentur in animatos. Quod tamen deinceps creditum, Damascius ævo Justiniani apud Photium 557. 23.: ὅτι κατὰ τὴν Ἡλιούπολιν Συρίας εἰς ὄρος τὸ τοῦ Λιβάνου τὸν Ἀσκληπιάδην ἀνελθεῖν φησὶ καὶ ἰδεῖν πολλὰ τῶν λεγομένων Βαιτυλίων, ἢ Βαιτύλων, περὶ ὧν μυρία τερατολογεῖ ἄξια γλώσσης δυσσεβούσης. et 568.: εἶδον φησὶ τὸν Βαίτυλον διὰ τοῦ ἀέρος κινούμενον. Erant autem hi lapides plerumque forma sphærica. Idem Damascius: σφαῖραν δὲ πυρὸς ὕψωθεν καταθοροῦσαν ἐξαίφνως ἰδεῖν, αὐτὸν δὲ ἐπὶ τὴν σφαῖραν δραμεῖν καὶ καταλαβεῖν αὐτὴν οὖσαν τὸν Βαίτυλον. Sequitur non multo post accurata Bætyli descriptio: σφαῖρα μὲν ἀκριβὴς ἐτύγχανεν ὤν, ὑπόλευκος δὲ τὸ χρῶμα, σπιθαμιαία δὲ τὴν διάμετρον κατὰ μέγεθος, ἀλλ' ἐνίοτε μείζων ἐγένετο καὶ ἐλάττων καὶ πορφυροειδὴς ἄλλοτε. Hinc nomen apud Syros *Abdir* vel *Abbadir*, corruptum ex Phœnicio אבן דיר *eben dir* vel *abandir* lapis sphæricus. Inde et Βαίτυλος lapis, quem a Saturno devoratum fingunt, et pro-

14. Κρόνῳ δὲ ἐγένοντο ἀπὸ ΑΣΤΑΡΤΗΣ Θυγατέρες ἑπτὰ, ΤΙΤΑΝΙΔΕΣ ἢ ΑΡΤΕΜΙΔΕΣ· καὶ πάλιν τῷ αὐτῷ γίνονται ἀπὸ ΡΕΑΣ παῖδες ἑπτὰ ὧν ὁ νεώτατος ἅμα τῇ γενέσει ἀφιερώθη· καὶ ἀπὸ ΔΙΩΝΗΣ Θήλειαι· καὶ ἀπὸ Ἀστάρτης πάλιν ἄῤῥενες δύο, ΠΟΘΟΣ καὶ ΕΡΩΣ.

15. Ὁ δὲ ΔΑΓΩΝ ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον, ἐκλήθη ΖΕΥΣ ΑΡΟΤΡΙΟΣ.

16. ΣΥΔΥΚΩΙ δὲ, τῷ λεγομένῳ Δικαίῳ, μία τῶν Τιτανίδων συνελθοῦσα γεννᾷ τὸν ΑΣΚΛΗΠΙΟΝ.

17. Ἐγεννήθησαν δὲ καὶ ἐν ΠΕΡΑΙΑΙ Κρόνῳ τρεῖς παῖδες, ΚΡΟΝΟΣ ὁμώνυμος τῷ πατρὶ, καὶ ΖΕΥΣ ΒΗΛΟΣ καὶ ΑΠΟΛΛΩΝ.

18. Κατὰ τούτους γίνονται ΠΟΝΤΟΣ καὶ ΤΥΦΩΝ καὶ ΝΗΡΕΥΣ, πατὴρ Πόντου ΒΗΛΟΥ δὲ παῖς· ἀπὸ δὲ τοῦ Πόντου γίνεται ΣΙΔΩΝ, ἢ καθ' ὑπερβολὴν εὐφωνίας πρώτη ὕμνον ᾠδῆς εὗρε· καὶ ΠΟΣΕΙΔΩΝ.

verbium καὶ βαίτυλον ἂν καταπίνοις. Tales autem lapides variis Diis consecrati. Idem Damascius: τῶν δὲ βαιτύλων ἄλλον ἄλλῳ ἀνακεῖσθαι Θεῷ, Κρόνῳ, Διΐ, Ἡλίῳ καὶ τοῖς ἄλλοις."

17. Περαίᾳ.] Sic A. Deterius codicum genus habet τῇ Περαίᾳ. Significatur regio Transeuphratensis eadem quæ Abrahamo nomen Περάτου (עֵבֶר) peperit; cf. Steph. Byzant. s. v. Νίσιβις· πόλις ἐν τῇ Περαίᾳ τῇ πρὸς τῷ Τίγρητι ποταμῷ. Φίλων ἐν Φοινικικοῖς Νάσιβίς φησι διὰ τοῦ α. Οὐράνιος δὲ διὰ τοῦ ε Νέσιβις· σημαίνει δὲ ὅς φησι Φίλων Νάσιβις τὰς στήλας (נְצִיב Genes. xix. 26.). Miramur etiam Ewaldum p. 12. de regione Transjordanensi cogitasse. De utraque Περαίᾳ egregiam disputatiunculam inseruit Scaliger notis in Græca Eusebii, p. 490. ed. sec.

18. Βήλου δὲ παῖς] omittit deterius codicum genus, quod cur secutus sit Gaisfordius nescimus. De ipsius genealogiæ hujus difficultatibus vide nos in libro IV. p. 258 disserentes.—— Σίδων ἢ.... πρώτη.] Quam lectionem plurium codicum retinuimus, cum commodissimam præbeat sententiam. At audiamus contra disserentem Bernaysium, qui hæc profert. "Melius codicum genus præbet hæc: Σιδώνη καθ' ὑπερβολὴν εὐφωνίας ἡ πρώτη. Ea si cum superiore loco (§ 1. δι' ὑπερβολὴν τοῦ κάλλους ὀνομάζειν οὐρανόν) comparaveris, vix tibi temperabis a suspicando, item hoc loco verbis καθ' ὑπερβολὴν εὐφωνίας etymologicam rationem reddi nominis Σιδώνη. Ita ut totus locus, cui vulnera inflicta esse ab excerptore id quoque indicat quod Phœnicium Poseidonis nomen desideratur, a *Philonis* manu profectus fuerit fere sic: Σιδώνη, [οὕτω] καθ' ὑπερβολὴν εὐφωνίας [ὀνομα-

19. Τῷ δὲ ΔΗΜΑΡΟΥΝΤΙ *γίνεται* ΜΕΛΚΑΡΘΟΣ ὁ καὶ Ἡρακλῆς.

Εἶτα πάλιν·

20. ΟΥΡΑΝΟΣ *πολεμεῖ* ΠΟΝΤΩΙ, *καὶ ἀποστήσας* ΔΗΜΑΡΟΥΝΤΑ *προστίθεται·* ἔπεισί *τε* Πόντῳ ὁ Δημαροῦς, *τροποῦται* δὲ *αὐτὸν* ὁ Πόντος· ὁ δὲ Δημαροῦς *φυγῆς* θυσίαν ηὔξατο.

21. Ἔτει δὲ *τριακοστῷ δευτέρῳ τῆς ἑαυτοῦ κρατήσεως καὶ βασιλείας,* ὁ ΗΛΟΣ, *τοῦτ' ἔστιν* ὁ Κρόνος, Οὐρανὸν *τὸν πατέρα λοχήσας ἐν τόπῳ τινὶ μεσογείῳ καὶ λαβὼν ὑποχείριον, ἐκτέμνει αὐτοῦ τὰ αἰδοῖα σύνεγγυς πηγῶν τε καὶ ποταμῶν·*

ζομένη,] *ἡ πρώτη, κ.τ.λ.*" (*Brn.*) De etymo vide in Commentariis: de Sidone urbe (quæ Zidon est Phœnicius) non esse cogitandum quisque videt.

19. Μέλκαρθος.] Quamquam A. H. *μέλκαθρος* præbent quod recepit Gaisfordius, tamen etymologia duce (מלך קרת, rex urbis) sequimur reliquos libros, qui *μέλκαρθος* tradunt sive, quod per consuetam litterarum *κ*, *μ*, permutationem eodem redit, *μέλμαρθος* vel *μελύμαρθος*.

20. "Cum nihildum dictum sit de bello Uranum inter Pontumque commisso, apparet vocabula *εἶτα πάλιν* perperam adhærere Philonianæ orationi in superioribus editionibus. Nos ita segregavimus ut fierent verba Eusebii initium novi fragmenti indicantis. Eo minus de proximis enuntiatis certi quid statuere licet. Corruptela latere videtur in *ἀποστάς* quod verborum structura ad Uranum referri jubet, quamquam a quo is defecerit nequaquam liquet. Intelligi posset si scriberetur sic: *καὶ ἀποστήσας Δημαρούντα προστίθεται*, 'Et Uranus Demaruntem, cui ut deficeret a Ponto persuasit, suis partibus adjungit.'" (*Brn.*) Quam egregiam Bernaysii conjecturam in textum recepi. Ceterum vide nos in Commentariis.——Vocabula *ἔπεισί τε Πόντῳ ὁ Δημαροῦς, τροποῦται* exciderunt e codicibus A. H. propter gemellam terminationem vocabulorum *προστίθεται* et *τροποῦται*. Præterea hi codices *δέ* scribunt ante *αὐτόν* pro *τε*.

21. Solito major discrepantia reperitur hoc loco in A. H. Sic enim exhibent: *Οὐρανὸν τὸν πατέρα περιτέμνει χολήσας ἐν τόπῳ τινὶ τὰ αἰδοῖα*. In quibus *χολήσας*, quod nihili est, non in *χολώσας* sed in *λοχήσας* reliquorum librorum corrigendum esse docent verba *ἐν τόπῳ τινί*. Nam inepta esset "loci" indicatio si de sola "ira" ageretur. *Περιτέμνει* vero, quamquam per se alteri scripturæ non præstat, tamen commendatur eis quæ infra V. 3. leguntur ubi Cronus una cum sociis in honorem Urani *περιτέμνεται τὰ αἰδοῖα*. Omissorum autem vocabulorum *μεσογείῳ . . . . ὑποχείριον* cum frustra indaga-

ἔνθα ἀφιερώθη Οὐρανὸς, καὶ ἀπηρτίσθη αὐτοῦ τὸ πνεῦμα· καὶ ἀπέσταξεν αὐτοῦ τὸ αἷμα τῶν αἰδοίων εἰς τὰς πηγὰς καὶ τῶν ποταμῶν τὰ ὕδατα, καὶ μέχρι τούτου δείκνυται τὸ χωρίον.

22. Τοσαῦτα μὲν δὴ τὰ τοῦ Κρόνου καὶ τοιαῦτά γε τὰ σεμνὰ τοῦ παρ' Ἕλλησι βωμένου βίου τῶν ἐπὶ Κρόνου, οὓς καί φασι πρῶτον χρύσεόν τε γένος μερόπων ἀνθρώπων, τῆς μακαριζομένης ἐκείνης τῶν παλαιῶν εὐδαιμονίας.

verimus rationem, ad casum, librariorum numen, confugimus. Ceterum Phœnicium regionis sive urbis nomen a Philone ante *τόπῳ τινί* ascriptum more suo omisisse videtur Eusebius. Vide nos in Commentariis. —— *αὐτοῦ τὸ πνεῦμα.*] "E quinque deterioris generis codicibus αἷμα affert Gaisfordius pro *πνεῦμα*, de A. H. tacet. Quare cum ex *ἀπηρτίσθη τὸ πνεῦμα* probabilem sententiam eruere usque adhuc interpretes frustra conati neque meliore cum eventu in posterum, ni fallor, conaturi sint, alterum *αὐτοῦ τὸ αἷμα* sive *πνεῦμα*, quod ante *καὶ ἀπέσταξε* exstat, tanquam e prava iteratione ortum deleo totumque locum concinno sic: *ἔνθα ἀφιερώθη Οὐρανὸς καὶ ἀπηρτισμένως ἀπέσταξε αὐτοῦ τὸ αἷμα τῶν αἰδοίων εἰς τὰς πηγάς, κ.τ.λ.* 'Et sanguis ex ejus genitalibus profluens destillavit ita, ut commode, examussim in aquam fontium et fluminum caderet.' Nimirum tota hæc narratio eo spectat, ut solemnis Phœnicum mos, quo parvuli *juxta rivulos* immolabant (Jesaiæ lvii. 5.), e fatis Urani repetatur. Ea propter jam supra l. 4. circumcisionem vel excisionem Urani, quæ, ut V. 3. videmus, posteris in exemplum abiit, factam esse narraverat Philo *σύνεγγυς πηγῶν τε καὶ ποταμῶν*, atque in has ipsas aquas nunc narrat Urani sanguinem destillasse stillicidio ita examussim quadrante ut quasi consulto id fieri videretur." (*Brn.*) Amplector quæ ex nobilissimi prophetæ verbis ad h. l. illustrandum elicit vir acutissimus: at textum non moveo, interpretationi quam in Commentariis libri Quinti exhibui inhærens. Totum colon: "*Ενθα ἀφιερώθη Οὐρανὸς καὶ ἀπηρτίσθη αὐτοῦ τὸ πνεῦμα*, Phœnicium auctorem librorumque sacerdotalium dictionem Semiticam tam mire mihi exprimere videtur, ut ex hoc fonte fluxisse credam. Est solemnis dictio, parallelismi Semitici forma, quasi diceres, ad verbum: שם נקרש שמין וכלתה רוחו. Nam idem significant de homine dictum *ἀφιεροῦσθαι* (consecrari, h. e. Phœnicibus Deus fieri) et *ἀπαρτίζεσθαι*, de spiritu sive vita perfici, consummari, h. e. mori. Notissima est illa verbi קדש in Niphal et Pual apud Hebræos significatio: de כלה vide Ps. lxxxiv. 35. At ipsam illam formulam legimus in Ps. cxliii. 7.

22. *φασι.*] Respicit Hesiodum, Oper. 109.

CAPUT V.

TYRIORUM VEL SIDONIORUM TRADITIO DE PHŒNICES REGIONIS HISTORIA SUB REGNO CRONI: IMPRIMIS DE TAAUTI INVENTIS DEQUE POSTERIORUM FIGMENTIS.

Πάλιν δὲ ὁ συγγραφεὺς τούτοις μεθ' ἕτερα ἐπιφέρει λέγων·

1. ΑΣΤΑΡΤΗ δὲ ἡ ΜΕΓΙΣΤΗ, καὶ Ζεὺς ΔΗΜΑΡΟΥΩ, καὶ ΑΔΩΔΟΣ, βασιλεὺς θεῶν, ἐβασίλευον τῆς χώρας Κρόνου γνώμῃ· ἡ δὲ ΑΣΤΑΡΤΗ ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην εὗρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε. Τὴν δὲ ΑΣΤΑΡΤΗΝ Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι.

2. Καὶ ὁ ΚΡΟΝΟΣ δὲ περιϊὼν τὴν οἰκουμένην ΑΘΗΝΑΙ τῇ ἑαυτοῦ θυγατρὶ δίδωσι τῆς Ἀττικῆς τὴν βασιλείαν.

3. Λοιμοῦ δὲ γενομένου καὶ φθορᾶς τὸν ἑαυτοῦ ΜΟΝΟΓΕΝΗ υἱὸν Κρόνος Οὐρανῷ τῷ πατρὶ ὁλοκαρποῖ, καὶ τὰ αἰδοῖα περιτέμνεται, ταὐτὸ ποιῆσαι καὶ τοὺς ἅμ' αὐτῷ συμμάχους ἐξαναγκάσας.

4. Καὶ μετ' οὐ πολὺ ἕτερον αὐτοῦ παῖδα ἀπὸ Ῥέας, ὀνομαζόμενον ΜΟΥΘ [ἀποθανόντα] ἀφιεροῖ· ΘΑΝΑΤΟΝ δὲ τοῦτον καὶ ΠΛΟΥΤΩΝΑ Φοίνικες ὀνομάζουσι.

5. Καὶ ἐπὶ τούτοις ὁ ΚΡΟΝΟΣ Βύβλον μὲν τὴν πόλιν θεᾷ ΒΑΑΛΤΙΔΙ, τῇ καὶ ΔΙΩΝΗΙ, δίδωσι, Βηρυτὸν δὲ

3. *Μονογενῆ υἱόν.*] Vide supra ad IV. 11.

4. *ἕτερον.*] Male Moversius refert ad narrationem de minimo natu e Rheæ filiis (supra § 14.), cum ad illum *μονογενῆ* referatur, de quo in proxime præcedentibus dixerat Philo. (V. Movers. in Encycl. p. 407. n. 49.) —— *Μουθ ἀποθανόντα.*] Uncis inclusi vocem quæ aut glossa est, aut Eusebii excerptoris negligens adnotatio; Philo jam in sequentibus vocem Phœniciam Græce interpretatus est, sed hic locum non habet. Non mori dicitur qui a patre sacrificatur filius, sed interimi. ——*ἀφιεροῖ.*] In A. H. legitur *ἱεροῖ.*

ΠΟΣΕΙΔΩΝΙ καὶ ΚΑΒΕΙΡΟΙΣ ΑΓΡΟΤΑΙΣ τε καὶ ΑΛΙΕΥΣΙΝ, οἳ καὶ τὰ τοῦ ΠΟΝΤΟΥ λείψανα εἰς τὴν Βηρυτὸν ἀφιέρωσαν.

6. Πρὸ δὲ τούτων θεὸς ΤΑΑΥΤΟΣ, μιμησάμενος τῶν συνόντων θεῶν ὄψεις, ΚΡΟΝΟΥ τε καὶ ΔΑΓΩΝΟΣ καὶ τῶν λοιπῶν, διετύπωσεν τοὺς ἱεροὺς τῶν στοιχείων χαρακτῆρας.

7. Ἐπενόησε δὲ καὶ τῷ Κρόνῳ παράσημα βασιλείας, ὄμματα τέσσαρα ἐκ τῶν ἐμπροσθίων καὶ ὀπισθίων μερῶν . . ., δύο δὲ ἡσυχῇ νεύοντα, καὶ ἐπὶ τῶν ὤμων πτερὰ τέσσαρα· δύο μὲν ὡς ἱπτάμενα, δύο δὲ ὑφειμένα. Τὸ δὲ σύμβολον ἦν, ἐπειδὴ Κρόνος κοιμώμενος ἔβλεπε καὶ ἐγρηγορὼς ἐκοιμᾶτο· καὶ ἐπὶ τῶν πτερῶν ὁμοίως, ὅτι ἀναπαυόμενος ἵπτατο καὶ ἱπτάμενος ἀνεπαύετο· τοῖς δὲ λοιποῖς θεοῖς δύο ἑκάστῳ πτερώματα ἐπὶ τῶν ὤμων, [ὡς] ὅτι δὴ συνίπταντο τῷ

6. *συνόντων θεῶν.*] Si fides est silentio Gaisfordii, qui e solis deterioris generis codicibus *συνόντων* enotavit, in A. H. ea ipsa lectio invenitur, quæ usque ad Gaisfordium omnes editiones occupabat: *μιμησάμενος τὸν Οὐρανὸν τῶν θεῶν.* Quæ non tam longe distat ab altera lectione quam eis, qui librariorum consuetudinem minus cognitam habent, primo aspectu videri posset. Nam ΤΟΝΟΥΝΟΝΤΩΝ cum virgula compendium vocabuli *οὐρανός* indicante (vid. Anall. Antenicc. vol. iii. p. 307.) cæcutientes librarii legere sibi videbantur ubi ΤΩΝΣΥΝΟΝΤΩΝ scriptum erat. In loco gravissimi momenti vel hoc haud prætermittendum videtur, in A. non *ὄψεις* legi sed *ὄψει.*

7. *μερῶν.*] "Post *μερῶν* quædam intercidisse quivis viderit et vidit Gaisfordius, qui hæc annotat: 'Post *μερῶν* excidisse tale quid videtur *δύο μέν* . . . .' De participio igitur recuperando desperavit. Neque quisquam præstare poterit ipsa verba a Philone posita. At sententiam satis certo ea indicant quæ proxime ad explicandam symboli rationem adduntur. Nam qui imagine expressurus est Cronum 'dormientem cernere et expergefactum dormire' alterum par oculorum apertum — ergo *δύο μὲν ἀναβλέποντα* — alterum non apertum finxerit. Miramur vero Gaisfordium quod probam codicum A.H. scripturam *ἡσυχῇ νεύοντα* ('placide nictantes') spreverit præ vulgata et in deterioribus codicibus obvia *ἡσυχῇ μύοντα.*" (*Bern.*)—— *ὑφειμένα.*] Etiam ante *ὑφειμένα* Gaisfordius deteriorum codicum *ὡς* iteravit, quod nos meliorum A.H. auctoritatem secuti omisimus. ——"Post *ὤμων* uncis inclusimus *ὡς*, quod constructionem turbat. Facillime oriri potuit e prava iteratione ultimarum litterarum quæ sunt in *ὤμων.* Ceterum cum in A.H. *ἔτι δή* legatur et

Κρόνῳ· καὶ αὐτῷ δὲ πάλιν ἐπὶ τῆς κεφαλῆς πτερὰ δύο· ἓν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἓν ἐπὶ τῆς αἰσθήσεως.

8. Ἐλθὼν δὲ ὁ ΚΡΟΝΟΣ εἰς ΝΟΤΟΥ χώραν, ἅπασαν τὴν Αἴγυπτον ἔδωκε θεῷ ΤΑΑΥΤΩΙ, ὅπως βασίλειον αὐτῷ γένηται. Ταῦτα δέ (φησι) πρῶτοι πάντων ὑπεμνηματίσαντο οἱ ἑπτὰ ΣΥΔΥΚ παῖδες ΚΑΒΕΙΡΟΙ, καὶ ὁ ὄγδοος αὐτῶν ἀδελφὸς ΑΣΚΛΗΠΙΟΣ, ὡς αὐτοῖς ἐνετείλατο θεὸς ΤΑΑΥΤΟΣ.

9. Ταῦτα πάντα ὁ ΘΑΒΙΩΝΟΣ πάμπρωτος τῶν ἀπ' αἰῶνος γεγονότων Φοινίκων ἱεροφάντης ἀλληγορήσας τοῖς τε φυσικοῖς καὶ κοσμικοῖς πάθεσιν ἀναμίξας παρέδωκε τοῖς ὀργεῶσι καὶ τελετῶν κατάρχουσι προφήταις.

10. Οἱ δὲ τὸν τῦφον αὔξειν ἐκ παντὸς ἐπινοοῦντες, τοῖς αὐτῶν διαδόχοις παρέδοσαν καὶ τοῖς ἐπεισάκτοις· ὧν ἦν καὶ

in vulgata lectione δή post ὅτι non satis bene se habeat, haud improbabiliter suspiceris, a Philone hic quoque sicut supra (ἐπειδὴ Κρόνος κοιμ.) particulam ἐπειδή scriptam esse. Ut totus locus legendus sit sic: ἐπὶ τῶν ὤμων, ἐπειδὴ συνίπτωντο." (*Brn.*)

8. Συδύκ.] "Pro hac voce cujus scriptura superiore loco (III. 13.) stabilitur, in A.H. mendose scribitur σύδου. Neque cuiquam scrupulum injiciat quod paullo post pro ὁ ὄγδοος eidem codices A.H. præbent ὁ ἴδιος. Nempe cum nota octonarii numeri in archetypo exarata esset sic: ὁ ηδοος, librarii, qui virgulam præterviderunt, pro ἡδοος quod nihili esse putabant, id chartæ illeverunt quod proxime ab istis litteris abesse videbatur." (*Brn.*)

9. Θαβίωνος.] "In melioris generis codicibus A.H. legitur ὁ Θαβίων ὅς, in duobus deterioris generis ὁ Θανίωνος, in aliis ejusdem deterioris generis ὁ Θαβίωνος παῖς. Quas discrepantias qui ad artis regulam exegerit facile perspiciet a Philone nominativi loco positum esse Θαβίωνος sive Θαβίωμος. Quo in nomine radicalis Phœnicia pars est Θαβιων sive Θαβιωμ (טביון = טביום = Εὐήμερος, vide Tract. Baba Bathra, fol. 12ᵇ.), cui Græcam terminationem ος addidit Philo. Librarii vero, qui Θαβίωνος pro genitivo sumpserunt, ejusmodi autem nudum genitivum a Philonis more abhorrere intellexerunt, partim licentius addendo παῖς nodum solvere conati sunt, partim litteras vocabuli Θαβίωνος ita dispescendo ut pronomen ὅς exsisteret. At tali pronomine reliquum enuntiati ordinem pessumdari apparet." (*Brn.*)

10. ὧν ἦν καὶ εἷς Σύριος,] h. e. Aram, frater Canaani sive Khna (כְּנַעַן). Quod si Χνᾶ (forma et aliunde nota, et quam Buttmannus jam ex etymo Hebræo, h. e. Canaanitico, optime explicuit) Canaanum significat, necesse est ut fratrem de viro Aramæo interpretemur. At Græcis Aramæi sunt Syri. Hæc summa est ratio cur ei interpreta-

ΕΙΣ ΣΥΡΙΟΣ, *τῶν τριῶν γραμμάτων εὑρετὴς, ἀδελφὸς* ΧΝΑ *τοῦ μετονομασθέντος Φοίνικος.*

Εἶθ' *ἑξῆς αὖθις ἐπιλέγει·*

11. Οἱ δὲ Ἕλληνες *εὐφυΐᾳ πάντας ὑπερβαλλόμενοι τὰ*

tioni inhæream quam in Commentariis protuli et amplius prosecutus sum. Vulgatam Bernaysius sic defendit: "*ὧν ἦν καὶ Εἰσίριος.* 'Inter quos erat Isirius quoque.' Hæc est boni codicis A. scriptura, quæ ne tantillum quidem offensionis habet. Neque enim quisquam fidem codicis eo labefactari putabit, quod etymologia nominis 'Isirius' nondum patefacta est. Ex hac autem bona scriptura quo modo deteriores lectiones manarint, digito quasi monstrat codicis A. gemellus H. Nam in H. non uno vocabulo continuatur *εἰσίριος* sed disjunctim exaratur *εἰς ἵριος*. Unde vocabulum *εἷς* proclivi errore effinxerunt librarii idque, cum post *καί* ferri nequeat, collocarunt post *ὧν* easque sordes profuderunt quas in Gaisfordii annotatione latere, quam hic sine ullo fructu recoqui præstat. Ipse vero Gaisfordius *εἷς* illud deteriorum codicum cum bona codicis A. scriptura conciliaturus miscellam lectionem edidit hanc: *ὧν εἷς ἦν καὶ Εἰσίριος.*"——*τῶν τριῶν γραμμάτων εὑρετής.*] De tribus literis alphabeti antiquissimi, quæ hic a negligenti excerptore, tamquam fabulosum quid, nude indicantur, vide quæ disseruimus in Commentariis. Cui interpretationi firme adhæreo. Nolim tamen lectores criticos ignorare quæ dubia contra lectionem moverit Bernaysius qui emendationem proponit ingeniosissimam, at quæ contra ipsos quibus tam firme inniti solet codices pugnat, hanc scilicet: *τῶν ἱερογραμματέων ὑπηρέτης.* Ita igitur in schedis vir doctissimus: "In ænigmate 'trium litterarum' solvendo cum hucusque tot viri doctissimi frustra desudarint, nolumus celare suspicionem, quæ nobis oborta est ubi ex optimo codice A. enotari vidimus *γραμματέων* pro *γραμμάτων*. Etenim qui librariorum mixtam cum incuria fraudulentiam cognoverit haud absimile esse veri nobiscum existimabit, Philonem quidem scripsisse *τῶν ἱερογραμματέων ὑπηρέτης*, atque hæc verba, postquam *ε* in *γραμματέων* negligenter prætermissum fuit, gradatim abiisse in ea quæ nunc prostant in editionibus codicibusque deterioribus. Nam cum ad *γραμμάτων* amplius non quadraret *ἱερο*, hæc vocabuli particula integro vocabulo *τριῶν* permutata, et cum 'tres litteræ' non desiderarent 'ministrum,' *ὑπηρέτῃ* suffectus est *εὑρετής* a librariis, qui ne singula vocabula morbum ostendant anxie curare solent, unice autem securi sunt utrum stet an corruat universa verborum sententia. Jam 'sacros scribas,' quorum inter Ægyptios et alibi creberrima exstat memoria et infra (VII. 3.) mentio fit, inter Phœnices quoque in justam formam collegii, cui ministri apparitoresque parerent, redactos esse, facile sibi persuaserit qui eorum recordabitur, quæ supra (I. 6.) de Amuneon litteris dicta sunt."

μὲν πρῶτα πλεῖστα ἐξιδιώσαντο, εἶτα καὶ τοῖς προσκοσμήμασι ποικίλως ἐξετραγώδησαν, ταῖς τε μύθων ἡδοναῖς θέλγειν ἐπινοοῦντες παντοίως ἐποίκιλλον. Ἔνθεν Ἡσιόδος οἵ τε κυκλικοὶ περιηχημένοι θεογονίας καὶ γιγαντομαχίας καὶ τιτανομαχίας ἔπλασαν ἰδίας καὶ ἐκτόπους, οἷς συμπεριφερόμενοι ἐξενίκησαν τὴν ἀλήθειαν. Σύντροφοι δὲ τοῖς ἐκείνων πλάσμασιν αἱ ἀκοαὶ ἡμῶν γενόμεναι καὶ προληφθεῖσαι πολλοῖς αἰῶσιν ὡς παρακαταθήκην φυλάσσουσιν ἣν παρεδέξαντο μυθοποιΐαν, καθάπερ καὶ ἀρχόμενος εἶπον· ἥτις συνεργηθεῖσα χρόνῳ δυσεξίτητον αὐτῆς τὴν κατοχὴν εἴργασται, ὥστε τὴν μὲν ἀλήθειαν δοκεῖν λῆρον, τὸ δὲ τῆς ἀφηγήσεως νόθον ἀλήθειαν.

12. Ταῦτα ἀπὸ τῆς Σαγχουνιάθωνος προκείσθω γραφῆς, ἑρμηνευθείσης μὲν ἀπὸ Φίλωνος τοῦ Βυβλίου, δοκιμασθείσης δὲ ὡς ἀληθοῦς ὑπὸ τῆς Πορφυρίου τοῦ φιλοσόφου μαρτυρίας.

11. *προσκοσμήσασι.*] Librorum omnium *προκοσμήμασι* corrigendum esse in *προσκοσμήμασι*, "additamenta ornandi causa facta," pridem perspexit Vigerus. —— *ποικίλως . . . . ἐκτόπους.*] Ægre credideris tam brevi intervallo *ποικίλως* et *ἐποικίλλον* iterata esse ab ipso Philone, quem orationis elegantiæ in tota hac pericope imprimis studuisse unumquodque fere verbum ostendit. Fortasse *ποικίλως* corruptum est e *ποιητικῶς*. Certiore ratione salebras, quæ in *τιτανομαχίας ἔπλασαν ἰδίας καὶ ἐκτομάς* attendentem lectorem offendunt, complanare licet; *ἐκτομάς* enim, quod vitiosum esse ipsa verborum collocatio arguit, refingendum in *ἐκτόπους*. Unde hæc exsistit sententia: "Istæ fabulæ cum Hesiodum Cyclicosque circumstreperent rursus hi commenti sunt theogonias, gigantomachias et titanomachias peculiares et *absonas*." Eodem modo *ἴδιον* et *ἄτοπον* jungit Demetrius de Elocutione, § 282.: *δεινὰ δὲ καὶ τὰ Δημάδεια καίτοι ἴδιον καὶ ἄτοπον τρόπον ἔχειν δοκοῦντα.* Paullo post *οἷς συμπεριφερόμενοι*, κ.τ.λ., vertendum esse: "quibus (sc. Hesiodo Cyclicisque) qui assensum accommodarunt, oppresserunt veritatem" vidit Casaubonus Animadv. in Athen. iv. 26., ubi luculentam instituit disputationem de vario verbi *συμπεριφέρεσθαι* intellectu. Denique haud tacendæ quamquam minime sequendæ videntur codicum A.H. scripturæ l. 9. *ἥνπερ ἐδέξαντο* et *εἶπεν*.

CAPUT VI.

EX PHILONIS DE JUDÆIS LIBRO FRAGMENTA DUO.

A. *De antiquissimis Theologiæ Auctoribus.*

1. Ὁ δ' αὐτὸς ἐν τῷ ΠΕΡΙ ΙΟΥΔΑΙΩΝ ΞΥΓΓΡΑΜΜΑΤΙ ἔτι καὶ ταῦτα περὶ τοῦ Κρόνου γράφει·

2. ΤΑΑΥΤΟΣ, ὃν Αἰγύπτιοι ΘΩΥΘ προσαγορεύουσι, σοφίᾳ διενεγκὼν παρὰ τοῖς Φοίνιξι, πρῶτος τὰ κατὰ τὴν θεοσέβειαν ἐκ τῆς τῶν χυδαίων ἀπειρίας εἰς ἐπιστημονικὴν ἐμπειρίαν διέταξεν· ᾧ μετὰ γενεὰς πλείους, θεὸς ΣΟΥΡ-

1. ὁ δ' αὐτός.] "Non ad Porphyrium sed ad Philonem referri ab Eusebio, vel sola verba ἔτι καὶ ταῦτα περὶ τοῦ Κρόνου convincunt. Nam cum de Croni rebus nihildum e *Porphyrio* attulerit, ineptus esset Eusebius si diceret, 'Porphyrium hæc *quoque* de Crono addere.' Præterea fragmentum proximum inde a verbis ἔθος ἦν (§ 3.) usque ad κατασκευασάμενος κατέθυσεν iterat Eusebius in libro quarto cap. xvi. p. 156.[d], ibique apertis verbis id e Philoniano opere sumi testificatur. Quamquam gravi negligentiæ culpæ implicari Eusebium videbis, si istum libri quarti locum cum hoc de quo agimus comparaveris. Etenim cum fragmentum, cujus initium est Ἔθος ἦν τοῖς παλαιοῖς, alteri quod incipit (§ 2.) Τααῦτος per verba καὶ μετὰ βραχέα φησίν (§ 3.) ita annectatur ut ambo fragmenta ex eadem Philonis περὶ Ἰουδαίων scriptione afferri non possis non credere; in librum quartum delatus videbis fragmento ἔθος ἦν præmitti ab Eusebio hæc: ἐκ δὲ τοῦ πρώτου συγγράμματος τῆς Φίλωνος Φοινικικῆς ἱστορίας παραθήσομαι ταῦτα. Quæ turbæ ad confirmandam sententiam quam supra ad I. 3. proposuimus facere videntur. Nimirum cum Eusebius Philoniana non e fonte Philonianorum librorum hauriret sed e rivulis Porphyriani κατὰ Χριστιανῶν operis derivaret, facile festinanti accidere potuit ut in hoc libro primo, ubi *duo* Philoniana excerpta, quæ Porphyrius brevi tantum intervallo discreverat, transcribenda erant, prioris fragmenti lemma ad posterius quoque referret, itaque etiam fragmentum ἔθος ἦν in scriptione περὶ Ἰουδαίων inveniri falso narraret. At in libro quarto, ubi solius posterioris fragmenti causa Porphyrianum opus evolvit, verum lemma a Porphyrio appositum in oculos Eusebii incurrit, ibique igitur Φοινικικὴν ἱστορίαν recte citavit." (*Bvn.*)

ΜΟΥΒΗΛΟΣ, ΘΟΥΡΩ *τε ἡ μετονομασθεῖσα* ΧΟΥΣΑΡΘΙΣ, *ἀκολουθήσαντες, κεκρυμμένην τοῦ* ΤΑΑΥΤΟΥ *καὶ ἀλληγορίαις ἐπεσκιασμένην τὴν θεολογίαν ἐφώτισαν.*

B. *De Filiorum Immolatione.*

3. *Καὶ μετὰ βραχέα φησίν·*

Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς πάντων φθορᾶς τὸ ἠγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως ἢ ἔθνους εἰς σφαγὴν ἐπιδιδόναι, λύτρον τοῖς τιμωροῖς δαίμοσι· κατεσφάττοντο δὲ οἱ διδόμενοι μυστικῶς. Κρόνος *τοίνυν, ὃν οἱ Φοίνικες* ΗΛ *προσαγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν ἐπὶ τὸν τοῦ Κρόνου ἀστέρα καθιερωθείς, ἐξ ἐπιχωρίας* Νύμφης ΑΝΩΒΡΕΤ *λεγομένης υἱὸν ἔχων μονογενῆ, ὃν διὰ τοῦτο* ΙΕΔΟΥΔ *ἐκάλουν, τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι, κινδύνων ἐκ πολέμου μεγίστων κατειληφότων τὴν χώραν, βασιλικῷ κοσμήσας σχήματι τὸν υἱὸν, βωμὸν δὲ κατασκευασάμενος κατέθυσεν.*

2. Χούσαρθις.] Sic codices præter A. H., qui præbent Εὔσαρθις. Vide Commentarios.

3. Ἦλ.] Ita optimus codex A. neque nisi in spiritu discrepans H., qui habet Ἡλ. Hoc genuinum Phœnicium vocabulum (אֵל), quod Philo dedita opera tanquam Phœnicium affert, Græca terminatione Ἦλον præter necessitatem instruxit Gaisfordius hoc loco, quamquam in parallelo libri quarti loco, ubi quidam e deterioribus codicibus veram scripturam Ἦλ servarunt, A. H. autem Βήλ habent, nudum Ἦλ recte edidit. Deteriores codices editionesque usque ad Gaisfordianam omnes hunc libri primi locum misere corruperunt pro Ἦλ substituendo Ἰσραήλ. Scilicet $\overline{ηλ}$, quod cum virgula nomen proprium indicante scriptum erat, sicut etiam nunc in codice H. scriptum est, confuderunt librarii cum $\overline{ιηλ}$ compendio vocabuli Ἰσραήλ. Pusillus iste ridiculusque error quomodo etiam Scaligeros Bochartosque in rebus gravissimis nugari fecerit discas e Valckenaerii de Aristobulo dissertatione, p. 15. Veram scripturam, quam nunc optimorum codicum auctoritate munitam habemus, solius ingenii ope pridem divinavit Hugo Grotius in Matth. v. 31. —— Ἰεδούδ.] Vide supra ad IV. 11. In parallelo libri quarti loco A. H. mendose *τὸν διὰ τοῦτον ἰουεούτ.* —— *κατασκευασάμενος*, quod cum optimus codex A., tum alterum codicum genus, tum in libri quarti parallelo loco omnium codicum consensus tuetur, Gaisfordius haud satis cauto consilio cedere jussit unius librarii, qui codicem H. exaravit sive interpolationi sive aberrationi *κατασκευάσας σμενος*.

CAPUT VII.

EX PHILONIS LIBRO DE LITERIS PHŒNICUM.

1. Ὁ δ' αὐτὸς πάλιν ΠΕΡΙ ΤΩΝ ΦΟΙΝΙΚΩΝ ΣΤΟΙΧΕΙΩΝ ἐκ τῶν ΣΑΓΧΟΥΝΙΑΘΩΝΟΣ μεταβάλλων, θέα ὁποῖά φησι περὶ τῶν ἑρπυστικῶν καὶ ἰοβόλων θηρίων, ἃ δὴ χρῆσιν μὲν ἀγαθὴν ἀνθρώποις οὐδεμίαν συντελεῖ, φθορὰν δὲ καὶ λύμην οἷς ἂν τὸν δυσαλθῆ καὶ χαλεπὸν ἰὸν ἐγχρίμψειεν ἀπεργάζεται. γράφει δὲ καὶ ταῦτα πρὸς λέξιν ὧδέ πως λέγων·

2. "Τὴν μὲν οὖν τοῦ ΔΡΑΚΟΝΤΟΣ φύσιν καὶ τῶν ὄφεων αὐτὸς ἐξεθείασεν ὁ ΤΑΑΥΤΟΣ, καὶ μετ' αὐτὸν αὖθις Φοίνικές τε καὶ Αἰγύπτιοι. Πνευματικώτατον γὰρ τὸ ζῶον πάντων ἑρπετῶν καὶ πυρώδες ὑπ' αὐτοῦ παρεδόθη· παρ' ὃ καὶ τάχος ἀνυπέρβλητον διὰ τοῦ πνεύματος παρίστησι, χωρὶς ποδῶν τε καὶ χειρῶν ἢ ἄλλου τινὸς τῶν ἔκτοθεν, δι' ὧν τὰ λοιπὰ ζῶα τὰς κινήσεις ποιεῖται· καὶ ποικίλων σχημάτων

1. Ὁ δ' αὐτός.] "Idem," i. e. Philo e mente quidem Eusebii, cum addat ἐκ τῶν Σαγχουνιάθωνος μεταβάλλων, Sanchuniathonianorum autem librorum interpretem alium præter Philonem neque Eusebius commemoraverit neque aliunde norimus. At licet *Eusebius* omnia quæ usque ad hujus capitis finem sequuntur et habuerit pro Philonianis et citaverit, tamen, si vera videbuntur quæ ad I. 3. et VI. 1. monuimus, non necessario sequetur, hæc omnia reapse Philoniana esse. Nam si e Porphyrii κατὰ Χριστιανῶν opere Philoniana excerpsit Eusebius, facillime accidere potuit ut Philonianæ orationis finem minus accurate ab initio Porphyrianæ secerneret. Certe posterior hujus pericopæ pars Porphyrii in consarcinandis variorum scriptorum testimoniis morem redolere videtur. (*Brn.*)——θέα.] Elegantiæ haud sane Atticæ studio θέα pro simplici ὅρα dicere amat Eusebius, vide i. c. 8. p. 22.ª: σὺ δὲ μὴ παρέργως σχολῇ δὲ καὶ μετὰ λογισμοῦ θέα τῶν δηλουμένων τὴν πρὸς ἀλλήλους διάστασιν, et iv. c. 13. p. 151.ª: τούτων δὲ ὧδε ἐχόντων θέα δὴ λοιπόν, κ.τ.λ.

2. ἔκτοθεν.] Sic A. H., ἔκτοσθεν cum deterioribus libris Gaisfordius, ἐκτός Johannes Lydus (de Mensibus, iii. § 17. p. 41. ed. Bonn.), qui hæc inde a πνευματικώτατον usque ad ἀναλίσκεται excerpsit cum omissionibus discrepantiisque quibusdam parum memorabilibus.——

τύπους ἀποτελεῖ, καὶ κατὰ τὴν πορείαν ἑλικοειδεῖς ἔχει τὰς ὁρμὰς ἐφ' ὃ βούλεται τέλος· καὶ πολυχρονιώτατον δέ ἐστιν, οὐ μόνον τῷ ἐκδυόμενον τὸ γῆρας νεάζειν, ἀλλὰ καὶ αὔξησιν ἐπιδέχεσθαι μείζονα πέφυκε· καὶ ἐπειδὰν τὸ ὡρισμένον μέτρον πληρώσῃ, εἰς ἑαυτὸν ἀναλίσκεται, ὡς ἐν ταῖς ἱεραῖς ὁμοίως αὐτὸς ὁ ΤΑΑΥΘΟΣ κατέταξε γραφαῖς· διὸ καὶ ἐν ἱεροῖς τοῦτο τὸ ζῶον καὶ ἐν μυστηρίοις συμπαρείληπται· εἴρηται δὲ ἡμῖν περὶ αὐτοῦ ἐν τοῖς ἐπιγραφομένοις ΟΦΙΩΝΙΔΩΝ ὑπομνήμασιν ἐπὶ πλεῖον, ἐν οἷς κατασκευάζεται, ὅτι ἀθάνατον εἴη, καὶ ὡς εἰς ἑαυτὸν ἀναλίσκεται, ὥσπερ πρόκειται· οὐ γὰρ θνήσκει ἰδίῳ θανάτῳ εἰ μὴ βίᾳ τινὶ πληγὲν τοῦτο τὸ ζῶον· Φοίνικες δὲ αὐτὸ ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ κἀλοῦσιν.

3. Ὁμοίως καὶ Αἰγύπτιοι ΚΝΗΦ ἐπονομάζουσι, προστιθέασι δὲ αὐτῷ ἱέρακος κεφαλήν, διὰ τὸ πρακτικὸν τοῦ ἱέρακος. Καί φησιν ΟΠΗΕΙΣ ἀλληγορῶν, ὁ ὀνομασθεὶς παρ' αὐτοῖς μέγιστος ἱεροφάντης καὶ ἱερογραμματεύς, ὃν μετέφρασεν ΑΡΕΙΟΣ ΗΡΑΚΛΕΟΠΟΛΙΤΗΣ κατὰ λέξιν οὕτως·

4. Τὸ πρῶτον ὂν θειότατον ὄφις ἐστὶν ἱέρακος ἔχων μορφὴν ἄγαν ἐπίχαρις· ὃς εἰ ἀναβλέψειε, φωτὸς τὸ πᾶν ἐπλήρου ἐν τῇ πρωτογόνῳ χώρᾳ αὐτοῦ· εἰ δὲ καμμύσειε,

τέλος.] Sic emendavi quod legitur τάχος; quod de serpentibus quibuscunque absurdum: ad certum vero eos finem terminumque quicunque sit dirigere corpora, apte de eis prædicari potest.——τῷ.] "Hoc cum A. H. Lydusque tueantur, nescimus cur Gaisfordius cum deteriorum librorum τε permutaverit. Verte: 'Maxime diuturnæ vitæ est non solum *quia* exuta senectute juvenescit,' etc." (*Brn.*)——'Οφιονιδῶν.] Ἐθωθῶν A. H. et alii duo codd.: unus ἠθυκῶν. Vulgata Ἐθωθιῶν, quam recepit Gaisfordius, nulla auctoritate, Scaligeri autem conjectura ἐθῶν θείων nulla probabilitate commendatur. At jam Lobeckius Aglaoph. p. 1340. ὄφεων hic delitescere suspicatus est, et ipse auctor in proxime sequentibus aperte indicat se de serpentum virtutibus hic egisse. Ipsum autem vocabulum quod hic latet idem indicat in eis quæ leguntur § 5.——Ἀγαθὸν δαίμονα.] Locus valde memorabilis, quippe qui et antiquitatem hujus appellationis et originem, non Ægyptiacam sed Phœniciam, indicet.

3. Ὀπήεις.] Optimorum codicum A. H. scripturam non sollicitare præstat, cum in nomine alias inaudito versemur. Ἐπήεις habent deteriores libri, ὁ Ἐπήεις Gaisfordiana reliquæque editiones.—Articulum ὁ ante ὀνομασθείς omittunt A. H.

σκότος ἐγένετο· ἔμφασιν διδοὺς ΟΠΗΕΙΣ, ὅτι καὶ διάπυρόν ἐστι διὰ τοῦ φάναι διηύγασε· φωτὸς γὰρ ἴδιόν ἐστι τὸ διαυγάσαι.

5. Παρὰ Φοινίκων δὲ καὶ ΦΕΡΕΚΥΔΗΣ λαβὼν τὰς ἀφορμὰς, ἐθεολόγησε περὶ τοῦ παρ' αὐτῷ λεγομένου ΟΦΙΟΝΟΣ θεοῦ καὶ τῶν ΟΦΙΟΝΙΔΩΝ, περὶ ὧν αὖθις λέξομεν.

6. Ἔτι μὴν οἱ Αἰγύπτιοι ἀπὸ τῆς αὐτῆς ἐννοίας τὸν κόσμον γράφοντες περιφερῆ κύκλον ἀεροειδῆ καὶ πυρωπὸν χαράσσουσι, καὶ μέσα τεταμένον ὄφιν ἱερακόμορφον· καὶ ἔστι τὸ πᾶν σχῆμα ὡς τὸ παρ' ἡμῖν Θῆτα· τὸν μὲν κύκλον κόσμον μηνύοντες, τὸν δὲ μέσον ὄφιν συνεκτικὸν τούτου ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ σημαίνοντες.

7. Καὶ ΖΩΡΟΑΣΤΡΗΣ δὲ ὁ Μάγος ἐν τῇ Ἱερᾷ Συναγωγῇ τῶν Περσικῶν φησὶ κατὰ λέξιν·

Ὁ δὲ θεός ἐστι κεφαλὴν ἔχων ἱέρακος. Οὗτός ἐστιν ὁ πρῶτος ἄφθαρτος, ἀΐδιος, ἀγένητος, ἀμερὴς, ἀνομοιότατος, ἡνίοχος παντὸς καλοῦ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος· ἔστι δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης αὐτοδίδακτος φυσικὸς καὶ τέλειος καὶ σοφὸς, καὶ ἱεροῦ φυσικοῦ μόνος εὑρετής.

6. Hæc inde ab *οἱ Αἰγύπτιοι* usque ad *σημαίνοντες* excerpsit Johannes Lydus (de Mensib. iii. § 50. p. 49. ed. Bonn.), omissis mutatisque quibusdam, quæ singillatim persequi operæ pretium non est.

7. *κεφαλὴν ἔχων ἱέρακος.*] Ne Gaisfordii annotatio hæc: "'*Lego κτιστὴς ὁ μέγας,*' *criticus* nescio quis in Miscell. Observ. iii. p. 233." simili miraculo sit aliis atque mihi fuit antequam librum indicatum evolveram, breviter moneo, criticum istum nequaquam librariorum errorem aliquem tam audaci conjectura corrigi jussisse, sed Persica verba male Græca facta esse ab interprete suspicabatur. Ipse e sermone Persico vertit *κτιστὴς ὁ μέγας, Deus magnus est creator.* 'Mea, inquit, opinio est Zoroastrum, loco *bazi sar* quod *caput accipitris* significat scripsisse *bari sar, magnum creatorem,* quæ levissima est mutatio et sensum clarum efficit.'" (*Brn.*)—Critici anonymi conjecturam nullius esse momenti, auctor mihi est Martinus Haug. Accipitris quidem caput, tamquam symbolum Orosmasdis (nam hic in sequentibus accurate describitur) Zoroastricis libris ignotum, et hic absonum et abrupto modo positum esse videtur. At *bari sar* neque in lingua Zoroastris Bactrica, neque in seriorum librorum dialectis, magnum creatorem designare potest. Imo "bazi-sar," pro *caput*

8. Τὰ δὲ αὐτὰ καὶ ΟΣΤΑΝΗΣ φησὶ περὶ αὐτοῦ ἐν τῇ ἐπιγραφομένῃ Ὀκτατεύχῳ. πάντες δὲ τὰς ἀφορμὰς παρὰ Ταυθοῦ λαβόντες, ἐφυσιολόγησαν ὥσπερ προκεῖται.

9. Καὶ τὰ μὲν πρῶτα στοιχεῖα τὰ διὰ τῶν ὄφεων· ναοὺς δὲ κατασκευασάμενοι ἐν ἀδύτοις ἀφιέρωσαν, καὶ τούτοις ἑορτὰς καὶ θυσίας ἐπετέλουν καὶ ὄργια, θεοὺς τοὺς μεγίστους νομίζοντες καὶ ἀρχηγοὺς τῶν ὅλων."

Τοσαῦτα καὶ περὶ τῶν ὄφεων.

accipitris, nulla probabili ratione ex iis quæ novimus Zoroastricis effici potest.

9. *τὰ διὰ τῶν ὄφεων.*] De loco hoc vel interpretando vel emendando vide quæ in Commentariis tentavimus.

CAPUT VIII.

EUSEBII PERORATIO DE PHOENICUM THEOLOGIA.

Ἀλλὰ γὰρ τὰ μὲν τῆς Φοινίκων θεολογίας τοῦτον περιέχει τὸν τρόπον. ἣν ἀμεταστρεπτὶ φεύγειν καὶ τῆς τῶν παλαιῶν φρενοβλαβείας τὴν ἴασιν μεταδιώκειν, ὁ σωτήριος εὐαγγελίζεται λόγος. Ὅτι δὲ μὴ μῦθοι ταῦτα καὶ ποιητῶν ἀναπλάσματα λανθάνουσάν τινα ἐν ὑπονοίαις ἔχοντα θεωρίαν τυγχάνει, σοφῶν δὲ καὶ παλαιᾶν, ὡς ἂν αὐτοὶ φαῖεν, θεολόγων ἀληθεῖς μαρτυρίαι, τὰ καὶ ποιητῶν ἁπάντων καὶ λογογράφων πρεσβύτερα περιέχουσαι, τό τε πιστὸν τῶν λόγων ἐπαγόμεναι ἀπὸ τῆς εἰσέτι δεῦρο ἐν ταῖς κατὰ Φοινίκην πόλεσί τε καὶ κώμαις κρατούσης τῶν θεῶν προσηγορίας τε καὶ ἱστορίας, τῶν τε παρ' ἑκάστοις ἐπιτελουμένων μυστηρίων, δῆλον ἂν εἴη, ὡς μηκέτι χρῆναι τούτων βιαίους ἀνιχνεύειν φυσιολογίας, σαφῆ τὸν ἐξ αὐτῶν ἔλεγχον ἐπιφερομένων τῶν πραγμάτων. Τοιαύτη μὲν οὖν ἡ Φοινίκων θεολογία.

τὸν ἐξ αὐτῶν ἔλεγχον.] H. et, "ni fallitur" Gaisfordius, A. habent ὠτῶν, quod, quamvis sententiam efficiat nullam, recepit Gaisfordius, nos autem, mutato spiritu, eodem redire fecimus quo vulgata ἑαυτῶν. Deteriores codices habent ἑαυτοῦ.

CAPUT IX.

DUO VEL TRIA E PHILONIS HISTORIA PHŒNICUM APOSPASMATA.

A. *De liberis Crono sacrificandis.*

(Porphyrius de Abstin. ii. 56., et ex eo Euseb. iv. 16. p. 156. A. Ex libro, ut videtur, primo Histor. Phœn.)

1. Φοίνικες δὲ ἐν ταῖς μεγάλαις συμφοραῖς ἢ πολέμων ἢ αὐχμῶν ἢ λοιμῶν ἔθυον τῶν φιλτάτων τινὰ ἐπιφημίζοντες Κρόνῳ. Καὶ πλήρης γε ἡ Φοινικικὴ ἱστορία τῶν θυσάντων, ἣν ΣΑΓΧΟΥΝΙΑΘΩΝ μὲν τῇ Φοινίκων γλώττῃ συνέγραψε, Φίλων δὲ ὁ Βύβλιος εἰς τὴν Ἑλλάδα γλῶσσαν δι' ὀκτὼ βιβλίων ἡρμήνευσεν.

B. *De Croni regno.*

(Joh. Lydus de Mensibus, ed. Hase, p. 274. In Bekkeri ed. Fragm. Caseol. p. 116. et seq. Ex libro secundo Histor. Phœn.)

2. Οἱ δὲ [Φοίνι]κες κατὰ τ[ὸν τῆ]ς ὁμωνυμίας [τρόπον, εἰ μὴ κατ]ά τινα ἀ[λληγορ]ίαν, ἄλλως πως περὶ Κρόνου ἔχου[σιν, ὡς ἐκ τῆ]ς δευτέρας τῶν [Φο]ινικικῶν τοῦ Ἑρεννίου Φίλωνος [ἔστι λαβεῖ]ν· καὶ βασιλεῦσαι δὲ αὐτὸν ἡ ἱστορία πα[ρα]δίδωσιν, [ὡς ἔμπρο]σθεν ἀφηγησάμην, κ[ατά] τε τὴν Λιβύην καὶ Σικελίαν, [οἰκίσαι τε τοὺς τό]πους, καὶ [πόλ]ιν κτίσαι, ὡς ὁ Χάραξ φησὶ τ[ὴν τότε μὲν λεγ]ομένην Κρονίαν, νῦν δὲ Ἱερὰν πόλιν, ὡ[ς Ἰ]σίγον[ος περὶ Ἑλλην]ικῶν θεῶν, καὶ Πολέμων καὶ Αἰσχύλος ἐν τῇ Αἴτνῃ π[αραδιδόασιν].

C. *De Jovis imperio, Croni successoris.*

(Id. l. l. iv. p. 83.)

3. Οἱ δὲ Φοίνικες βασιλέα φασὶν αὐτὸν (sc. Δία) γενέσθαι δικαιότατον, ὥστε τὴν περὶ αὐτοῦ δόξαν κρείττονα γενέσθαι τοῦ Κρόνου.

PHŒNICIA, BABYLONIA, ET ARIA VARIA.

APPENDIX AD PHILONIANA.

A.

VETERUM TRADITIONES THEOGONICÆ APUD DAMASCIUM.

I.

Eudemi Theogonia Babyloniorum.

(Damascius de Principiis, p. 384. cap. 125.)

1. Τῶν δὲ βαρβάρων ἐοίκασι Βαβυλώνιοι μὲν τὴν μίαν τῶν ὅλων ἀρχὴν σιγῇ παριέναι, δύο δὲ ποιεῖν ΤΑΥΘΕ καὶ ΑΠΑΣΩΝ, τὸν μὲν Ἀπασὼν ἄνδρα τῆς Ταυθὲ ποιοῦντες, ταύτην δὲ μητέρα θεῶν ὀνομάζοντες, ἐξ ὧν μονογενῆ παῖδα γεννηθῆναι τὸν ΜΩΝΥΜΙΝ, αὐτὸν οἶμαι τὸν νοητὸν κόσμον ἐκ τῶν δυοῖν ἀρχῶν παραγόμενον.

2. Ἐκ δὲ τῶν αὐτῶν ἄλλην γενεὰν προελθεῖν, ΔΑΧΗΝ καὶ ΔΑΧΟΝ. Εἶτα αὖ τρίτην ἐκ τῶν αὐτῶν, ΚΙΣΣΑΡΗ καὶ ΑΣΣΩΡΟΝ, ἐξ ὧν γενέσθαι τρεῖς, ΑΝΟΝ καὶ ΙΛΛΙΝΟΝ καὶ ΑΟΝ· τοῦ δὲ Ἀοῦ καὶ Δαύκης υἱὸν γενέσθαι τὸν ΒΗΛΟΝ, ὃν δημιουργὸν εἶναί φασιν.

II.

Ejusdem Eudemi Ariorum Theogonia.

(Damascius, l. l.)

1. Μάγοι δὲ καὶ πᾶν τὸ ΑΡΕΙΟΝ γένος, ὡς καὶ τοῦτο γράφει ὁ Εὔδημος, οἱ μὲν τόπον, οἱ δὲ Χρόνον καλοῦσι τὸ νοητὸν ἅπαν καὶ τὸ ἡνωμένον· ἐξ οὗ διακριθῆναι ἢ θεὸν ἀγαθὸν καὶ δαίμονα κακὸν, ἢ φῶς καὶ σκότος πρὸ τούτων, ὡς ἐνίους λέγειν.

2. Οὗτοι δὲ οὖν καὶ αὐτοὶ μετὰ τὴν ἀδιάκριτον φύσιν διακρινομένην ποιοῦσι τὴν διττὴν συστοιχὴν τῶν κρειττόνων· τῆς μὲν ἡγεῖσθαι τὸν ΩΡΟΜΑΣΔΗ τῆς δὲ τὸν ΑΡΕΙΜΑΝΙΟΝ.

III.

Ejusdem Theogonia Sidoniorum.

(Damascius, p. 383.)

1. Σιδώνιοι δὲ κατὰ τὸν αὐτὸν συγγραφέα πρὸ πάντων Χρόνον ὑποτίθενται καὶ ΠΟΘΟΝ καὶ ΟΜΙΧΛΗΝ· Πόθου δὲ καὶ Ὁμίχλης μιγέντων ὡς δυοῖν ἀρχῶν ΑΕΡΑ γενέσθαι καὶ ΑΥΡΑΝ· ἀέρα μὲν ἄκρατον (fort. τὸ ἄκρον) τοῦ νοητοῦ παραδηλοῦντες, ΑΥΡΑΝ δὲ τὸ ἐξ αὐτοῦ κινούμενον τοῦ νοητοῦ ζωτικὸν προτύπωμα. 2. Πάλιν δὲ ἐκ τούτων ἀμφοῖν ΩΟΝ γεννηθῆναι κατὰ τὸν νοῦν οἶμαι τὸν νοητόν.

IV.

Mochi Theogonia Phœnicum.

(Damascius, l. l.)

1. Ὡς δὲ ἔξωθεν Εὐδήμου τὴν Φοινίκων εὑρίσκομεν κατὰ ΜΩΧΟΝ μυθολογίαν, ΑΙΘΗΡ ἦν τὸ πρῶτον καὶ ΑΗΡ αἱ δύο αὗται ἀρχαὶ, ἐξ ὧν γεννᾶται ΟΥΛΩΜΟΣ, ὁ νοητὸς θεὸς, αὐτὸ οἶμαι τὸ ἄκρον τοῦ νοητοῦ· ἐξ οὗ ἑαυτῷ συνελθόντος γεννηθῆναί φησι ΧΟΥΣΩΡΟΝ, ἀνοιγέα πρῶτον εἶτα ὠόν. 2. Τοῦτο* μὲν οἶμαι τὸν νοητὸν νοῦν λέγοντες, τὸν δὲ ἀνοιγέα ΧΟΥΣΩΡΟΝ, τὴν νοητὴν δύναμιν ἅτε πρώτην διακρίνασαν τὴν ἀδιάκριτον φύσιν, εἰ μὴ ἄρα μετὰ τὰς δύο ἀρχὰς τὸ μὲν ἄκρον ἐστὶν ἄνεμος ὁ εἷς, τὸ δὲ μέσον οἱ δύο ἄνεμοι ΛΙΨ τε καὶ ΝΟΤΟΣ· ποιοῦσι γάρ πως καὶ τούτους πρὸ τοῦ ΟΥΛΩΜΟΥ· ὁ δὲ Οὐλωμὸς αὐτὸς ὁ νοητὸς εἷς νοῦς, ὁ δὲ ἀνοιγεὺς ΧΟΥΣΩΡΟΣ ἡ μετὰ τὸ νοητὸν πρώτη τάξις, τὸ δὲ ὠὸν ὁ οὐρανός. 3. Λέγεται γὰρ ἐξ αὐτοῦ ῥαγέντος εἰς δύο γενέσθαι ΟΥΡΑΝΟΣ καὶ ΓΗ, τῶν διχοτομημάτων ἑκάτερον.

V.

De Phœnicum Crono.

(Ex opere inedito Damascii (Commentariis in Platonis Parmenidem) fragmentum, a Creuzero in Meletematibus (i. 45.) publici juris factum.)

Οἱ Φοίνικες πρῶτον μὲν δαίμονα· αὐτὸν (τὸν Κρόνον) ποιοῦντες εἰλη-

* Cod. Τοῦτο V. Egypt, Vol. iv. p. 157 N.

χότα τὸν δημιουργόν· ὡς οὖν τοῦ ἡμετέρου βίου προνοεῖ ὁ δαίμων, οὐ καταβαίνων εἰς αὐτὸν ἀλλ' ἐξηρημένως, οὕτω καὶ ὁ Κρόνος τοῦ κόσμου προέστηκεν, οὐ κοσμοποιὸς ὢν αὐτόθεν, ἀλλὰ τοῦ κόσμου κηδεμὼν καὶ εὐεργέτης καὶ ἀποπληρώτης τοῦ κοσμικοῦ βίου παντὸς καὶ πρός γε ἔτι αὐτοῦ δημιουργοῦ, ἔπειτα καὶ δημιουργὸν αὐτὸν ἀνυμνοῦσι τὸν Κρόνον τὸν προχειρισμὸν τῆς δημιουργίας ἐν ἑαυτῷ θεασάμενον.

B.

EXCERPTA EX LYDI LIBELLO DE MENSIBUS.

(Ed. J. Bekkeri, Bonn. 1837.)

I. 19. ΒΛΑΤΤΑ ὄνομα Ἀφροδίτης ἐστὶ κατὰ τοὺς Φοίνικας (h. e. MOLEDETH, Mylitta: cf. ΘΑΛΑΤΘ).

II. 35. ΑΣΤΑΡΤΗΝ τὴν Συρίαν θεὸν τὴν Ἀφροδίτην φασί.

IV. 38. Οἱ Χαλδαιοὶ τὸν θεὸν ΙΑΩ λέγουσι ἀντὶ τοῦ φῶς νοητόν, τῇ Φοινίκων γλώσσῃ δὲ καὶ ΣΑΒΑΩΘ πολλαχοῦ λέγεται, οἷον ὁ ὑπὲρ τοὺς ἑπτὰ πόλους, τουτέστιν ὁ δημιουργός.

IV. 97. ΣΑΒΑΩΘ τοῦ δημιουργοῦ· οὕτω γὰρ παρὰ Φοινίκων ὁ δημιουργικὸς ἀριθμὸς ὀνομάζεται.

IV. 38. (Διόνυσος) τρίτος ΚΑΒΙΡΟΥ παῖς, ὅστις τῆς Ἀσίας ἐβασίλευσεν ἀφ' οὗ ἡ Καβιρικὴ τελετή.

IV. 48. Οἱ Φοίνικες βασιλέα αὐτὸν (*Jovem*) γενέσθαι δικαιότατον, ὥστε τὴν περὶ αὐτοῦ δόξαν κρείττονα γενέσθαι τοῦ ΚΡΟΝΟΥ· ταύτῃ Κρόνον ἐκβαλεῖν τῆς βασιλείας λέγεται· οἰονεὶ τὸν χρόνον καὶ τὴν ἐξ αὐτοῦ λήθην ὑπερβαλεῖν.

C.

E MELITONIS VEL PSEUDO-MELITONIS ORATIONE AD ANTONINUM CÆSAREM FRAGMENTUM.

(Edita Syriace a Gul. Curetono, V. A., in Spicilegio Syriaco, Lond. 1855, p. 25.; vers. Angl. p. 44.)

Gens Phœnicum adoravit BALTHI, reginam Cypri (Syr. Cupros), quia dilexit TAMMUZ; filium KUTHAR (i. e. *Chusôr*, *Chusarthis* Sanchun. quocum conferas supra A. IV. Mochum), regis Phœnicum, et reliquit regnum suum et venit habitatura

in GEBAL, arce Phœnicum, eodem tempore subjecit omnes Cyprios Kuthar regi. Nam ante Tammuz dilexerat *Martem* (Syr. Arûs, i. e. Ἄρης) et commiserat adulterium cum eo; et prehendit eam *Vulcanus* (Syr. Huphestos, i. e. Ἥφαιστος), maritus ejus, et zelotypia adversus eam affectus est, et venit, ut interficeret Tammuz in monte *Lebanon*, dum venabatur apros. Et ab eodem inde tempore mansit Balthi in Gebal, et mortua est in urbe APHAKA (Syr. Aphigi), quo loco sepultus est Tammuz.

NOMINUM PROPRIORUM

QUÆ IN PHILONE CETERISQUE OCCURRUNT

INDEX ALPHABETICUS.

A.

ΑΒΙΒΑΛΟΣ, cp. i. 2.
ΑΓΑΘΟΣ ΔΑΙΜΩΝ, cp. vii. 2. 6.
ΑΓΡΕΥΣ, cp. iii. 8.
ΑΓΡΟΣ, cp. iii. 11.
ΑΓΡΟΤΗΣ, cp. iii. 11.; v. 5.
ΑΓΡΟΥ ΗΡΩΣ, cp. iii. 11.
ΑΔΩΔΟΣ, cp. v. 1.
ΑΗΡ, App. A. 3. 4.
ΑΘΗΝΑ, cp. iv. 5.; v. 2.
ΑΙΘΗΡ, App. A. 4.
ΑΙΩΝ, cp. iii. 1. 3.
ΑΛΗΤΑΙ, cp. iii. 11.
ΑΛΙΕΥΣ, cp. iii. 8.; v. 5.
ΑΜΜΟΥΝΕΩΝ, cp. i. 6.
ΑΜΥΝΟΣ, cp. iii. 12.
ΑΝΟΣ, App. A. 1.
ΑΝΩΒΡΕΤ, cp. vi. B.
ΑΟΣ, App. A. 1.
ΑΠΑΣΩΝ, App. A. 1.
Aphaka, App. C.
ΑΠΟΛΛΩΝ, cp. iv. 17.
ΑΡΕΙΜΑΝΙΟΣ, App. A. 2.
ΑΡΕΙΟΝ *γένος*, App. A. 2.
ΑΡΕΙΟΣ ΗΡΑΚΛΕΟΠΟΛΙΤΗΣ, cp. vii. 3.
ΑΡΗΣ, App. C.
ΑΡΤΕΜΙΔΕΣ, cp. iv. 14.
Ἀσκληπιός, cp. iv. 16.; v. 8.
ΑΣΣΩΡΟΣ, App. A. 1.
ΑΣΤΑΡΤΗ, cp. iv. 12. 14.; App. B., appellatur ΜΕΓΙΣΤΗ, cp. v. 1.
ΑΤΛΑΣ, cp. iv. 2. 8.
ΑΥΡΑ, App. A. 3.
ΑΥΤΟΧΘΩΝ, cp. iii. 10.; iv. 1.
Ἀφροδίτη, cp. v. 5.; App. B.

B.

Baalthi, App. C.
ΒΑΑΛΤΙΣ, cp. v. 5.
ΒΑΑΥ, cp. iii. 1.
ΒΑΙΤΥΛΙΑ, cp. iv. 13.
ΒΑΙΤΥΛΟΣ, cp. iv. 2.
ΒΕΕΛΣΑΜΙΝ, cp. iii. 1.
ΒΗΛΟΣ, App. A. 1.
ΒΗΟΥΘ, cp. iii. 16.
Βηρυτός, cp. v. 5.
ΒΛΑΤΤΙΑ, App. B.
ΒΟΡΕΑΣ, cp. ii. 8.
ΒΡΑΘΥ, cp. iii. 4.
ΒΥΒΛΟΣ, cp. iv. 7.; v. 5.

Γ.

Gebal, App. C.
ΓΕΝΕΑ, cp. iii. 1.
ΓΕΝΟΣ, cp. iii. 1.
ΓΗ, cp. iv. 1—3. 5.
ΓΗΙΝΟΣ, cp. iii. 10.

Δ.

ΔΑΓΩΝ, cp. iv. 2. 6. 15.; v. 6.
ΔΑΧΗ, App. A. 1.
ΔΑΧΟΣ, App. A. 1.
ΔΗΜΑΡΟΥΣ, cp. iv. 6. 19. 20.; v. 1.
Δι᾽ σκουροι, cp. iii. 14.; iv. 9.
ΔΙΩΝΗ, cp. iv. 12. 14.; v. 5.
ΔΡΑΚΩΝ, cp. vii. 2.

E.

ΕΙΜΑΡΜΕΝΗ, cp. iv. 12.
ΕΛΙΟΥΝ, cp. iv. 1.
ΕΛΟΕΙΜ, cp. iv. 10.
ΕΠΗΕΙΣ, cp. vii. 3, 4.
ΕΠΙΓΕΙΟΣ, cp. iv. 1.
Ἐρέννιος Φίλων, cp. ix. 2.
Ἑρμῆς, cp. i. 4.; iii. 14.; iv. 4. 5. 8.
ΕΡΩΣ, cp. iv. 14.

Ζ.

ΖΕΥΣ, cp. iii. 1. 9.
ΖΕΥΣ ΑΡΟΤΡΙΟΣ, cp. iv. 15.
ΖΕΥΣ ΒΗΛΟΣ, cp. iv. 17, 18.
ΖΩΡΟΑΣΤΡΗΣ, cp. vii. 7.
ΖΩΦΑΣΗΜΙΝ, cp. ii. 8.

Η.

ΗΛ, cp. vi. B.
ΗΛΟΣ, cp. iii. 1.; iv. 2. 10. 21.
Ἡρακλῆς, cp. iv. 19.
Ἡσίοδος, cp. v. 11.
Ἥφαιστος, cp. iii. 8.; App. C.

Θ.

ΘΑΒΙΩΝ, cp. v. 9.
ΘΑΝΑΤΟΣ, cp. v. 4.
ΘΕΩΝ Ο ΜΕΓΙΣΤΟΣ, cp. iii. 11.

ΘΟΥΡΩ, cp. vi. A.
ΘΩΘ, cp. i. 4.
ΘΩΥΘ, cp. i. 4.; iii. 14.; vi. 1.

I.

ΙΑΩ, App. B.
ΙΑΔΙΔΟΣ, cp. iv. 11.
ΙΕΟΥΔ, cp. vi. B.
ΙΕΥΩ, cp. i. 2.
ΙΕΡΟΜΒΑΛΟΣ, cp. i. 2.
ΙΛΛΙΝΟΣ, App. A. 1.

K.

ΚΑΒΕΙΡΟΙ, cp. iii. 14.; v. 5. 8.; App. B.
ΚΑΒΙΡΟΣ, App. B.
ΚΑΣΙΟΝ, cp. iii. 4.; iv. 9.
ΚΙΣΣΑΡΗΣ, App. A. 1.
ΚΝΗΦ, cp. vii. 3.
ΚΟΛΠΙΑ, cp. iii. 1.
Κορύβαντες, cp. iii. 14.
Κρονία, cp. ix. 2.
Κρόνος, cp. iv. 2. 4–8. 10—12. 14. 17. 21. 22.; v. 1—3. 5—8.; vi. B.; ix. 1—3.; App. A. 5.; App. B.
Kuthar, App. C.; cf. cp. iii. 8.

Λ.

ΛΙΒΑΝΟΝ, cp. iii. 4.
ΛΙΨ, App. A. 4.

M.

ΜΑΓΡΟΣ, cp. iii. 12.
ΜΕΛΚΑΡΘΟΣ, cp. iv. 19.
ΜΕΝΙΧ, cp. iii. 9.
ΜΙΣΟΡ, cp. iii. 13, 14.
ΜΟΝΟΓΕΝΗΣ, cp. v. 3.
ΜΟΥΘ, cp. v. 4.
ΜΩΥΜΙΝ, App. A. 1. (*Μωνύμιν.*)
ΜΩΧ, cp. ii. 2.; App. A. 4.

N.

ΝΟΤΟΣ, cp. ii. 8.; v. 8.; App. A. 4.

O.

ΟΜΙΧΛΗΣ, App. A. 3.
ΟΣΤΑΝΗΣ, cp. vii. 8.
ΟΥΛΩΜΟΣ, App. A. 4.
ΟΥΡΑΝΟΣ, cp. iv. 1—3. 5. 6. 12. 13. 20. 21.; v. 3.
ΟΥΣΩΟΣ, cp. iii. 5. 6.; cf. App. C.
ΕΠΙ ΟΦΕΩΝ, cp. vii. 2.
ΟΦΙΟΝΙΔΗΣ, cp. vii. 5.
ΟΦΙΩΝΕΥΣ, cp. vii. 5.

Π.

ΠΕΡΑΙΑ, cp. iv. 17.
ΠΕΡΣΕΦΟΝΗ, cp. iv. 5.
ΠΛΟΥΤΩΝ, cp. v. 4.
ΤΟ ΠΝΕΥΜΑ, cp. ii. 2.; iii. 6.
ΠΟΘΟΣ, cp. ii. 2.; iv. 14.; App. A. 3.
ΠΟΝΤΟΣ, cp. iv. 18. 20.; v. 5.
Πορφύριος, cp. v. 12.
ΠΟΣΕΙΔΩΝ, cp. iv. 18.; v. 5.
ΠΡΩΤΟΓΟΝΟΣ, cp. iii. 13.
ΠΥΡ, cp. iii. 3. 6.

P.

ΡΕΑ, cp. iv. 12. 14.; v. 4.

Σ.

ΣΑΒΑΩΘ, App. B.
ΣΑΓΧΟΥΝΙΑΘΩΝ, cp. i. 2. 4. 10., v. 12.; vii. 1.; ix. 1.
ΣΑΔΙΔΟΣ, vide ΙΑΔΙΔΟΣ.
Σαμοθρᾶκες, cp. iii. 14.
Σεμίραμις, cp. i. 2.
ΣΗΜΙΡΟΥΜΟΣ, cp. iii. 5.
ΣΙΔΩΝ, cp iv. 18.
Σίτων, cp. iv. 2.
ΣΟΥΡΜΟΥΒΗΛΟΣ, cp. vi. A.
ΣΥΔΥΚ, cp. iii. 13. 14.; iv. 16.; v. 8.
ΣΥΡΙΟΣ, cp. v. 10.

T.

ΤΑΑΥΤΟΣ, cp. i. 4.; ii. 7.; iii. 14.; v. 6. 8.; vi. A.; vii. 2. 8.
Tammuz, App. C.
ΤΑΥΘΕ, App. A. 1.
ΤΕΧΝΙΤΗΣ, cp. iii. 10.
ΤΙΤΑΝΕΣ, cp. iii. 11.
ΤΙΤΑΝΙΔΕΣ, cp. iv. 14. 16.
ΤΡΙΣΜΕΓΙΣΤΟΣ, cp. iv. 4.
Τύρος, cp. iii. 6.
ΤΥΦΩΝ, cp. iv. 18.

Υ (Ψ).

ΥΨΙΣΤΟΣ, cp. iv. 1. 2.
ΥΨΟΥΡΑΝΙΟΣ, cp. iii. 5. 6. 8.

Φ.

ΦΕΡΕΚΥΔΗΣ, cp. vii. 5.
Φίλων ὁ Βύβλιος, cp. i. 2. 3.; v. 21.; ix. 1
ΦΛΟΞ, cp. iii. 3.
ΦΩΣ, cp. iii. 3.

X.

ΧΝΑ, cp. v. 10.
ΧΟΥΣΑΡΘΙΣ, cp. vi. A
ΧΟΥΣΩΡ, cp. iii. 8.; cf. App. C. A. 4.

Ω.

ΩΟΝ, cp. ii. 4.; App. A. 3.
ΩΡΑ, cp. iv. 12.
ΩΡΟΜΑΣΔΗΣ, App. A. 2.

GENERAL INDEX.

GENERAL INDEX.

*** *The Roman numerals refer to the volumes, the Arabic figures to the pages, and those between brackets* [ ] *to the second edition of the first volume.*

AAH

AAH, the moon-god, i. 395, [407]
Aah Hept, ii. 473
Aah-hept, Queen of Amenophis I., iii. 114
Aahlu, or Aahenru (Elysium), v. 163, 169, 189, 206, 215, 227, 240, 242. The halls of, 281. The gates of, 283, 293. Staircases of, 298
Aahmes, King, ii. 473. His successors, 105. History of his reign, 111
Aahmes, Queen, ii. 531. Marries Tuthmōsis I., 537. In the lists and on the monuments, iii. 105. Her Ethiopian blood, 112. Her title of Nefru-ari, 112. Honour in which she was held, 113. Her royal titles, 115
Aakhen-Aten-Ra, King, in Central Egypt, iii. 147. Introduces the Sun's Disk heresy into El Amarna, 147
Aam, in the Ritual, v. 205
Aasen, the, conquered by Ramesses III., iii. 218
Aash, libations to, v. 232
Aat. *See* Beba
Aau, v. 217
Ab, Abuskhau, the doorkeeper in Hades, v. 330
Abau, great thirst, v. 196
Abdastartos, King of Tyre, reign of, iii. 415
Ab-Iathar, deprived of his office of Jewish high-priest, iii. 250
Abel, 'Hebel, part of the ideal portion of the historical primitive man, iv. 425. The continual struggle between Kain (Qayin) and Abel, 426
Abib, the Arabic and Hebrew month, iii. 41 *note*
Abibaal, King of Phœnicia, estimation in which he held Sankhuniathon, iv. 164
Abi-Bahal, King of Tyre, iii. 415
Abijam, King of Judah, reign of, iii. 308

ABR

Abimelech, son of Gideon, his murder of his brothers and despotic reign, iii. 279. Length of his reign, 279, 281. Examination of his right to a place in the list of Judges, 283
Abodes, mystical, v. 304
Aboo-Rōash, pyramid of, ii. 86
Abouseer, pyramids of, ii. 87, 88, 101. Conjecture as to the great pyramid and the unfinished one, 104
Abraham, prophecy to, in Genesis xv. 12–17, i. 171, [183]. His posterity, 181, [193]. On the age of Abraham from Josephus, extracted from Berosus, 720, [753]. Period of his immigration into Canaan, iii. 338, 340, 341, 344, 429. Age to which he lived, 340. The traditional historical entry of the length of the period, 343, 346, 357. The horizon of Abraham, 350. Connection between him and the reminiscences of his race, and the historical character of those reminiscences, 360. The starting-points of the chronological reminiscences of Abraham compared with the commencements of the Babylonian and Egyptian chronology, 373. Historical importance of the reminiscences of his race, 374. Determination of the epoch of, iv. 14. Commencement of the personal history of the Patriarchs with him, 28. Traditional dates assigned to his ancestors from the earlier ages downwards, 406. His adoption of the language of Kanaan, 418. His principle of the direct and internal character of the relation between man and God, 420. His individuality, 421. The father of modern history, 427. Dates of his birth and events of his life, 481, 482. Leaning of his descendants towards bloody human sacrifices, 482. Egypt as

contrasted with Abraham and the Hebrew patriarchs, 583, 586. His visit to Egypt, 586
Abydos, series of Kings of, or tablet of Ramesses, i. 45, [46]. Discovery and importance of the, [52], [53]. Its value as an authority for the history of the Old Empire, ii. 1, 27. The succession of kings of the fourth dynasty in the Tablet, 134. Names of the Kings of the fifth dynasty in the, 195–198. Found to skip over the whole Hyksôs period, 252. Its lists of the eighteenth and nineteenth dynasties, 500. Attempts to make the first four dynasties of the New Empire in Manetho harmonise with the Tablet, 509
Abydos, sepulchre and shrine of Osiris at, i. 424, [437]
Abydos, site of the primeval city of, ii. 50
Accidents and etymology of the Egyptian language, i. 280, [293]
Achæmenidæ, the Bactro-Medo-Persian cuneiform writing of the time of the, iii. 457, 573
Acherres, King, length of his reign, ii. 551, 552
Achoris, King, ii. 610
Acre, St. Jean d'. *See* Akka
Acrisius, the Phrygian Saturn, and his brother Prœtus, iv. 212
Adam, the, of the Chaldees, iv. 373. The Hebrew Adam equivalent to the Aramaic Enos, iv. 385. The name ideal, 388. Length of his life, 398
'Adam-'Edom, the Red Man, origin of the name, iv. 387
Adam-Kadmon, Phœnician myth of, iv. 217, 218. Adam Qadmôn of the Rabbis, 195. The son of Eliûn, the Most High, in the second Phœnician kosmogony of Philo, 234. Called Epigeios or Autokhthon, 234
Adamas, the Gnostic god, iv. 374
Addeh, Djebel, rock-hewn temple of King Horus at, iii. 149
Aderbeigân (Atropatene), not mentioned in the Vêndidâd, iii. 477
Adites, foundation of the kingdom of the, in Yemen, iii. 369
Adjectives, declension of, in the old Egyptian language, i. 289, [301]; v. 624
Adoni, Adonis-theogony, or kosmogonical system of Byblus, explanation of, iv. 220, 232. Adonis' wife, Baaltis, 232. Story of the myth of Adonis, 234. Festivals of the Phœnician women for him, 235, 265. Synopsis of the Adonis-, or Byblus-, kosmogony, 236. The festival still celebrated, 265, and *note*. One of the gods of Berytus, 274. The worship of Osiris derived from that of Adonis, 347. Names by which he was most extensively known, 348

Adverbs in the old Egyptian language, i. 302, [313]; iv. 109; v. 695
Æginetæ, period of the naval supremacy of the, iii. 623. Revolt of the, from Epidaurus, 623
Ælius Gallus, his visit to the antiquities of Heliopolis, i. 94, [106]
Æolians, their expulsion of the Pelasgi from the coast of Asia Minor, iii. 630. Antiquity of the colonies of, in Asia Minor, iv. 272
Æon, the Phœnician deity, iv. 187. Children of, 188. Explanation of, 194
Æras, unknown to Egyptian history, ii. 4
Æsculapius of the Phœnicians, iv. 226, 227, 236. His parentage, according to the doctrine of Byblus, 255. His Egyptian name, 257. One of the gods of Berytus, 374. *See also* Esmun
Æthiopian prisoners before Sesortosis I., ii. 283
Afghans, settlement of the Arians in the land of the, iii. 466
Africa, possessions of the Egyptians in, at the time of Sesortosis I., ii. 283. Civilising process of Egypt in, iv. 639
Africanus, Julius, i. 200, [212]. His list of the Manethonian Kings of Egypt, 76–82, [88–94]. His chronological work, 200, [212], 201, [213]. His calculation of the year of the world in which the incarnation occurred, 20, [213]. His Egypto-Jewish computations, 201, [213]. His arbitrary data, 204, [214]. His delusion on the subject of Greek synchronisms, 204, [216]. His later Egyptian synchronisms, 205, [217]. His observations on the book of Cheops and on the vocal stone Memnon, 206, [218]. His chronological fidelity and accuracy, ii. 6. Compared with Eusebius, 6. His text in Syncellus, 7. Verification of his dates of the first Shepherd Dynasty, 440. His correctness, 441
Agâtasatru, King of Magadha, iii. 539. Date of his reign, 540. Builds Ragâgriha, 541.
Agathodæmon (Num, Chnubis). *See* Num, Chnubis
Agathodæmon-Sôs, in the Phœnician kosmogony, iv. 256
Agathodæmon, the, of Egyptian mythology, iv. 317
Agni, the fire-god, his epithet of *bharu*, iii. 499. Worship of, as shewn in the

hymns, 587. Elements developed in later time, 587. Schism between the Agni- and Indra-worshippers, 588. *See* Fire-worshippers
Agreus, in the Phœnician mythology, iv. 189. Explanation of the Phœnician equivalent of the name, 206
Agriculture, foundation of, according to the Chinese, iii. 382
Agrieus, kosmological description of, iv. 214
Agron, first king of Lydia, date of, according to Herodotus, iii. 433
Agros, in Phœnician mythology, iv. 189. Explanation of the Phœnician myth of, 221
Agrótai, in the Phœnician mythology, iv. 190
Agrueros, or Agrótes, explanation of the Phœnician myth of, iv. 189, 221
Ahab, King of Israel, reign of, iii. 311
Ahaz, King of Judah, reign of, iii. 316
Ahaziah, King of Judah, son of Ahab, slain by Jehu, iii. 307. Reign of, 312
Ahaziah, King of Israel, reign of, iii. 311
Ahi, a name of the God Her-hēr, i. 434, [448] *See* Her-her
Ahimelech, Jewish high-priest, put to death by Saul, iii. 249
Ahura Mazda, Zoroaster's idea of, iii. 472. Works of, in the Zendavesta, 462 *et seq.*, 475
Ai, priest and king, ii. 540, 542. His wife Queen Titi, 540, 542. His scutcheon, 542. His name not recorded in the dynastic series, iii. 106. The father of Ramesses I., 154
Airyanem Vaêgô, the paradise of the Iranians, iii. 493. Meaning of the words, 494
Aiskata, the district of, in the Zendavesta, iii. 479
Akerblad, his discoveries in the Egyptian enchorial character, i. 315, [326]
Akesines, the Asikni of the Vêndidâd, iii. 587
Akhekhu, vi. 233
Akikarus, or Akicharus, the prophet of Babylon or the Bosporus, the pillars of, i. 7. Theophrastus' treatise on, 7
Akka, Akko, (afterwards Ptolemais, and St. Jean d'Acre,) taken by Ramesses II., iii. 215. The Gaïkkrui identified as the people of, 215. Antiquity of the city of, 354. Takes part with Ramesses III. against Tyre, 426. The sand of the shores of the bay of Akka used in glass-making, iv. 264
Aktisanes, the Ethiopian, defeats King Amōsis, ii. 179
Alêtai, in the Phœnician mythology, iv. 190. Meaning of, 222

Alexander the Great, effect of his conquests on the Hellenic mind, i. 113, [125]. His foundation of Alexandria, 113, [125]. Special favour shewn by him to the Jews in Alexandria, 184, [196]. Answer of the Tyrians to, iii. 429. Date of his conquest of Babylon, 442. Date of his conquest of Egypt, iv. 495
Alexander Polyhistor, his Egyptian researches, i. 116, [128]. Extract from his "Ægyptiaca" in Eusebius' "Preparatio Evangelica," 116, [128]. His authorities, 116, [128]
Alexandria, learning of the critics of, of the time of the Ptolemies, i. 89, [101]. Jealousy and hatred of the citizens of, towards the Jews, 91, [103]. The critics of, and their contemporaries, 113, [125]. Intellectual energy of the Museum of, 114, [126]. Causes of the decay of its intellectual life, 151, [163]. New Judaism of, 184, [196]. The translation of the Bible by the LXX., 185, [197]. Condemnation of the Talmudists on "the law in Greek," 185, [197]. Obelisks at, iii. 237. Date of the building of, iv. 495. Zenith of the Greco-Coptic congregation at, 496
Allahabad. *See* Pratisthana
Alôrus, the first man according to the Chaldee narrative of Berosus, iv. 366, 367
Alpha, Osiris called, in Byblus, iv. 293
Alphabet, order of the fifteen sounds of the Egyptian, i. 280, [293]. Champollion's discovery of a hieroglyphic, 323, [334]. Comparison of the old Egyptian, with the Coptic and Hebrew, 451, 452, [464, 465]. Egyptian alphabet and syllabarium, 556, [583]. Later alphabet, 573, [601]. Accounts of Clemens, 701, [733]. And of Chæremon, 703, [735]. Peculiarities and difficulties of the Egyptian alphabet to the Greeks, ii. 8, 9
Alphabet, Phœnician, Taaut the inventor of the, iv. 225. Philo's testimony as to the antiquity of the pure picture character of the Phœnician alphabet, 225, 226. Taaut's invention of the divine alphabet, 275, 288. The addition made to the Phœnician alphabet by the Aramæans, 277. The highest possible number of different sounds possessed by the early Phœnicians, 278. Number of letters contained in the alphabet, 289. List for an alphabet of fourteen letters, 290. And for an alphabet of sixteen letters, 291. Tradition of the hieroglyphic Phœnician

alphabet, 294. Synopsis of the alphabets, 297. Series of ideas of the priests represented in the order of letters, 300. Summing up of the historical information derived from the sacred books of the Phœnicians, 300

Alphabet, Greek, conjectures as to the, iv. 278

Al Raschid, Harun, his mutilation of the pyramids, ii. 150

Amada, in Nubia, temple of Tuthmōsis IV. at, ii. 291; iii. 332. Temple of Tuthmōsis III. at, iii. 134. The work continued by Amenōphis II., 135

Amalekites (Malika), length of the rule of the, in Egypt, according to Egyptian tradition, iii. 266

Amar, conquests of King Seti I. in the land of, iii. 160. *See* Amorites.

Amarna, El, capital of King Kencheres, worship of the visible sun's disk introduced into, iii. 147

Amasis (Ammōsis), the Amos of Herodotus, Diodorus' account of, i. 147, [159]. His great privileges to the Greek settlers at Naukratis, iii. 620

Amaziah, King of Israel, events of the reign of, iii. 314

Amenankhut, King, his name not recorded in the dynastic series, iii.

Amenartas, Queen, reign of, ii. 598. Her scutcheon, 599

Amenemha I., King, on the tablet of Karnak, ii. 251. Length of his reign, 265. Coincidence of his reign with that of Sesortosis I., 265, 270. His scutcheon, 265. His foundation of the twelfth dynasty, 282. His death, 282. Votive figure of him, 285. The papyri giving the pretended advice of Amenemha to his son Sesortesen, iv. 669

Amenemha II., length of the reign of, ii. 270. Tablet representing his conflicts with the Pūnt, 303. Scutcheons of him on the Kossayr road, 303

Amenhemha III., King, his personal name, ii. 233. Length of the reign of, 272. The Mares of Eratosthenes, 272. Literal pronunciation of this title, 272. His scutcheon, 273. His obelisk at Memphis, iii. 237. Genealogy of his posterity, iv. 521

Amenemha IV., Mares (Ra-n-ma), length of the reign of, ii. 272. Historical restoration of the sole reign of, 305. Proof that the Greeks knew him by both his names, and that Mœris is merely the popular pronunciation of Mares, 305. Extent of his territory, 305. His Nilometer, 305, 309. Corresponds to Lamares of Manetho, 306. The builder of the Labyrinth, 306. His joint reign with Ra-ma-tu, 328. Colossal statues of him and his wife, 373. The real Mœris, iii. 10. His services to the Fayoom, 10

Amen-hept Ra-nefru-Kheperu IV., iii. 147

Amen-Messu, King, iii. 190

Amenopheum, statue of Memnon in the, iii. 138, 141. Present condition of the building, 141

Amenōphis, the son of Papis, his prophecy, ii. 562, 564

Amenōphis I., representation of, at Gurnah, ii. 473, 527. Length of his reign, 529. Historical survey of his reign, iii. 114. His name at Karnak, 114. His wife and children, 114. His struggle with the Hyksos, 114

Amenōphis II., King, ii. 529, 537. Survey of his reign, iii. 135. His sculptures at Amada, in Nubia, 135

Amenophis III., King, ii. 529. Proved by Lepsius to be the maternal grandfather of Ramesses I., 539. His name on the monuments, iii. 105. Survey of his reign, 137. His relation to the Memnon of the Greeks and to the Exodus, 137, 138. His magnificent buildings, 137, 141. His historical scarabæi, 142. Frontiers of his empire at the time of his marriage with Taja, 192

Amenōphis IV., King, his name changed upon his conversion, ii. 540. His name not recorded in the dynastic series, iii. 106. Becomes the rival of his brother Horus, 147. Introduces the heresy of the Sun's Disk into Central Egypt, 147

Amensis, or Amessis, Queen, difficulties presented by the name in the lists of Kings of the eighteenth dynasty, ii. 528. Proper reading of the name, 530, 533. Her royal titles, iii. 115. In the lists and on the monuments, 105. Her Ethiopian blood, 112. Her title of Nefru-ari, 112. Honour in which she was held, 113

Amentō (Amnt), the goddess, the female Ammon, i. 378, [390]. Her name according to Plutarch and the Coptic version of the Bible, 378, [390]

Amentuankh Ra-Neb-Kheperu, brother of, and co-regent with, King Horus, ii. 540, 541; iii. 147. His monuments only in Ethiopia, 148

America, North, character of the language of the Indian tribes of, iv. 37, 48

Amma, the mother of God, secret worship of, at Aphaca, iv. 232

Ammeres, King, of Manetho's lists, ii. 262

AMM

Ammon, or Zeus (Amn, Amn-ra, Ammon, Ammon-ra), worshipped in Thebes, i. 364, [375], 369, [380]. The highest of the first order of gods, 366, [377]. Meaning of his name, 63, [76], 366, [377], 370, [381]. His child, Khunsu, 367, [378]. Distinct deity from Kneph, 369, [380]. Form in which he is represented, 369, [381]. His symbol in the hieroglyphical character, 370, [381]. How regarded by the Greeks, 370, [381]. His mystical names given in the "Book of the Dead," 371, [383]. His name substituted for another on some monuments, 372, [383]. The female principle in connection with him, 378, [390]. Styled son of Isis, 430, [443], [444]. Abolition of the temple worship of Amun-ra, 443, [457]. The name of Ammon substituted for that of another god under Tuthmōsis III., iii. 150. Contests of the priests of Ammon with, and overthrow of, the Ramessides, 219. Originally worshipped in Upper Egypt, iv. 316. Originally corresponded with the Sun-God, iv. 318. The Hidden God in the Thebaid, 318. The modern combination Amun-Ra, 381. Asiatic origin of the name, 357. Worship of, 322

Ammon, city of (Diospolis), shrines of Ammon-ra in the, i. 369, [381]

Ammonites, their defeat by Jephthah, iii. 283

Ammon-ra. *See* Ammon

Ammonrasonther of the Turin stele and Casati papyrus, i. 369 [380]

Ammon-sphinxes, avenue of, at Luxor, iii. 143

Amn, the God. *See* Ammon

Amn-ra. *See* Ammon

Amnte, the name of the Lower World, i. 433 [447]

Amon, King of Judah, reign of, iii. 318

Amon, Amun, identified as the God Amynos, or Elmun, of the Phœnicians, iv. 223

Amorites, or Amar of the monuments, joined by the Hittites, iii. 212. Driven by Joshua from their dwelling-place near Hebron, 212. Capture of their kingdom, 212. Their conquest to the south of the Jabbok, 212

Amos, King of Egypt, his abolition of human sacrifices in Heliopolis, i. 65 [78]. Period of the reign of, according to Clemens of Alexandria, 199, [211]. According to Manetho, 200, [212]. *See* Amasis

Amos, v. 26, error of the Septuagint in, i. 412, [425]

Amōsis, King, ii. 179, 526. Period of, 245.

ANI

Length of his reign, 528. His children and successors, iii. 105. History of his reign, 111. His name, 113. His wife, 112, 113

Amosis II., King of the twenty-sixth dynasty, ii. 604. His scutcheon, 605

Amraphel, King of Shinar, iii. 351.

Amset, one of the infernal genii, son of Osiris, i. 368, [379], 431, [444]. Chief behind Osiris, v. 175

Amulets, mystical, in the Book of the Dead, v. 314

Amynos, in the Phœnician mythology, iv. 190. Explanation of, 223. Identified with the Amon or Amun of the Egyptians, 223

Amyntimaios, King, ii. 370, 371, 445. Meaning of the name, 370. Inroads of the Shepherd Kings in his reign, 445, 447

Amyrteus, King of Egypt, ii. 610

An (Heliopolis), spirits of, v. 246, 247

An, King, scutcheon of, ii. 77

Anaglyphic signs in Egyptian writing, mentioned by Clemens of Alexandria, i. 29, 334; [345], 340, [350]. Symbol of Horus tying up the lotus and papyrus, 435, [449]

Anahid, the goddess, of the Arians, iv. 272. Festival in honour of, among the Armenians at the present day, 272 *note*

Anait, the Asiatic goddess, iv. 358

Anaïtis, the goddess of Persia, Armenia, and Pontus, i. 410, [423]

Anata, the goddess. *See* Anta

Anatomy, Egyptian royal works on, iv. 659

Ancestors, worship of, in Egypt, China, Greece, and Rome, iv. 639

Ancestral Chamber of Tuthmōthis III., at Karnak, ii. 1

Andréossy, his geological hypothesis of the old course of the Nile, ii. 51

Aner, v. 215

Anga, King of, compels Magadha to pay tribute, iii. 539. Defeated by the king of Magadha, 539.

Anglo-Saxon language, method of ascertaining its position in the general system of Germanic languages, iv. 32

Angrô Mainyus, works of, in the Zendavesta, iii. 462 *et seq.*, 475

An-her, the god, i. 415, *note*. The leader of heaven, a title of Mau, 402, [415]

Anianus, his invention of a mundane era, i. 208, [220]. His support of the more ancient dates of the Egyptian and Babylonian annals, 209, [221]. His absurd chronology, iv. 396

Animal worship, period of the introduction of, ii. 410; iv. 490. Reason for the

sanctity of, as such, among the Egyptians, 333. General survey of animal-worship and metempsychosis, 628, 639
Ank (Anukis, Hestia), the goddess, the consort of Chnubis, i. 380, [392]. Her place in the order of deities, 380, [392]. Her distinguishing marks, 380 [392]. Proof of her ancient Theban and Egyptian origin, 380, [392], 381, [393]
Ank-ta, v. 281
Anmutf, v. 270
Annakos, Noah, the name of, found at Iconium, iv. 387
Annakos, King of Iconium, Greek stories of, iv. 435
Annalists. *See* Eratosthenes; Manetho
Annals, royal, kept by the Egyptian priests, i. 2. Historical importance of the, 25
Annus Chaldæus, the, iii. 386
Anos, the Babylonian deity, iv. 154
Anrutf, the abode of Osiris, v. 173. Chiefs of, 181
Ans-Ra, or the Pied, v. 196
Anstruc, his treatise on the Book of Genesis, iv. 379
Anta (Anata), the goddess of war, i. 409, [423]. Her titles, 410 [423]. Her connection with the Anaïtis of Armenia, Pontus, and Persia, 410 [423]. Date of her worship, 410 [423]
Antilibanon, in the Phœnician mythology, iv. 188
Antilibanon, Mount, meaning of the word, iv. 205. Its Hebrew equivalent Hermon, 205. And Phœnician name of Siryon, 205
Antinoöpolis, geographical position of, iii. 122
Anu, the divine ancestor of the Assyrian Kings, iii. 529
Anu, patriarch of the Northern people of Indian tradition, iii. 529. Who these people were, 529
Anubis. *See* Anupu
Anuke (Hestia, Vesta), the goddess, i. 421, [434]. Identity of the name with the Phœnician goddess Onka, iv. 253. Asiatic origin of the name, 357
Anupu, Anubis, the god, his paternity, i. 417, [430]. Representations of, 436, [450]. Called Hermes, 436, [450]. The conductor of souls, 436, [450], *note*, Called also Hermanubis, 436, [450]. Offerings to him, 437, [451]. His name, 437, [451]. In the Ritual, v. 175, 207, 232, 250. When he ate his heart, 245. The balance before him in Hades, 259
Anurudhaka, King of Magadha, date of his reign, iii. 540
Aos, the Babylonian deity, iv. 154

Ap, Ep, the frog-headed goddess, iii. 41, *note*
Apamea, coins of, recording the Flood, iv. 435
Apappus, King, adds the family name to the royal titles, ii. 12, 13. *See* Phiops
Apason, or Haphazon, iv. 154. Son of Kronos, according to the doctrine of Byblus, 255
Ape (Ben), in the Ritual, v. 189
Apep, a name of Typhon, i. 427, [441]
Apepi, Hyksos King, translation of the supposed negotiation between King Sekennen-ra and him, iv. 671. *See* Apophi
Apeum, the, i. [61]
Aphaka, at Byblus, secret worship of Amma, the mother of God, at, iv. 232. Story of the periodical dipping of a star into the sacred lake, 271
Apheru, in Hades, v. 199
Aphrodite, birth of, according to Hesiod, iv. 263. *See* Hat-hor
Apion, the Egyptian historian, account of, i. 90, [102]. His historical works, 90, [102]. His treatise against Josephus and the Jews, 91, [103], 192, [204]. His ignorance of Jewish history and notorious falsehoods, 91, [103], 92, [104]. Opinion of him entertained by his contemporaries, 92, [104]. His nickname of Mochthos, 92, [104]. On the period of the Exodus, 204, [216]
Apis, the Bulls, M. Mariette's discovery of the tombs of the, i. [59]. Records on the tablets, [60]. The Apeum, [61]. Hapi-anχ, as the living Apis, and Osor-Api after death, 431, [445], *note*. The Bacchic solemnities at the burial of Apis, 432, [446]. His hieroglyphic identical with that of Hepi, the infernal genius, 431, [447]. Relations of Apis and Serapis, 431, [445]. The Apes in the Ritual, v. 170, 171, 178. Names of cows and bulls in the Book of the Dead, 302. Sepulchral inscription on an apis, 738
Apis-Cycle, the, i. [61]. And its connection with the Sothiac cycle, iii. 61. The complete Apis cycle, 68
Apollinis, Egyptian name of, ii. 61
Apollinopolis (Het, Edfu), i. 401, [414]
Apollinopolis Parva, Egyptian name of the city of, ii. 60
Apollinopolis Magna, city of, ii. 61
Apollo, identical at Babylon with the Phœnician god Esmun, iv. 256. Lucian's description of the Apollo of Edessa, called Monimos, 259 *note*. Pelasgo-Hellenic name and myth of, 447
Apollodorus, the chronographer, list of Egyptian Kings compiled by Eratos-

thenes edited by, i. 117, [129]. Account of him, 122, [133]. His "Bibliotheca," 122, [133]. His connection with Eratosthenes, 122, [133]. His grammatical studies, 123, [135]. Historical data derived from his list of Kings in Egypt, 130, [142]. His labours preserved by George Syncellus, 210, [222]. His method of illustrating the annals of the New Empire, ii. 5. His list of Kings of the Middle Empire, 397. His fifty-three Theban Kings who follow immediately after those of Eratosthenes, 455. Lepsius's criticism, 457. Results deduced from the list of Apollodorus for the approximative computation of the Middle Period, 461. Value of his list for the history of the New Empire, iii. 17

Apollon, son of Kronos, according to the Peræans, iv. 259

Apollonius Rhodius, on the geographical tablets of the Egyptians, i. 13. His lines on the great Egyptian primeval conqueror, quoted, ii. 295

Apollonius Molon, on the origin of the Arabs and Canaanites, iii. 431

Apophi, the Hyksos King of Avaris, summons of the King of Egypt to, iii. 356. Translation of the supposed negotiation, iv. 671

Apophis, a name of Typhon, i. 426, [440], 427, [441]. In the Ritual, v. 193

Apotelesmata, the, of Pseudo-Manetho, i. 12

Apt, the goddess. *See* Nutpe

Arabia, peninsula of, a hereditary dominion of the Pharaohs, ii. 283. Former fertility and present sterility of part of, iii. 328, 329. Period of the foundation of the kingdom of Southern Arabia, 369. Yoqtan, son of Nimrod, chief of the first Arabian emigration, iv. 413. Human sacrifices of, before the time of Mohammed, 639

Arabia Petræa, contest between the chiefs of Southern Babylonia and the princes of, iii. 350. Made tributary to the King of Elam, 352

Arab Kings of Babylon, iii. 440

Arabs, their legends respecting Queen Nitokris, ii. 215. The probable birthplace of the race of, iii. 431. The Arabs in Egypt. *See* Hyksos

Arachosia, settlement of the Arians in, iii. 464. Identified with the Haraqaiti of the Vêndidâd, 485

Aradus, the Aratu of the monuments, iii. 218

Aram, settlement of, iii. 363. The Kronos mythology of, iv. 260

Aramæa, earliest traces of the worship of Set in, iv. 319

Aramæans, settlements of the, iii. 363. Addition made to the Phœnician alphabet by the, 277. Restoration of the post-diluvian period according to the Abrahamic traditions in, 405. Religion of the Aramæans and the Abrahamites, 491

Arashu, the, conquered by Ramesses II., iii. 179

Aratu of the monuments identified as Aradus, iii. 218

Aratus, testimony of the scholiast on, as to the double year of the Egyptians, iii. 53

Architecture, origin of the science of, ii. 90. Brick and hewn stone buildings, 90. Buildings in steps, 90, 95. The columns at Beni Hassan the prototypes of the Doric order, 284. Survey of Egyptian architecture, iv. 654

Arctos, the, among the constellations, sacred to Typhon, i. 428, [442]

Arguna, the Indian hero, his descent, iii. 553

Aria, locality of the Greek district of, iii. 463, 481

Arian languages; philosophical definition of Arism, iv. 49, 50. Contrast between the Arian and Semitic pronouns, 95. Analysis of the comparative list of words in Khamitic, Semitic, and Arian, found in the fifth volume, 122. Comparison of the Arian stems from the Vedic and Bactrian Zend, 123. Date of the formation of the stems, iii. 586. Proof of the original identity of Semitic and Arian, iv. 141, 142

Arians, central point of their old dominion in Bactria, iii. 455. The records of the Vêndidâd the reminiscences of the passage of the Arians to India, 456. Zoroastrian tradition of the emigration of the Arians in consequence of a convulsion of nature, 457. Expulsion of the Arians from the primeval country, 459, 460. Locality of the primeval country, 460. Course of the Arians after their expulsion, and their fourteen localities from Sogdiana to India, 461. Proofs of their long stay on their journey, 461. Etymology of the word Arian, 466. Geographical position of the Arian primeval land, 469. The paradise of the Arians, 493. Historical epochs and dates of the Arians in India, 507. (*See* India.) Table of the period of the immigration of the Arians into the Indus country, 573, 582. Fire-worship of the ancient Iranian-Arians, 580. Relation of Arian epochs to the chronology of Egypt, 584. Historical survey of the epochs of Arian development, and of the results of this inquiry, 586. Dates of

the development in Iran, 586. And in India, 586. Schism between the Agni- and Indra-worshippers, 588. Fall of the Arian power in the Indus country, 588. Formation of the second phase of the Ario-Indian tongue, 590. The Sanskrit and Prakrit, 590, 591. Historical result of the researches into the Arian beginnings, 596. Period of the Zoroastrian religion and of the Arian emigration to the South of Bactria, 596, 597. Epochs of Arian life prior to to the year 4000 or 5000 B.C., 597. Period of their common life, 597. Marks of the common origin of the Semitic and Arian branches of the human race, 598. Traditions of the Pelasgo-Hellenic Arians of Europe, 601 *et seq.* Period of their supremacy of the world, iv. 24. Period of the contact of the Semitic with the Arian kingdoms, 403. Existence of Arian traditions, 404. Egyptian, Semitic, and Arian traditions confronted, and the general result, 429. Genuine reminiscences of the Arians in India about the primeval country and the Flood, 431. Arian the basis of Greek mythology, 440. The religious and linguistic consciousness of the Greeks, 441. Intimate similarity of customs among the Arian races, 455. Tendency to naturalism in Arian religion and its preceding stage of language and poetry, 457. Thoughts on which all the religious feelings of the Arians are based, 459. Date of the migration of the Arians from Bactria, 479, 491. Date of the separation of the Slaves, Germans, and Kelts, 479, 480, 491. Period of the separation of the Semites and Arians, 489. And of their journey from Upa-Meru to Sogd and Bactria, 489. Formation of the Arian kingdoms in Central Asia, 491. Their community of life and language, 562

Ario-Indian language, second phase of the formation of the: Sanskrit, iii. 590

Aristarchus, the Alexandrian critic, i. 123, [135]

Aristophanes of Byzantium, i. 123, [135]

Aristotle, his comparative chronology of Egypt and Greece, i. 110, [122]. Effect on the Hellenic mind of his investigations into the primeval history and constitution of Egypt, 113, [125]. On the date of the foundation of Carthage, iii. 413

Arithmetic, invention of, iv. 658

Ark of Socharis, v. 162

Armais, the viceroy, story of, ii. 557. Length of his reign, 559. His attempt to murder his brother King Seti I. in Pelusium, iii. 166, 169

Arm-bringer, the, v. 176

Armenia, the mountains of, probably the birth-place of the Arab and Canaanitish races, iii. 431. Festival of the goddess Anahid in, iv. 272. Period of the establishment of Semism in, 489. Period of the separation of the Armenians from the Arians, 491

Ἄρουρα, the, of the Egyptians and Greeks, ii. 35

Aroër, fortress of, seized by Sargina, iv. 601

Arôëris, the god. *See* Her-hēr

Arphaxad, meaning of the word, iii. 361. Tripartite division of the series from Arphaxad to Terah, 361. Meaning of the number of years given to, 368. Date of, 373; iv. 407

Arrapakhitis, or Arphaxad, district of, iii. 362, 363. Period of the residence of Arpakshad in, iv. 407

Arrian, his Indian history, iii. 520. Truth and importance of his statements, 521

Arsinoë, obelisk of, ii. 283. Beauty of the hieroglyphics on the, 284

Arsinoitan Nome. *See* Krokodilopolites

Art, standard of, in the reigns of Sesortosis I. and II., ii. 284, 288. General survey of Egyptian art, iv. 653

Artabanos, Persian king of Egypt, ii. 610

Artaxerxes I., King of Egypt, ii. 610. Carries off the sacred books of the Egyptians, i. 3

Artemidos, the Speos, iii. 155

Articles, Egyptian, v. 620

Aruhaba, v. 319

Asa, King of Judah, reign of, iii. 308. His victory over the Egyptians, iv. 595, 596

Aschmunëin, a title of Thoth, i. 427, [441]

'Asêrah, or Mylitta, iv. 252

Ases, Asa, King, (of the fifth dynasty,) succession of, in a tomb near the great pyramid, i. [197]. His position in the lists, v. 51

Ashbek, the Egyptian name of Ipsamboul, *q. v.*

Ashdod, expedition of the Assyrians against, iv. 603, 618

Asherru, the gods in, v. 196

Ashmunêser, King of Sidon, discovery of the tomb and sarcophagus of, iv. 163 *note.* Inscription on the sarcophagus, 419

Asi, the, conquered by King Seti I., iii. 162

Asia, conquests of Sesortosis III. in, ii. 293, 303. Period of the severance of the connection between Egypt and, 20. Historical points of contact between Asia and Europe and Africa, 21. Nothing to

be hoped for from Chinese chronology, 22. Connection of the oldest religion of Asia with the primeval records of the Bible, iv. 27. Primeval Asia the starting-point of the intellectual movement of the human race, 27. Language of primitive Asia, 123. The primeval name of God in Asia, 333. Origin of the Egyptian gods in, 340. Inferences to be drawn from the astronomical synchronisms respecting the history of the religion of Asia and the relation between its antiquity and the development of Egypt, 352. Period of the formation of the Arian kingdoms in Central Asia, 491. Date of the inroad of the Scythians into, 494. Value of the utterances of the Prophets respecting the night of Asiatic history, 600. Survey of the relations between Egypt and Asia from 747 B.C. to the sack of Jerusalem, 586 B.C., 601. The Ethiopians conspicuous in Asia in early times, 603.

Asia, Central, antiquity of the name of the Ionians in, iii. 607.

Asia Minor, conquest of, by the Assyrians, iii. 424. Primeval times of Ionia in, 607. Expulsion of the Pelasgi from the coasts by the Æolians, 630. Antiquity of the Æolian and Ionian colonies in, 271, 272

Asiatic monarchies, rise and fall of all, iii. 437, 438

Asima, the Samaritan god of rain, iv. 246

Askalon, war of, against Sidon, iii. 424, 426. Askalon an Egyptian possession, iv. 603

Aso, the serpent, also Queen of Ethiopia, i. 428, [442]

Asoka, the first king of Magadha, iii. 542

Asoka, the great Buddhist Indian king, iii. 544. His temples and tumuli, 544. Date of his coronation, 544

Asps; the two, v. 192, 193

Ass, the festivals of Set celebrated by the Egyptians under the form of an, i. 426, [439], 428, [442]. Eater of the Ass, v. 193

Assa, King, ii. 75. His name in the tomb of Sakkarà, [198]

Assarhaddon, invested with the sovereignty of Babylon, iii. 435. Date of his reign, 440

Assassif, temple of Tuthmôsis I. and II. in the valley of, iii. 116. Work of Tuthmôsis IV. in, 134

As-skar-f, King, his scutcheon, ii. 110

Assur, settlement of the race of, iii. 363. Known to the Greeks, 363

Assyria, its conquest of Egypt, iii. 20.

Chronology of, 21. Historical points of contact between Assyria, Egypt, and Babylon, 21. Campaigns of King Seti-I. in, 168. Period of the flourishing age of, 168, 279. Period of its supremacy over the Jews, 262, 272. Period of the rise of the empire of Nineveh, 273. Its rapid spread, 273. Causes of its success, 273. Semiramis, 274. The body-guards or mercenaries from Crete and Philistia, 294. Settlement of the race of Assur, 363. Date of the era of Semiramis, 423. Extent of territory conquered by Ninus, 424. Historical and astronomical synchronisms of Ninus and Semiramis with the twentieth dynasty, 432. Theory of Ctesias as to the antiquity of the Assyrian empire, 432. Term assigned by Herodotus to the Assyrian dominion in Upper Asia, 433. Date of the accession of Deioces, 433. Date of the revolt of the Medes, 433. And of the Babylonians, 433, 435. Nineveh, the metropolis of the Assyrian empire, 434. The residence of the Derketadæ, 434. Berosus' history of Nabopolassar, 435. The Assyrian yoke thrown off by the Egyptians under Sheshonk, 436. Date of the end of the Assyrian empire, 437, 441, 604. Examination of the first great epoch of the Assyrian empire, 443. Egypt made tributary to Assyria, 443, 444. Niebuhr's calculation of the length of the Assyrian dynasties, 445. Archaic annals of Assyria prior to Ninus, 452. Herr von Gutschmid's calculations of the third dynasty, 452 *note*. The power of Bactria broken down by the Assyrians, 478. Countries tributary to them in the time of Semiramis, 549. Defeat of the Assyrians by the Indian king Staurobates, 549, 550. Relations between Babylon and Assyria, 162. Period of the establishment of Semism in Assyria, 489. Date of the foundation of Assyrian dominion, 493. Struggle of the Egyptians with the Assyrians under Sargina, 598. Revolt of the Medes, 601. The great war, 603. The Assyrian dates of the foundation of the monarchy of the Ninyads confirmed, v. 76

Assyrian Lake, the, iii. 430

Astarta (Astaroth of the Bible, Astarte of the Greek authors), found on the monuments, i. 412, [425]. The "goddess of the Cheta" (? Hittites), 412, [426]; iii. 180. The supreme goddess of Sidon, 428. Daughter of Uranos, according to the doctrine of Byblus, iv. 252. Phœnician myth of, according to Philo, 267. Goddess of the Sidonio-Tyrian district,

AST

269. Meaning of the name, 349. *See also* Astoreth
Astartos, King of Tyre, reign of, iii. 416
Astarymos, King of Tyre, reign of, iii. 416
Astes, v. 288
Astoreth, or 'Hastoreth, daughter of Uranos, according to the doctrine of Byblus, iv. 252. *See also* Astarta
Astral myth, the, iv. 73. Its connection with the kosmogonical and psychical myths, 73, 74
Astrology, Egyptian, an element of pure, in Chæremon quoted by Eusebius, i. 93, [105]
Astronomy, invention of, ii. 94. According to the Chinese, iii. 382. Astronomical checks for the age of the human race, iv. 53. Effects of the derivations of the earth's axis in the production of heat and cold, 53
Astronomy, Egyptian; the Four Astronomical Books of the Horoscopus, i. 11. Egyptian records of eclipses of the sun and moon, 14. Aristotle's opinion of the Egyptian and Babylonian astronomers, 15. The Egyptian astronomers, iv. 658
Astronomy of the Chinese, iii. 382. The cycle of sixty years the key to the, 384. Antiquity of this cycle, 384. Date of the most ancient astronomical entry in the Shuking, 388. The conjunction of the three upper planets recorded by the Chinese, 389. Notices of Zo-Tshuen of ancient solar eclipses, 392. Permanent improvement of the calendar in the reign of the Tsin, 393
Astronomy of the Chaldæans, iii. 446. The great constellations, or Decans of the Chaldean sphere, iv. 182. Clue to the original system of Astronomical Chaldean cycles, 424
Asychis, King, ii. 95, 96. His brick pyramid, 95
Aten, the worship of, as the Sun's Disk, i. 384 *note*
Athalia, Queen of Judah, reign of, iii. 312
Atharva Veda, the, iii. 568. Period of the, 590
Athena, daughter of Kronos, according to the doctrine of Byblus, iv. 249, 251. Her name of Siga, or Zikkah, 251. Her name Nemano, 254. Made queen of Attica, 267. Asiatic origin of the name of, i. 381, [393]; iv. 272, 357, 358
Athene (Neith). *See* Neith
Athor, the month goddess, or Venus, iii. 40 *note*. Sycomore of, v. 202. Servants of, 239

AVA

Athothis, I., King, son of Menes, his work on medicine, i. 10. Probable ring of, 29. Reign of, ii. 54, 550. Erects the palace at Memphis, 54. His hieroglyphic name, 55. His name as given by Manetho, 43. His reign, 56. His skill in medicine, 56. Length of his reign, iii. 154
Athribis, the city of the lion-headed goddess, the shrew-mouse worshipped in, i. 380, [392]
Athyr, the goddess. *See* Hat-her
Atlantic tale, and its bearing on the Asiatic reminiscences of the Egyptians, and on primitive history after the Deluge, iv. 461. Examination of the story, 468
Atlas, brother of Kronos, according to the doctrine of Byblus, iv. 250. Interpretation of the word, 251, 252
Atlas, Mount, origin of the name, iv. 252
Atmes, the, conquered by King Seti I., iii. 162
Atmu, the god. *See* Atumu; Tum
Atsh, triumph of King Seti I. over the, iii. 160. Campaign of Ramesses II. against the, 175
Atshu, question as to its geographical position, iii. 176
Attica, given by Kronos to Athene, iv. 271. The so-called Egyptian colonies in, 271
Atum. *See* Atumu
Atumu, Atum, Atmu, child of Phtah, i. 367, [378]. His titles and personal distinctions, 396, 397, [408], [409]. Nefru-Atumu, 396, [409]. His connection with Pecht, 396, [408]. His title of Nefer-Atum in the Book of the Dead, 396, [409]. Various representations of him, 396, 397, [408], [410]. His office in the lower world, 398, [410]. Identical with Osiris, 424, [438]. But not with Osiris of the lower world, 432, [446]. In the Theban doctrine, iv. 316. Examination of the representation of Atumu, 321
Aulonitis, conquered by the Hebrews, iii. 259
Aulus Gellius, his character of Apion, i. 92, [94]
Australian languages, character of the, and their connection with the Turanian stem, iv. 48
Autokhthon. *See* Adam
Autumn, Egyptian season of, iii. 38. Hieroglyphic of, 39
Avaris (Pelusium), city of, ii. 425. The Shepherd Kings expelled from the fortress of, i. 132, [144]. Period of the destruction of, 204, [216]. The city given up to the lepers, ii. 563, iii. 194. Egyptian papyri relating to the war with

the King of Avaris, 32. Its name, 119, 120. Its geographical position, 120, 121. It and Pelusium probably identical, 121. Its extent, 121. The lepers, with their allies, the Palestinians, overrun all Egypt, and drive away the King, 195. Summons of the Egyptian King to King Apophi, 136. Date of the Hyksos' residence at, iv. 493

Avesta, meaning of, iii. 474 *note*

Aviksit, Indian King, iii. 552

Axios, Axiokersos, Axiokersos, explanation of the names, iv. 446

Ayus, King of Magadha, iii. 528

BAAL, the Mylitta festivals connected with the worship of, in Phœnicia, iv. 210

Baal Zephon (Heroonpolis), city of, iii. 201

Baaltis, wife of Adoni, worship of, at Byblus, iv. 232, 274. Identical with Rhea and Dione, 252, 253. Her name of Onka, 252. Her children by Kronos, 258

Baasha, king of Israel, reign of, iii. 309

Baau, the Phœnician mythological mother of Æon and Protogoros, iv. 187; v. 814. Meaning of the word, iv. 191

Baba, an epithet of Typhon, i. 427, [441]

Babel or Bab-El, campaign of Tuthmōsis III. in, iii. 132. Verification of the age of, as recorded in the Book of Genesis, 451. Tower of, Chaldean account of the building of, iv. 373. Period of the construction of the tower, 414, 415

Babelmandeb, legendary expedition of Sesostris to, iii. 185

Babylon, astronomers of, i. 14, 15. Unit of measure of, ii. 30. Early chronology of, iii. 21. Historical points of contact between Babylon and Egypt, 21. Made tributary to Egypt, 165. Period of its subjection to Assyria, 289. Its comparatively modern date, 352. Ancient chronology of, 361. Historical and astronomical synchronisms of the Babylonians, 432. Period of the establishment of the dynasty of the Ninyads, 432. Revolt of the Babylonians from the Assyrian yoke, 433. Governed by an Assyrian satrap, 435. Assarhaddon invested by his father with the sovereignty, 435. Raised into an empire by Nabopolassar, 435. Date of the fall of the city of Babylon, 437; iv. 493. Restoration of Berosus' Babylonian dynasties, iii. 438. Possibility of fixing the date of the second Babylonian dynasty, or the age of Zoroaster, and the dates of the succeeding dynasties down to Alexander, 438, 456. Researches of Callisthenes, 438. List of the dynasties, 439–441. Babylon captured by Cyrus, 441. Period comprised between the age of Zoroaster and Alexander, 442. Niebuhr's calculation of the length of the Babylonian dynasties, 445. The first Babylonian dynasty, and date of its commencement, 446. Babylonian mode of computing their earliest history, 447. "Euechius, also called Nimrod," 450. Berosus' account, iv. 366. The Tower of Babel, and beginning of the city of Babylon, 373. Philo's account of the date of the building, 414. Date of the building of the city, 491. Date of the Median conquest, iii. 583; iv. 492. And of the dynasty of Zoroaster, 492. Date of the assembly of peoples at, 489

Babylonia, the accounts of Berosus, as given by Eusebius and Syncellus, quoted, i. 704, [737]. Date of the contest between the four princes of Southern Babylonia and the five chiefs of South Canaan and Arabia Petræa, iii. 350. Period of the subjection of Babylon to Media, 351. Early date of Babylonian history, 351. Southern Babylonia made tributary to the King of Elam, 352. Southern Babylonia the cradle of civilisation, 353. Date of Magism, 583. Babylonia the point of junction for the separate Arian and Semitic systems of religion and of thought, 598. Kosmogony of the Babylonians, according to Berosus, iv. 149. According to Eudemus, 152. Relations between Babylon and Assyria, 162. Traditions of the Babylonians as to the beginnings of the human race and their own people, according to Berosus, 363. The Chaldee narrative of the Flood, and Xithuthrus, its Patriarch, 365. The ten great epochs of primeval time, 365–368. The Flood of Xithuthrus and the modern beginnings in Babylonia, 369. Period of the conquest of the Median king Zoroaster, 403. And of the rule of Nimrod, 413. Period of the foundation of the Babylonian empire, 479. Date of the temple of Belus, 479. Period of the formation of the Chaldean empire in Southern Babylonia, 491. Struggle between Nabopolassar and Necho III. for the sovereignty in Syria and Palestine, 604

Babylonian era, iv. 367

Babys, a name of Typhon, i. 427, [441]

Bactria, tradition of, and the seat of Zoroastrian lore, iii. 455, 456. The Zoro-

astrian tradition of the primeval lan 457. Decipherment of the Bactro-Medo-Persian cuneiform writings, 457. Those of the Achæmenidæ, 457. Settlement of the Arians in Bactria, 462. Bactria "with the tall banner," 477. Its power broken down by the Assyrians, 478. Geographical explanation of the Bactra of the Vêndidâd, 480. Explanation of the word, 480, 498. The paradise of Bactria, and its position, iv. 432
Bast, the lion-headed goddess, i. 412 *note*
Ba-ta, the, v. 227
Bætylia, or sacred stones which fell from heaven, iv. 243
Bahlika, Indian King of the Kura dynasty, iii. 552
Bahr bela Ma, in the Fayoom, ii. 341, 348
Bâkhdhî, geographical explanation of the country of, of the Vêndidâd, iii. 480. Meaning of the name, 480, 498. *See* Bactria
Bal, or Bar, a name of Typhon, i. 426, [440]
Balearic Isles (Gymnetæ), posssesed by the Rhodians, iii. 627
Baleastartos, King of Tyre, reign of, iii. 415
Balezaros, King of Tyre, reign of, iii. 416
Ballads, ancient Indian, iii. 512
Bambus-book of the Chinese, iii. 380, 403. Proof of its correctness, 404
Bankes, Mr. W., his discovery of the tablet of Ramesses, i. 45, [46]
Bar, or Bal, a name of Typhon, i. 426, [440]
Barak, his defeat of Jabin, iii. 277
Bârhadratha dynasty, notice of the, in India, iii. 533
Barhadratha, period of the Indian dynasty of the, iii. 591
Basan, King of, conquered by the Hebrews, iii. 252
Batanæa, conquered by the Hebrews, iii. 252
Bathry, Mount, explanation of the name, iv. 205. Probably identical with Tabor, 205
Bear, the, among the constellations, sacred to Typhon, i. 428, [442]. Why called Isis, 429, [442], *note*
Beard, the characteristic of a god, i. 368 [379]
Beba, watcher of the angle of the West, v. 177. Or Aat, eldest son of Osiris, 206
Bebon, or Babys, a name of Typhon, i. 65, [77], 427, [441]
Bedouins, Egyptian protection against the, ii. 299
Beit-Ulla, conquests of Ramesses II. in the rock-temple at, iii. 173
Bel, the patriarch, known to the Greeks, iii. 363
Bel-itan, or Kronos, of the Babylonians, iv. 259. His children in Peræa, 259
Belos, Belus, Bel, the Babylonian deity, iv. 154
Belsamin, the Phœnician Zeus, iv. 187; v. 814. Explanation of, 198. The word in Plautus, 198
Belur-Tagh, the slopes of the, the primeval land of the Arians, iii. 460
Belus, date of the temple of, iv. 479, 491. Architecture of, 654
Belus, the river, Phœnician ceremonies connected with, iv. 264, 265
Belzoni, his investigations of the Pyramids, ii. 121. His discovery of the entrance of the second pyramid, 148
Benedictines, their labours in Egyptian chronology, i. 237, [249]
Benfey, his comparison of the Coptic and Semitic language, i. 282, [295]
Beni Hassan, Tombs at, ii. 284. Character of the architecture at, 284. The 37 "great foreign prisoners" on the walls at, 288
Bennu (Phœnix), v. 173, 225
Berbers, conquest of the, by King Horus, iii. 149
Bernays, Jacob, his ingenuity and learning, iv. 373 *note*
Berosus, his accounts, as given in Eusebius and Syncellus, quoted, i. 704, [737]. His legend of the locality of the first dawn of civilisation, iii. 353. His history of Nabopolassar, King of Baylon, quoted, 435. Restoration of his Babylonian dynasties, 438. The kosmogony of the Baylonians according to, iv. 149. His credibility, 149. Resemblance of Philo's kosmogony to the traditions of Berosus, 178. Tradition of the Babylonians about the beginnings of the human race and their own people, according to him, 363. Credibility of his traditions, 363. His account of the creation of man, 364. His ten epochs of primeval time, from Alorus to Xithuthrus, 365–368
Beruth. *See* Be'ûth
Berytus, worship of Esmun Æsculapius at, iv. 256. The kronos mythology of, 261
Beth-horon, the Baithuaran of the inscriptions at Karnak, iii. 241. Fortified by Solomon, 242
Bêtyl, the child of heaven and earth, according to the doctrine of Byblus, iv. 243
Be'uth, Beûth, or Beruth, the wife of Adoni

BHA

in the Phœnician mythology, iv. 190. Worship of at Byblus, 233. Remarks on the vulgar reading Beruth, 233
Bhadrasêna, King of Magdaha, iii. 539, 542
Bharata, Indian King, iii. 558
Bharata, date of the formation of the kingdom of the, iii. 689. Overwhelmed by Panchala, 589
Bharatidæ, Indian dynasty of the, iii. 558, 559
Bhattiya dynasty of Maghadha Kings, iii. 538. The founder, his independence, 539. Chronology of the dynasty (the dynasty of the Parricides), 540
Bhimasêna, Indian King, iii. 552
Bhumanyu, Indian King, iii. 558
Biahmu, pyramids of, ii. 86
Bible; Biblical tradition and research into the period from the building of the Temple to the migration into Egypt, i. 166, [178], *et seq.* The length of the period from Solomon to Moses, 166, [178]. Length of the period from Moses to Joseph, or of the sojourn of the children of Israel in Egypt, 171, [183]. Synopsis of all the dates of primeval history from Adam to Noah, 182, [194]. And from Shem to Terah, the father of Abraham, 183, [195]. Opinions of St. Paul on points of Jewish chronology, 194, [236]. The Biblical accounts of the Exodus, iii. 197. Connection between the Biblical and Egyptian accounts, 197, 201. Historical connection between the primeval records of the, the Greek mythology, and the oldest religion of Egypt and Asia, iv. 27. Criticism of the account of the beginnings of man in the Bible, 376. Its accounts of the traditions of the Patriarchs, or the antediluvian age, 385. Restoration of the chronology of the early world in the Bible; or the length of the lives of the Patriarchs, 395. Alterations of the dates in the Septuagint and Samaritan versions, 396. Immediate results of the researches into Hebrew traditions about the antediluvian world, 402. Character of the Hebrew of the Bible as compared with that of Phœnicia, 419. Importance of the Biblical tradition about the origines of man, 473, 478. Date of the Coptic translation, 496
"Bibliotheca" the, of Apollodorus, i. 222, [134]. Heyne's edition of, 122, [124]
Bicheris, King, ii. 82
Bimbisâra, King of Magadha, iii. 539. Defeats the King of Anga, 539. His friendship with Buddha, 539. Date of his reign, 540, 591
Binôthris, King, female succession to the throne established in, ii. 107

BOR

Biot, his researches respecting the canicular cycle, iii. 42. His remarks on the epochs of 1505 and 1460 years, 45 *note*. His ideas as to the first introduction of Epagomenæ, 69
Birch, Samuel, his publication of the "Gallery of Antiquities selected from the British Museum," i. 266, [278]. His method of investigation into the Egyptian languages, 265, [278]. His edition of the historical papyri in the British Museum, iii. 32. His translation of the "Book of the Dead," v. 161
Bisutun, publication and elucidation of the inscription of, iii. 457
Bitys, or Bitis, the demi-god Egyptian King, i. 69, [81]
Bnê-El, or sons of God, in the Phœnician kosmogony, iv. 222
Bnê-Elohim, or Titans, in the Phœnician kosmogony, iv. 222
Boar, wild, sacred to Typhon, i. 428, [442]
Boat, the mystical, in Hades, v. 233, 237, 238, 263, 264. The chapter of leading the boat out of Hades, 234
Boaz and Yakin, explanation of the names, iv. 209
Bocchoris, King, the first legislator of the New Empire, i. 21, 146. Diodorus' account of him, 147, [159]. Statement of Lysimachus as to the period of, 190, [202]. His imprecation against Menes at Memphis, ii. 53. No notice of him on the monuments, 596. Mention of him in the Greek writers, 596. Executed by the Ethiopians, 596. His Egyptian name, 596. Egyptian annals as to him and the Jews, iii. 151
Bocores, or gods of Mauritania, iv. 224
Boeth, Lake, iv. 232
Boethôs, King of This, ii. 106
"Book of the Dead." *See* Ritual
Books, the Sacred, of the Egyptians, antiquity and historical contents of, i. 9. The Two Books of the Chanter, 10. The Four Astronomical Books of the Horoscopus, 11. The Ten Books of the Hierogrammatist, 12. The Ten Ceremonial Books of the Stolistes, 16. The Ten Books of the Prophets, 18. The place and rank of the sacred books in universal history, 22. The "Book of the Dead," 25. (*See* Ritual). Lepsius' view of the connection between the "Book of the Dead" and the Sacred Books, 27. Antiquity and gradual formation of the Sacred Books, 28. Antiquity of the art of writing, iv. 385
Borsippa, ruins of the temple at, iv. 413.

This temple the sanctuary of Merdach (Mars), 414
Botiya language compared with the Egyptian, iv. 49
Bouchart, M., his discovery of the Rosetta stone, i. 309, [320]
Brahma, district in India in which the worship of, arose, iii. 516. Period of the adoption of Brahminism in India, 588. Common element of the Vedic, Brahminical, and Hellenic myths, iv. 448
Brâhmanas, the Sanskrit prose works, iii. 566, 567
Brahmins, their systematic adulterations and adjustments of the early history of India, iii. 513. Their four so-called cosmic ages of the world, 518. Errors of their calculations, 520. Their errors as to the date of Buddha and of King Sandrokottus, 520. The Vedic naturalism of the Brahmins, 574
Bricks, Egyptian, of the time of the third dynasty, ii. 98
Brihadratha, Indian King, age of, iii. 533
Brittany, little change effected in the language of, in forty generations, iv. 43
Bubastis, the cat-headed goddess. *See* Pecht
Bubastis, goddess of, i. 399, [411]. Landslip at, ii. 106. Isis represented as the goddess of, i. 420 [434]
Buddha, Brahmin errors as to the date of, iii. 520. The Indian Mercury, son of the Moon, 526. Year of his death, 538, 591. Date of his appearance as a teacher, 591
Budyas, King of India, iii. 525. A form of Buddha (Mercury), 526
Bulls Apis, tombs of the. *See* Apis, the Bulls
Burton, his discovery and description of the Tablet of Tuthmôsis, i. 35, [36]
Busiris, the tyrant King of Egypt, his existence denied by Eratosthenes, i. 120, [132].
Busiris, city of, meaning of the name, i. 424, [437]. Egyptian guides in Pliny's time at, ii. 144
Buto, a city in the Delta, Mut worshipped at, i. 366, [378]
Buto, the goddess, probable identity between her and Mut, i. 391. Oracular sentence about, iii. 224. *See* Mut
Byblus, the supreme Phœnician god in, iv. 189. Explanation of the kosmogonical system of, 220. Secret worship of Amma, the mother of God, at, 232. The goddess Be'ûth, 233. The city under the care of Baaltis-Dione, 274. Osiris called Alpha in Byblus, 293. Osiris brought up by Isis at, 347
Byrsa, old Phœnician city of, afterwards Carthage, iii. 421. Meaning of the name, 421
Bytis, priest of Ammon, first sacerdotal King of Egypt, period of, iv. 335–339, 488

CABALISTIC characters employed by the Egyptian priests, i. 341, [352]
Cabul, the Urvâ of the Vêndidâd, iii. 483. Origin of the word, 483
Cadet, M., on the "Book of the Dead," i. 25
Cain. *See* Kain; Qayin
Cairo, built with the remains of Memphis, ii. 52
Calendar, the Egyptian, iii. 27, 37. Dates of the canicular cycles B.C., 28. Date of the institution of the calendar, 37. Proof of the date of the moveable year and the signs of the months, 37. The three Egyptian seasons, and their hieroglyphics, 38, 39. The months, in their order, 40. Date of the institution of the canicular cycle, 43. Probable period in which the monthly notation was instituted, 48. The moveable festivals, 50. Testimony of the classical writers as to the double year, 53. And to the intercalary year, 55. Egyptian days, hours, and seconds, 68
Calendar, Chinese, date of the reform of the iii. 402. *See* Year, Chinese
Calendar of the Chaldæans, iii. 438, 442
Caliphs, their mutilation of the pyramids, ii. 150
Callisthenes, his researches into Babylonian history, iii. 438, 442
Campbell's tomb in the great pyramid, ii. 164
Cambyses, King, ii. 610. Takes Memphis by storm, iii. 237 *note*. His visit to the sanctuary of Menes at Memphis, iv. 228, 323. Date of his conquest of Egypt, 495. Part of an inscription relating to the conquest of Egypt by, v. 740
Canaan, chronology of the primeval times in, i. 180, [192]. Defeat of the shepherd races of, by King Seti I., iii. 158. Campaign of Ramesses II. in, 175. Table of the wanderings of the Jews to, 258. Table of the first seven years of the Jews in, 259. General historical elucidation of the period of the entrance into, from the Egyptian point of view, 260. Proof as to the period of Joshua's conquest of, 269. Cause of the sudden reverse of the position of the Israelites in, 271. Submission of the Canaanites to the Jews, 272. Period of the conquest of Canaan, 275. Grievances of the cities of Canaan

against the Jews, 292. Period of Abraham's immigration, 338, 340, 429; iv. 492. Language of the old inhabitants of Canaan, 360, 429. The mountains of Armenia probably the birth-place of the Arab and Canaanitish races, 431. Semitic origin of the Canaanites, iv. 26. The name of Canaan, 277. Abraham's adoption of the language of, 418. Occupied subsequently in common by Israelites, Edomites, and Canaanites, 419

Canal, the, of Sesortosis III., ii. 299. The canal-and-dyke system of the Fayoom examined, 338. The old dams north and south of the upper step, 344

Candahar, settlement of the Arians in, iii. 464. Identified with the Khenta of the Vêndidâd, 484. Meaning of the name, 484. In the cuneiform inscriptions, 484

Canôbus, the helmsman of Osiris, i. 428 [441]. Equivalent to Serapis, Osiris, and Set, i. 428, [442]. Meaning of the name, 428, [441], *note*. The hieroglyphic name for, ii. 8

'Canon Chronicus' of Marsham, i. 233, [245]

Caravanserai, the, of Sesortosis II. and Amenemha II., ii. 303

Caristie, his investigations of the labyrinth, ii. 323

Carthage, date of the foundation of, iii. 413, 414, 416, 420, 421; iv. 494. Founded on the site of the old city of Byrsa, iii. 421. Period of the naval supremacy of, 618. Human sacrifices to Hercules at, 213, 216. Worship of Esmun-Æsculapius at, 256. Character of the language of the Phœnician settlers at, 418

Cashmir, chronicle of, date of the composition of the, iii. 514

Casius, Mons, shrine of the Dioskuri, at, iv. 247

Caspian, importance of the passes of the, to Media, iii. 465. Catastrophe which produced the, iv. 52

Castes, invention of, attributed to King Sesonchôsis, ii. 92, 95; iii. 526. Period of the division of the people into, ii. 410; iv. 488. Existence of caste in the times of the Tuthmôses and Sesortosidæ, iii. 99. District in which caste arose, 516. Period of the commencement of the system of, in India, 589. Survey of the Egyptian system of caste, iv. 697

Castor, his Egyptian researches, i. 116, [128]. The Pelasgians in his maritime series in the Mediterranean, and restoration of that document, iii. 612. M. Charles Müller's view of the list as a continuous series, 614. Text of the series, 616, 617. Tabular view of his restored list, 633

Cat, the great, v. 176

Cat-headed goddess of Bubastis. *See* Pecht

Caubul, settlement of the Arians in, iii. 464

Caviglia, his discoveries in the second great pyramid, ii. 153. And in the great pyramid, 156. Notice of him, 156

Cedrenus, his Egyptian chronology, i. 229, [241]

Celestial Diet, chapter of, in the Ritual, v. 201

Celestial globe, the, made by the Chinese, iii. 384

Celts, the league of the, ii. 33. *See* Kelts

Censorinus, his statement as to the Sothiac year, iii. 73

Chabryês, King, of Diodorus, ii. 141. *See* Shafra

Chæremon, the Egyptian historian, account of, i. 92, [104]. His account of the Egyptian priests, 19. Opinion of him entertained by the ancients, 93, [105]. His work on the office and habits of the Egyptian priesthood, quoted by Porphyry, 93, [105]. Porphyry's testimony to his truth and learning, 93, [105]. His account of the Exodus, 94. And of the Egyptian letters, 703, [735]. His restoration of the Labyrinth, ii. 321

Chaldea, chronology of the primeval times, in, i. 180 [192]. Authority for the early history of, 122, [134]. Period from which the Chaldæans possessed astronomical observations of the stars, iii. 442. Divisions of time in use in Chaldea, 386. Cycle of the Chaldees, 406. Reciprocal relations between the Chaldæans and Chinese, 407. Influence of Chaldean Magism over mankind, 583, 598. Period to which the astral symbolism of the Chaldees can go back, iv. 354. Reason why the early Chaldeans laid great stress upon the number seven, 258. Formation of a Chaldean empire in Southern Babylonia, 491. Clue to the original system of astronomical Chaldean cycles, 424. *See also* Babylon

Champollion, M., his examination of the papyrus of the "Book of the Dead," i. 25, 26. And of the papyrus of Sallier, 33. His discovery of the Turin royal papyrus, 53, [63]. Causes of his errors in calculating the Egyptian dynasties, 221, [233], 222, [234]. His views of Egyptian chronology, 243, [255]. His errors and discoveries, 244. His last efforts at re-

adjustment of the Egyptian dynasties, 248, [260], 249, [261]. His errors in Egyptian chronology, 245, [257]. His discovery of the mode of reading hieroglyphics, 262–264, [274–286]. And of a hieroglyphic alphabet, 322, [333], 326, [337]. Some account of him and of his works, 323, [334]. His further researches, 328, [339]. Synopsis of the hieroglyphics at the end of his Dictionary, 352, [363]. His triads of Egyptian gods, 365, [376]. On the modern Egyptian word *erro, uro*, ii. 15. His views as to the builders of the Pyramids, 121. His explorations on the field of the Pyramids, 121. His discoveries respecting the twelfth dynasty, 250, 252. His failure in his restoration of the eighteenth and nineteenth dynasties, 400. His lists of the first four dynasties of the New Empire, 510–514. His achievement in Egyptological research, iii. 26, 27. Essence of his discovery, 27. His blunder as to the existence of Triads, in Egyptian mythology, iv. 319. On the Ritual, v. 137

Chanter, the Two Books of the, i. 10

Chebrōn, King, of the Tablet of Abydos, ii. 527. Conjecture of the origin of the name in the lists of Kings, 534. Confirmation of our explanation of the name, iii. 113

Chemia, introduction of the word, i. 8 *note*

Chemistry, origin of the word, i. 103, [115]; iv. 408. Egyptian knowledge of chemistry, 659

Chemmis, or Panopolis, Khem or Pan worshipped in, i. 364, [375]

Chen, a goddess, probably Asiatic, i. 412, [425]

Chensu, Chons, Egyptian Hercules, ii. 44

Cheops I. *See* Khufu

Cheops II. *See* Khnemu-Khufu

"Cheops, Book of," observations of Julius Africanus on the, i. 206, [218]

Cheper, the god, i. 385, [397]. A name of Atumu, 398, [411]

Cheper, the scarabæus, iv. 320

Cheper-ra (Ter-ra), the god with the scarabæus on his head, i. 385, [397]; iv. 321. In his boat, v. 178, 196, 206. Horn of, 231

Cheper (Ter), the god, i. 385, [411]. A name of Atumu, 398, [411]

Chepu, goddess, type of the, i. 407, [420]

Cheta (? Hittites), goddess of the, i. 412, [426]. The Chetahites, or Hittites, of Scripture, iii. 133

Children, sacrifice of, among the Phœnicians and other Asiatic nations, iv. 284. Objects of these sacrifices, 284

China, proofs of the antiquity of its civilisation, i. 240, [252]. Controversy on the subject in the last century, 240, [252]. Effects of the destruction of the Tsin dynasty upon the annals of, ii. 5. Petrified recesses of the historical development of the Chinese, iii. 22. Their historical chronology, 377. Point of view and method of treatment, 379. Chinese ignorance of the Deluge of Noah, 379. Their vast antiquity, 379. French researches into their history, 379. First period of their history: the period before Yao, 380. Second epoch: Yao and Shin, 380. Third epoch: the imperial dynasties, 381. The origines and the primitive history down to the beginning of the first imperial dynasty, 382. Date and reality of the Chinese cycle of sixty years, 384, 387. The Chinese lunar year, 385. Their cosmic year, 387. Their most ancient astronomical observations, 388. Confusion of the chronology now in vogue in China, 388. Date of the conjunction of the five planets mentioned in Chinese tradition, 389. The principal points in the Chinese divisions of the year, 390. Commencement of the ancient and more modern day, 390. The Chinese week, 390. The solar and civil years, 390. The four seasons, 391. Invention of, and subsequent changes in the commencement of, the civil year, 391, 392. Date of the permanent improvement of the calendar, 393. Results towards an approximate restoration of the chronology prior to Yü, 394. Proof of the vast antiquity of writing in China, 395. The inundation in the time of the Emperor Yü, 394–399, 406. The description in the Shuking of the event, 399. Foundation of the first Chinese dynasty (Hia), 400, 405. Date of the reform of the calendar, 402. Commencement of a regular chronology and adjustment of the year, 403. Historical result in respect of the dates of the Chinese, 405. The Emperor Yü's diversion of the course of the Yellow River, 405. His general statistical survey of the empire, 405. Annals of the Shen-si dynasty, 405. The early history of the country, 405. Traditions referring to the immigration from the West, 406. General chronological result of our inquiries, 406. The people and language of, older than that of Egypt, iv. 18. Connection between the Turanian and Chinese languages, 19. Philosophical definition of the Chinese language, 37, 49. Inorganic language without forms,

49. The language and religion of China the first deposit of primitive Asia, iv. 448. Epoch of the formation and deposit of Sinism in Northern China, 485

Chnubis, the ram-headed god, worshipped in the Thebaid; i. 364, [375], 367, [378], 369, [380], 375, [386]. His child Tet (Thoth), 367, [378], 393, [405]. Signification of his name, 375, [386]. His distinguishing marks, 376, [388]. Where worshipped, 376, [388]. At Esneh called Num-ra, 376, [388]. Represented as Creator under the figure of a potter at the wheel, 377, [389]. His consorts, Ank, Hek, and Seti, 380, [392], 381, [393]

Chnum, the Lord of Shennu, v. 192

Choana (Qwan), district of, settled by the Arians, iii. 465

Choaspes, land of the, iii. 363

Choiak, the month, iii. 40. Meaning of the name, 40 *note*

Chŏns, the god. *See* Khunsu

Chorography of Egypt, books of the Hierogrammatist on the, i. 16

"Chronicle," the, of Apollodorus, i. 122, [124].

Chronicle, the old Egyptian, i. 214, [226]. Critical examination of the, 215, [227]

"Chronicon Paschale," its Egyptian chronology quoted, i. 229, [241]

Chronology, reduced to a science by Eratosthenes, i. 119, [131]. "The Chronicle" of Apollodorus, the first professional work on chronology, 122, [134]. Connection between Revelation and chronology, 159, [171]. Chronological work of Julius Africanus, 200, 201, [212], [213]. Goethe's definition of chronology, 231, [243]. History of the revival of chronology, 231, [243]. Chinese chronology, 240, [252]. Indian chronology, 242, [254]. Proofs of the ignorance and fraud of our present popular and school chronology, ii. 438-440. Tendency displayed for chronological pursuits in the eighth century B.C., iii. 20. Chronology of Babylon and Assyria, 21. Value of Niebuhr's researches, 22. General explanation of the origin of unchronological statements, 297. Commencement of chronology with Egypt, iv. 18. The highest fixed chronological point in general history afforded by the Egyptian language, 45. Restoration of the chronology of the early world, 395. Eusebius and his successors, 396. Jerome's translation of the Canon of Eusebius, 397. The Middle Ages and subsequent periods, 397. Epochs of patriarchal time, 398. General chronological results of the comparative philosophical analysis of the origines of language and mythology, 472

Chronology, Egyptian, i. 24. Chronological records of the first period of the later empire, 35. The Tablet of Tuthmōsis, 35. The Tablet of Ramesses, or Kings of Abydos, 45, [46]. The Royal Papyrus of Turin, 50, 63. Manetho's primeval chronology of Egypt, 69, [79]. Substance of Manetho's system, 72, [84]. How far the dates of primeval Egyptian history may have been tampered with, 73, [86]. The Thirty Dynasties of Manetho, 74, [86]. The chronology from Menes to Alexander according to Manetho, 84, [96]. Other Egyptian chronologers mentioned by the ancients, —Ptolemy, Apion, Chæremon, Heraiskus, 89, [101]. Results of the previous inquiry, 96, [108]. Researches of the Greeks into Egyptian chronology, 100, [112]. Traditions of Homer and the later Thon and Proteus, 100, [112]. The Ionian settlers in Egypt, 103, [115]. Chronology of Herodotus, 103, [115.] Summary of his view of the chronology of Egypt prior to the Psammetici, 105, [117]. His chronology from the accession of Psammetichus downwards, 107, [119]. Preliminary criticism on his chronology, 107, [119]. The school of Aristotle, 110, [122]. The Alexandrian critics and their contemporaries, 112, [124]. Hecatæus of Abdera and Lynceus of Samos, 115, [127]. Authors cited by the Scholiast of Apollonius Rhodius, 115, [127]. Notices of Eratosthenes and Apollodorus' lists of Egyptian Kings transmitted by George Syncellus, 116, [128]. Eratosthenes' list of thirty-eight Egyptian Kings compared with the dynasties of Manetho, 123, [135]. Historical data derived from the lists of Eratosthenes and Apollodorus, 130, [142]. The irruption of the Shepherd races a great date in Egyptian history, 130, [142], 131, [143]. Periods of the Old, Middle, and New Empires, 131, [143]. Key for the restoration of the dynasties of Manetho, 130, [142], 134, [146], 135, [147]. Diodorus Siculus, 136, [148]. His dynasties and chronology of the ante-historical period, 136, [148]. His chronology from Menes to Alexander, 140, [152]. Synopsis of Diodorus' lists, 142, [154]. Two special independent lists: the builders of the three great pyramids and the Egyptian lawgivers, 147, [159]. Greek and

CHR

Roman research into Egyptian chronology and history, 149, [161]. Egyptian tradition among the Jews, 159, [171]. Egyptian chronology of Josephus, 190, [202]. The chronology of the Apostles and the Fathers of the Eastern Church during the first and second centuries, 194, [206]. The editors of the lists of Manetho: Julius Africanus and Eusebius: third and fourth century, 200, [212]. The Byzantine school of research: Theophilus, Panodorus, Anainus, Syncellus, 207, [219]. The Pseudo-Manetho's "Book of Sothis, or the Dog-star," 211, [223]. The so-called old Egyptian Chronicle, 214, [226]. Syncellus compared with Eusebius and the later Byzantines — Malalas — Cedrenus — the Chronicle of Easter, 227, [239]. The researches of Western and modern Europe into Egyptian chronology, 231, [243]. Joseph Scaliger, 231, [243]. Marsham, 233, [245]. Perizonius, 235, [247]. Heyne, Heeren, and Zoega, 238, [250]. Arbitrary systems of chronology, 239, [251]. Researches of Indo-philologers, 240, [252]. Champollion and the French and Italian school, 243, [245]. The English school, 248, [260]. Rosellini, 249, [261]. Connection between the lists of Kings of Manetho and Eratosthenes, ii. 2, 19. Æras unknown to Egyptian history, 4. Predominance in Egypt of the Dynastic over the chronological method of record, 5. Existence of an Egyptian chronology during the Old Empire, 17. The lists of Kings of the line of Menes of This, and their chronological juxtaposition, 41. Collation showing the accordance of the dates of the reigns of this line, 46. Retrospective glance at our main assumption that there is no chronological series extant but in Eratosthenes, 181. Instance of the difficulties of Egyptian chronology, 193. Complete chronological table of the period from Apappus to Amenemha, 246. Chronological importance of Eratosthenes' list of the twelfth dynasty, 255. The Sesortosidæ era of Eratosthenes, 266–268. Dangers of Egyptian chronology, 268. Chronology of the twelfth dynasty, 277. Examination of the chronology of the Middle Empire, 461–463. The method of the criticism and restoration of the New Empire, 499. The principle of the division in the treatment of the New Empire: the epochs of historical and chronological research, 503. The chronology of the eighteenth, nineteenth, twentieth, and twenty-first dynasties, 507. Tabular synopsis of the Egyptian chronology from the earliest historical synchronisms up to the first year of Menes, 577. Beginning of the last canicular cycle of 1461 years, under Menephthah, the son of the great Ramses, 579. Chronology of the twenty-second to the twenty-sixth dynasties, 583. Relation between the system pursued in this work, in reference to the chronology, and the dynasties of Manetho, iii. 8. Main points on which the author and Lepsius are at issue, 12–14. View and method of Egyptian chronology from Menes to the end of the reign of Nectanebo II., 19. Application of the astronomical synchronisms to Egyptian chronology and history, 73. Testimony of Manetho's historical work to the correctness of our chronology, 84. The Hebrew compared with the Egyptian synchronisms, 241. The fair claims of Egyptian chronology considered, 348. Egyptian chronology confronted with Phœnician, Assyrian, and Babylonian eras and historical epochs, 411. Points of contact of Egyptian dates with the era of the Sidonian Tyre, 421. Relation of Arian epochs to the chronology of Egypt, 586. Importance of Egyptian chronology as a real chronometer of the most ancient ancient history, iv. 15. Historical table of Egyptian dates, 480. Works of the Egyptians in chronology, 668. Turning-points of the chronology of Egypt, v. 7. Results as to chronological problems exclusively Egyptian, 13. Solution of these problems, 19. Key to the fundamental error of the Egyptian chronologer, substituting the epoch of 3282 for that of 2782, 56. The Alexandrian system of chronology alone tenable for the Old and Middle Empires, 58. Chronological results connected with Biblical, Assyrian, and Greek synchronisms, 65. The synchronism of King Petibastes and the first Olympiad, 82. Results connected with the problem of reconstructing the ancient ante-chronological, but epochal, history of Egypt, 83

Chronology, Biblical; length of the period from Solomon to Moses, i. 166, [178]. Tables of foreign rule and anarchy, and of time of the Judges and of peace in Judea, 168, [180]. Length of the period from Moses to Joseph, or of the sojourn of the children of Israel in Egypt, 171, [183], 178, [190]. Genealogical tables of the Levites, from Levi to Phinehas, 174,

[186]. List of High Priests from Phinehas to the destruction of the Temple by Nebuchadnezzar, 175, [187]. Genealogy of the posterity of Ephraim to Nun, the father of Joshua, 177, [189]. Period from the migration of Abraham to Jacob's going down into Egypt, 180, [192]. The primeval times in Canaan and Chaldea, 180, [192]. Synopsis of all the transmitted dates of primeval history from Adam to Noah, 182, [194]. And from Shem to Terah, the father of Abraham, 183, [195]. St. Paul on various points of Jewish chronology, 194, [206]. Julius Africanus, 200, [212]. The fair claims of Biblical chronology considered, iii. 348. Commencement of Hebrew chronology with the time of Solomon, iv. 17. Compared with the historical chronology of the Egyptians, iii. 243 *et seq.* *See also* Jews

Chronology, Chinese, results towards an approximate restoration of the, prior to Yü, iii. 394. General historical and chronological result in respect to the dates of the Chinese, 405. Reciprocal relations between the Chaldees and Chinese, 407

Chronology, Greek, Aristotle and Theophrastus' systems of, i. 110, [122]. Timæus and the Olympiads, 111, [123]

Chronology, Tyrian, table of, from 1254 B.C. to 829 B.C., iii. 427

Chronos, the god. *See* Seb

Chronus, children of, ancient Kings of Egypt, according to Diodorus, i. 138, [149]

Cicero, causes of the charm of his writings, i. 155, [167]

Ciceroni, the guild of, ii. 144

Cinderella, origin and antiquity of the story of, ii. 215

Circumcision, rite of, among the Semitic races, iv. 273. But not among the Phœnicians, 273

Civil code of the Egyptians, origin of the, i. 20. Books of the, 21

Clemens of Alexandria, on the sacred writings of the Egyptians, i. 9. On their "anaglyphs," 29. His "Stromata," 196, [207]. His Egyptian chronology, 196, [207]. His era of Moses, 197, [208]. His calculation from Moses to the first Olympiad, 197, [208], 198, [209]. His calculation of the date of the Exodus, 199, [211]. His text on the writing of the Egyptians, 333, [344], 701, [733]. On the origin of geometry, ii. 311. Date given by him to the Exodus according to the Sothiac cycle of 1322, iii. 81

Cleomenes, King of Lacedæmonia, period of the power of, iii. 624

Climate, effects of the deviations of the earth's axis on, iv. 53

Codridæ, their foundation of the cities of Ionia, iii. 607

Colchis, Egyptian foundation of the colony of, ii. 295

Columns, or stelæ, the celebrated primeval, i. 7

Compass, mariner's, invention of, according to the Chinese, iii. 383

Confucius, period in which he flourished, iii. 381

Conjugation in the Egyptian language, iv. 90

Conjunctions in the Egyptian languages, i. 304, [315]; v. 709. Expression of the relation between one sentence and another, iv. 114

Constitutional origines of the Egyptians, picture of the, iv. 571

Copper, invention of the smelting of, according to the Chinese, iii. 383

Copperland, Sesortosis I. lord of the, ii. 283. The quarries worked by Tuthmôsis II., iii. 146. Extent of the Copperland, 146

Coptic language, Kircher's vocabulary of the, i. 259, [271]. Salmasius, Wilkins, and Jablonski, 260, [272]. The Psalter and Coptic grammar of Tuki, 261, [273]. Dictionaries and grammars of Tattam and Peyron, 261, [273]. Discovery of the Scriptures in Coptic, 261 [273]. Value of Coptic in ascertaining Egyptian roots and forms in hieroglyphics, 262, [274], 267, [279]. Coptic compared with Egyptian words, 271, [283]. Origin of some of the Coptic letters, 271, [283] *et seq.* Identical with the vulgar dialect of the ancient Egyptians, 314, [325]. Coptic roots, compared with the Egyptian, 445, [459]. The Coptic alphabet compared with the Egyptian and Hebrew, 448–452 [462–465]. Study of Coptic in understanding the Egyptian language, iv. 122. Schwarze's investigations, 123. Coptic translation of the Bible, date of the, 496. Coptic displaced by Arabic, 497, 497

Copula, expression of the, in the Egyptian language, iv. 88

Corcyræans, their naval battle with the Corinthians, iii. 621

Corinthians, period of their naval supremacy, iii. 621. Their battle with the Corcyræans, 621

Corpse, a father's, allowed by law to be pledged, ii. 96. *See* Mummy

Corsica (Kyrnos), probably in the hands of the Rhodians, iii. 627
Cosmography, book of the Hierogrammatist on, i. 13
Cow, the, the symbol of Hat-her, i. 400, 402, [413], [414]
Creation, foundation of the Jewish era of the, i. 194, [206]. The agent by which it was called into being, according to the doctrine of the Phœnicians, iv. 250. And according to Berosus and to Genesis, 364, 365
Crete, views of the Labyrinth of, ii. 319. Egyptian name of, iii. 167. Settled by the Philistines of Palestine, 167. Cretan body-guards, or mercenaries, of the Kings of Assyria, 294
Creuzer, his "Symbolik," iv. 309. His researches in Egyptian mythology, 311
Criticism as distinguished from tradition, i. 163, [175]
Crocodile, the, sacred to Typhon, i. 426, [440] 428, [442]. And to the god of Papremis, 430 [443]. The chapter in the Ritual of stopping the Crocodiles coming to take the mind of a spirit in Hades, v. 190
Crocodile-headed god, the. *See* Sebak
Crocodilopolis. *See* Krocodilopolis
Crown of Egypt, anciently elective, i. 20. Synesius' account of the mode of election, 20 *note*. Becomes hereditary with Menes, 20; ii. 12
Crown of the Pharaohs, Egyptian name of the, i. 368, [379]. Greek form of the name, 368, [379]
Ctesias, his theory of the antiquity of the Assyrian empire, iii. 432
Cubit, the, of the fourth dynasty, i. 16. The cubit a Greek and Roman measure, ii. 30
Cullimore, Mr., on the Tablet of Tuthmosis, i. 39
Cuneiform writing, decipherment of the Bactro-Medo-Persian, of the Achæmenidæ, iii. 457. Median language of the first cuneiform, 570. Rawlinson's lists deciphered from the cuneiform inscriptions, iv. 417, 418
Cyaxares, King of Persia, his alliance with Nabopolassar against Sardanapalus, iii. 435
Cycle, the Apis, and its connection with the Sothiac cycle, iii. 61. *See* Apis Cycle
Cycle, Sothiac, i. ii. 24. Solar, 13. Lunar, 14. *See* Sothiac Cycle
Cycle, the Phœnix, iii. 60, 63, 66
Cycle, of sixty years, period of the determination of the, of the Chinese, iii. 383.

Date and reality of this cycle, 384. The Metonic cycle of the Chinese, 385
Cycle, the 12-yearly zodiacal, of the Tartars, Thibetans, Japanese, and Siamese, iii. 386
Cycle in use among the Turanian races, iii. 406
Cycle of the Chaldees, iii. 406
Cycle, the original, used by all astronomers, according to Plutarch, iii. 615
Cyclopian mode of building, ii. 90
Cynocephalus, Thoth represented as a, i. 394 [407]. Cynocephali doing homage to Thoth, 395 [408]
Cyprus, devasted by King Sethos I., iii. 160, 167. Period of the naval supremacy of, 626
Cyrus, his capture of Babylon, iii. 441.

DACIA, language of the Roman military colonies in, iv. 33
Dagon, son of heaven and earth, according to the doctrine of Byblus, iv. 243. Not the Dagon of the Philistines, 244. Perhaps the Poseidon of Philo's third kosmogony, 261
Dahana, the Vedic story of, and the Greek one of Daphne, iv. 451
Dâhi, land of the, in the Zendavesta, iii. 478
Dakhe, Dakhos, the Babylonian deity, iv. 154. The word, 155 *note*
Damascus, occurrence of the word in the monuments of Ramesses III., iii. 215. Origin of the word, 216 *note*. Sacked by the Assyrians under Sargina, iv. 602.
Damascius, iv. 152, 156. The Phœnician kosmogonies in, 154. Translation of the text as given by Eudemus, 154
D'Anville, his account of the Lake of Mœris, ii. 332
Darius, his Egyptian learning, i. 11. Diodorus' account of, 147 [159]. King of Egypt, ii. 610
Darius II., King of Egypt, ii. 610. List of Iranian nations subject to, iii. 457
"Darkness, Mistress of," a title of the goddess Mut, i. 379, [391]
Dashoor, pyramids at, ii. 87, 88, 94. Magnificence of that of Sasychis the Lawgiver, 97
Dauke, Babylonian deity, iv. 154. The word, 155 *note*
Davison, his measurements of the Great Pyramid, ii. 156
David, King, his foreign band of body-guards, iii. 212. Length of his reign

DAY

over Israel, 262, 278, 297. Recovery of the independence of the Jews under, 273. Period of his reign, 276. Remarks on the chronology adopted for the reign of, 294, 297

Day, divisions of the, of the Egyptians, iii. 68. Commencement of the, of the ancient Chinese, 390

"Dead, Book of the." *See* Ritual

Dead, the four genii of the, i. 368 [397]. Sacrificial offerings to the, amongst the Egyptians, and with other nations, ii. 467. The offerings to the dead at Gurnah, 472. Lepsius' collection from the monuments of the prescribed times for the sacrifices of the dead, iii. 69. Translation of a list of sacrifices, 70. Burying the, an apostacy among the Arians, 464. And in Khorassan, 465. Burial of the dead forbidden by the Zendavesta, 485. Burning the, denounced also, 490. Egyptian ceremonies and prayer at the embalment of the, iv. 643. Chapter of the reconstruction of the deceased, in the Ritual, v. 184

Dead Sea, period of the enlargement of the, iii. 353. Phœnician story in Trogus Pompeius as to the emigration from the shores of the, 353. Called the Assyrian Lake by Justin, 430. The Edomites of the shores of the, 430. The ancient earthquake on the, 430

Death, punishment of, commuted into transportation by King Aktisanes, ii. 295

Deborah, her defeat of Jabin, iii. 277. Becomes Judge, 277

Deioces, King of Assyria, date of the accession of, iii. 433. Date of his foundation of the Median empire, 477

Deities of Egypt, the names of the most ancient, according to Diodorus Siculus, i. 137, [149]. Their names borne by the earliest kings, 137, [149]. The Uræus or Basilisk, in its general signification, the emblem of the, 376, [388]. The giraffe the symbol of the deity, iii. 544. *See also* Gods

Delitzsch, his criticism of the book of Genesis, iv. 382

Delta, the, wall for the protection of, by Sesostris I., according to Diodorus, i. 143, [155]. Worship of Set in the, iv. 318, 324

Deluge, the, not known to the Chinese or Egyptians, iii. 379. *See* Flood

Demarûs, the Phœnician river-god, according to the doctrine of Byblus, iv. 240, 242. His name, 249. His son Melkarth-Hercules, 262. Goes over to Uranos, and attacks Pontus, 262, 263. The Phœnician Poseidon, 269. One of the gods of Berytus, 274

Dē-mētēr, the goddess. *See* Mut

Demi-gods, dominion of the, in Manetho's primeval chronology, i. 69, [81]. The two classes of demi-gods, 71, [83]

Democritus, source of his wisdom, i. 7

Demon-worship of the Chinese, period of the origin of, iii. 383

Demoteles, his account of the Labyrinth, ii. 308, 309

Demotic character of Egyptian writing, mentioned by Herodotus and Diodorus. Date of the decline of, iv. 496. *See* Enchorial

Derketadæ, dynasty of the, in Assyria, iii. 289, 434. Their residence at Nineveh, 434

Derketo, the Assyrian fish-goddess, iii. 274. An epithet of the Philistine fish-goddess, 290

Derketo-Atergatis, the fish-shaped goddess, iv. 246

Δεσπότης χρόνων, the title of the Pharaohs, ii. 73 *note*

Despotism, divine retribution for, iv. 589. The greatest curse of, 600

Destiny, the Babylonian god of, iv. 253

Determinative pictorial hieroglyphic characters, i. 351, [362], 354, [365]; v. 597. Power of, in the hieroglyphics, i. 263, [275]. Complete list of, 535, [559]

Devâpi, Indian King, iii. 552

Deucalion, Flood of. *See* Flood of Deucalion

Dhritarashtra, Indian King, iii. 552

Diana, sacrifices to, in Laodicea of Phœnicia, iv. 213

Dicæarchus, his system of chronology, i. 111, [123]. His date of the reign of Sesortosis, 111, [123]. His epoch of Nilus, 111, [123]. His account of King Sesonchôsis, ii. 92. On the Kings of Egypt during the period of the Trojan war, ii. 226, 227

Dictionary, hieroglyphical, of Champollion, i. 329, [340], 330, [341]. Complete, 493; v. 335

Dietrich, Professor, his examination of old Egyptian stems, iv. 125; v. 778

Diodorus Siculus, on the annals kept by the Egyptian priests, i. 2. Period of his visit to Egypt, 136, [148]. His Egyptian researches, 136, [148]. Criticism on his history of Egypt, 136, [148], 137, [149]. His authorities, 137, [149]. His dynasties and chronology of the ante-historical period, 137, [149]. His chronology from Menes to Alexander, 140, [152]. Synopsis of his lists, 142, [154]. His conflicting

DIO

records as to the builders of the three great pyramids, 145, [157], 146, [158]. His list of Egyptian law-givers, 147, [159]. His remarks on Osiris, 423, [437]. On the origin of geometry, ii. 311. His description of the Labyrinth, 321. Critical examination of his account of it, 322. His description of the Lake of Mœris, 355. His remarks on the Egyptian year, iii. 56. His account of the so-called tomb of Osymandyas, 178. On the Kings of Egypt during the period of the Trojan war, 223, 224. His account of Rhampsinītus the Miser, 233, 234

Diogenes Laërtius, on Egyptian observation of eclipses, i. 14. On the works of Manetho, 62, [74]. On the origin of geometry, ii. 311

Dione, in the doctrine of Byblus, iv. 252. Identical with Rhea and Baaltis, 252, 253. According to the Cretan myth, 253. Her children by Kronos, 258. Worship of, in Byblus, 274

Dionysus, King of India, according to Megasthenes, iii. 525. The elder Manu, 525

Dionysus, Typhon why so called, i. 427, [441]. Origin of, iv. 450

Dioskuri, the, in the Phœnician mythology, iv. 190. Their shrine at Mons Casius, 257

Diospolitan dynasty (eleventh) of Kings, ii. 224

Dîpankara, King of Magadha, iii. 538

Disk-worship, the schism of the, iii. 106

Divinities of the Egyptians. *See* Gods; Mythology

Dogs, sacrifice of, to Moloch, Hecate, and Melekhet-Artemis, iv. 213

Dog-star, Typhon the peculiar god of the, i. 429, [442]. Pseudo-Manetho on the, quoted, 660, [692]. *See* Sirius

Dongola, temple of Amenophis III. at, iii. 141

Doric order of architecture, the columns at Benihassan the prototypes of the, ii. 284

Dôtô, the Syrian name of the Phœnician goddess Khusarthis, iv. 283

Drangiana, the, of the classics, iii. 481

Drovetti, the Consul-General, and the royal papyrus, i. 50, [63]

Druhyn, the progenitor of the inhabitants of the deserts by the sea, iii. 529

Dryads, origin of the, according to Hesiod, iv. 263

Dual, expression for the, in the Egyptian language, iv. 92

Dukes, succession carried on by means of, ii. 197. The title of, 197, 228

Dushak, capital of Segestan, iii. 463

Dushyanta, Indian King, iii. 558

Duzhaka, or Hell-district, of the Vêndidâd, geographical explanation of, iii. 481

Dynasties of Egyptian Kings, the Thirty, of Manetho, i. 75, [87]. Manetho's lists, 76–82, [88–94]. *See* Kings

EARTH, the, as figured in a fragment of Hermes, i. 13. Eratosthenes' calculation of the size of the, 119, [131]. Isis interpreted by the, i. 424, [437]. The ancient seven kashvares into which the whole earth was divided, iii. 478. Period adopted for the deviation of the axis of the, iv. 53

Easter, author of the Cycle of, i. 208, [220]

"Easter, Chronicle of," Egyptian chronology of, quoted, i. 229, [241]

Eclipses, Egyptian records of, i. 14. Calculation of, of the Egyptians, 15. Chinese notices of, iii. 392. The eclipse in the reign of Tshong Kang, 401, 402. Objections to the record, 402. Fréret's calculations, 402. Two certain calculations of eclipses before the Christian era, 402. Text at Karnak recording an eclipse in the reign of Takellothis II., v. 737

Edda songs, period of the, iii. 572. Language of the, iv. 33

Eden, garden of, iv. 557

Edessa, the old name of, iii. 366. Position of, 366. The primeval Syrian god of, iv. 153. Lucian's description of Apollo of, 259 *note*

Edfu (Het, Apollinopolis), i. 401, [414]

Edomites, Esau the patriarch of the, iii. 339. The Edomites slain by Amaziah, King of Israel, in the Valley of Salt, 314. Dwelling-place of the Edomites on the Dead Sea, 430. Period when they were driven away by an earthquake, 430. Probable original habitat of the, 431

Egbatana (Hagmatana of the cuneiform inscriptions), not mentioned in the Vêndidâd, iii. 477

Egg, formation of the mundane, by Osiris, i. 384, [396]. The kosmic egg, iv. 150, 157

Egg of the goose, the emblem of Seb or Chronos, i. 423, [437]

Eglon defeated by Ehud, iii. 277

Egregors, Syncellus and Jude upon the, i. 7 *note*

Egypt, hieroglyphics which betoken Upper, ii. 11, 12. Those which betoken Lower, 11, 12. Effect of the improvement of Menes in the course of the Nile on the irrigation of the country, 51. Mode of formation

of the empire, 55. Survey of the period in which the country was formed into one empire, 62. Frontiers of the empire in the time of Amenôphis III., iii. 142. Conjectures as to the internal history of the period of the Tuthmôses, 152. Extent of the empire under the Tuthmôses and Ramessides, 165. Its civilisation stationary while the Semitic and Arian races advanced, 598. Intercourse between Egypt and the Ionians, 610. Period of the naval supremacy of Egypt, 618, 619? Egypt given to Taaut as his inheritance, and the seven Kabiri record it, iv. *See* Empire, Old; New; Middle.

"Egypte, La Description de l'," ii. 310, [321]

Egyptians, their historical connection with the native tribes of South Africa and Asia towards India elucidated by Eratosthenes, i. 120 [132]

Egypto-Semitic Vocabulary, comparative, iv. 125; v. 745. Principles upon which it is based, iv. 125

Egyptology, proper method of, ii. 400, 401. Its progress during the first thirty years of its existence, iii. 33. Seyffarth's conceits and Gumpach's attacks, 33. Egyptological works and English Reviews, v. 107

Ehud defeats Eglon, iii. 277

Eilethyia, practice of human sacrifices in, i. 65, [77], [78]. Traces of a land measurement in the tomb of Aahmes at, ii. 35

El, or Kronos, the son of heaven and earth, according to the doctrine of Byblus, iv. 239, 240, 242. His conspiracy against his father, Uranos, 245. His races, 247. The name El in the oldest Semitic, 388. *See* Belsamin; Kronos

Elah, King of Israel, reign of, iii. 309

Elam, Khedorlaomer King of, iii. 351. Subjection of Canaan and Arabia Petræa to, 352. Settlement of, iii. 363

Elephantine, sepulchre and shrine of Osiris at, i. 424, [437]

Elephantinæan Kings, ii. 187. Inadmissibility of their having reigned at Memphis, 191

Eli, high-priest and judge in Israel, period of, iii. 286, 287

Elim, a general name of God in Phœnicia, iv. 222

Elijah, date of, according to Ewald, iv. 381

Elissa, date of her flight from Tyre, iii. 414, 420. Her foundation of the city of Carthage, 416, 420, 421

Elîûn, the Most High, explanation of, in the Phœnician Kosmogony, iv. 190, 231. His children; Adam Qadmon, 232

Ell, the, the unit of measure of the ancient Asiatics and Egyptians, ii. 30. Origin of the word *ell*, 31 *note*

Elohim and Jehovah, distinction between, iv. 379. The Jehovistic and Elohistic records of the Patriarchs in juxtaposition, 385. The name Jahveh Elohim, 388. The Jehovistic names the true original record, and not the Elohistic, 388

Elmun, explanation of the god, in the Phœnician kosmogony, iv. 223

El-Saddai, explanation of the term for God, iv. 221

Elymæans, geographical position of the, iii. 363

Emerald mines of Gebel-Zabara (Smaragdus Mons), in the time of Sesortosis II., ii. 303

Emorites, their land taken by the Hebrews, iii. 252

Empire, the Old, complete list of the gods of the, i. 492, [500]. Authorities for the history of the, ii. 1. Connection between the lists of Manetho and Eratosthenes, 2. Principal features in Eratosthenes' method of illustrating the annals of the Old Empire, 5, 7. Effects of the Hyksos period upon these annals, 5. The Pyramids the principal monuments of the Old Empire, 7. Gradual establishment of royal titles in the Old Empire, 12. Value of the historical tradition transmitted by the Greeks in reference to it, 15. Method of research, 19. Proof of its period of existence, 23. Its three epochs, 37. First period of its history,—the line of Menes of This, 41. The lists and their chronological juxtaposition, 41. The second and third dynasties, 68. Historical notices of the third dynasty and its monuments, 86. The fourth dynasty and the erection of the Pyramids, 120. Historical restoration of the fourth dynasty, 174. Second period in its history, 185. Manetho's list of the fifth dynasty (Elephantinæan Kings), 187. Third period of its history, 247. History of research from Champollion to Lepsius 249. Decline of the Empire, 369, 405. Synoptical table of its chronology, 406, 407. Survey of the epochs of the Old Empire: explanation of its apparently sudden downfall, 408. Length of its existence, iii. 13, 19. Manetho's computation of the length of the Old Empire, 94. Evidence of a considerable amount of independence in the provinces, iv. 16. Period

of the first commencement of Egypt, 478. Tables of Kings according to the historical sections, 498. Complete survey of the Old Empire, 501. Its historical points; Egypt as contrasted with Abraham and the Hebrew patriarchs, 583. Exclusiveness of the Old Empire, 584

Empire, the Middle, epoch of the, ii. 395. Lists of the Kings of the, 396, 397. Length of the period of the, 398. Introduction to the Hyksos period, and the treatment of it, 405. Summary of the results of the criticism of Manetho's lists as to its length, 451. Results deduced from the list of Apollodorus for its approximative computation, 461. Length of time during which it existed, iii. 19. Tables of the Kings according to the historical sections, and complete survey of the Middle Empire, 508

Empire, the New, method of Apollodorus in illustrating the annals of the, ii. 5. And of the criticism and historical restoration of the, 499. The principle of the division in its treatment, the epochs of historical and chronological research, 503. Length of its existence, iii. 19. Manetho's computation of its length, 94. Historical survey of the New Empire from Amos to Sheshonk, 95. Condition of the people in the times of the Tuthmōses and Sesortosidæ, 99. Survey of the reigns of the eighteenth and nineteenth dynasties, 105. Survey of the five historical sections during the eighteenth and nineteenth centuries, 107. State of prosperity of the empire from the withdrawal of the Shepherds to the death of Amenōphis III., 123. Downfall of the house of the Tuthmōses in the political and religious schisms and confusions, 147. Causes of the breaking down of the strength of the empire in the time of Ramesses II., 182. Fall and resuscitation of the empire under Menephthah, 190. Desolated by the Palestinians and lepers, 195. The loss of independence under the second and last house of the Ramessides and during the reign of the Tanite family, of the Pisham (xx. and xxi. dynasties), and the restoration by Sheshonk, 206. Causes of the extinction of the power and renown of Egypt for centuries, 210. The revolution immediately following the last of the Ramessides, 220. Considerable amount of independence enjoyed by each province of the New Empire, iv. 16. Complete survey of it according to the historical sections, 517. The historical points of the New Empire, 587. The fatal blow struck by the Exodus of the Israelites, and the invasion of the Hyksos, 588. Homer's sketch of Egypt, 590. The historical position of the twenty-second dynasty, 593. Egypt's position in regard to Israel in the Assyrian and Babylonian epoch, 598

English language, period of its organic unity, iv. 44

Enna, the scribe, his tale of the "Two Brothers," iv. 691

Enoch, Book of, i. 7. Lawrence's translation of the, 7 *note*

Enos, the name ideal, iv. 388. Length of his life, 398

En-pe. *See* An-her

Epep, Epip, Epephi, the month, iii. 41 *note*

Ephraim, genealogy of, to Nun, the father of Joshua, i. 177, [189]

Ephraim, son of Joseph, birth of, iii. 342

Ephraimites, Hosea's address to the, iv. 607

Epics, the ancient Indian, iii. 514

Epigeios, or Autokhthôn, in the Phœnician mythology, iv. 190. *See* Adam

Epitomists, their historical illustrations of the Old Empire, ii. 5, 6. Their analysis of the series of the Shepherd kings, 438

Epochs of 1505 and 1460, synopsis of the, iii. 45

Epochs, Egyptian, prior to Menes, iv. 55. Limits of the duration of Egyptian epochs prior to Menes, according to the monuments, records, and traditions, 57

Epochs, the ten great, of primeval time, according to the Chaldee narrative, iv. 365–368

Equinoxes, precession of the, Egyptian observations on the, iii. 71

Era of Carthage, iii. 413, 414, 416, 421. The mundane era of Panodorus and Anianus, i. 208, [220]. Of Menephthah, ii. 579; iii. xiii., 74, 81. Of Tyre, 418, 421, 422, 426, 428. Of Ninus and Semiramis, 423. The Babylonian, iv. 367. Of Pantibiblοi, 367. Of Sankerah, 368

Eratosthenes, source of his royal Egyptian list, i. 3. His list of Egyptian Kings as preserved by Syncellus, i. 116, [128]. This list as edited by Apollodorus the chronographer, 117, [129], 118, [130]. Account of Eratosthenes and of his researches, 119, [131]. Extent and depth of his geographical and historical knowledge, 119, [131]. His critical investigations of Egyptian antiquity, 120, [132], 121, [133]. Appointed director of the

Alexandrian library, 121, [133]. His death, 121, [133]. His list of thirty-eight Egyptian Kings compared with the dynasties of Manetho, 123, [135]. General remarks on the connection between Eratosthenes and Manetho, 126, [138]. Historical data derived from Eratosthenes' list of Kings, 130, [142]. Proofs of the authenticity of his lists, 150, [162]. His labours preserved by George Syncellus, 210, [222]. Eratosthenis aliorumque Græcorum de temporibus Ægiptorum fragmenta, i. 667, [699]. Summary of his chronology of the Old Empire, ii. 2. Connection between his list and that of Manetho, 2, 19. Principal features in his method of illustrating the annals of the Old Empire, 5. His Greek transcripts of Egytian names, and their value as regards sounds, 10. His critical acumen and scholarship, 24. Circumstances under which he undertook his task, 24. Comparison of his royal names of the fourth dynasty with those of the Pyramids, 138 Retrospective glance at our main assumption that there is no chronological series extant but in Eratosthenes, 181. Connection between his list of the fifth dynasty and the royal tablet and monuments, 189. Decisive importance of the twelfth dynasty for the chronological character of his list, 265. The Sesortosidæ era of Eratosthenes, 268. Reduction of the data of the Turin papyrus and Manetho on the twelfth dynasty to the chronology of Eratosthenes, 274. His statements as to the conquests of Sesortosis III., quoted, 296, 297. And on the Sesostris pillars, 297. Reasons for preferring his chronology of the Old Empire to that of Manetho, iii. 13. Value of his list, 16

Eretria, period of the naval supremacy of, iii. 623

Eros, according to the doctrine of Byblus, iv. 255. The Phœnician name of, 255

Erta (Rta), a cat-headed goddess, i. 410, [424]

Esau, the patriarch of the Edomites, iii. 339. Similarity of the history of, to the Phœnician myth of Usôus, iv. 212. Jewish interpretations of the name in early times, 212

Esmun, god of Phœnicia and Samothrace, i. 393, [406]. The Phœnician god of healing, iv. 225, 227, 236. According to the doctrine of Byblus, 255. Original meaning of, 256, 390. Strictly a Phœnician god, 256. Worship of, at Berytus and Carthage, 256. Identical at Babylon with Apollo, 256. As Agathodæmon Sôs, 256. As the Snake-God, 256. The worship of Ptah in Egypt derived from that of Esmun-Kabiri, 346. Spirits of, v. 247

Ether, adoration of, as Indra (Zeus), in India, iii. 587. Sacrifices to, 587

Ethiopia, Num, Nu, or Chnubis universally worshipped in, i. 376, [388]. As a province of Egypt, ii. 542. Conquests of Tuthmôsis IV. on the temple of Amada, iii. 136. Extent of the Ethiopia of the mythical age, 139. Tributary to Amenôphis III., 143. Monuments of King Amentuankh and his son in, 148. Warlike exploits of King Horus in, 149. Ethiopians conquered by Seti I., 161. The Ethiopian prisoners and booty taken by Ramesses II., 173. Conquests of Ramesses II. in, 175. Flight of King Menephthah and his son Sethos to, 188, 195. Invaded by Semiramis, 443, 444. War of 737 B.C. with, iv. 602. The Ethiopians conspicuous in Asia in early times, 603

Etruscan style of building, ii. 90

Etymander, settlement of, by the Arians, iii. 464

Enchorial character of Egyptian writing, identical with Coptic, i. 314, [325]. Distinction between it and hieroglyphic, 314, [325]. Method of investigation to be pursued in the interpretation of the enchorial character, 314, [325]. Sylvestre de Sacy and Akerblad's discoveries, 315, [326]. Further researches into the enchorial character, 316, [327]. Young's discoveries, 316, [327]. Enchorial called "epistolographic" by Clemens of Alexandria, 335, [346]. Antiquity of the enchorial character, 336, [347]

Eudemus, the Babylonian kosmogony according to, iv. 152

Eudoxus, his myth of Zeus and Neith, i. 419, [432]. On the precession of the solstices, iii. 67

Euhemerus of the Ptolemaic age, iv. 76

Euphrates kingdoms, historical points of their contact with Egypt, iii. 23

Europe, conquests of Sesortosis III. in, ii. 293

Eusebius, on the works of Manetho, i. 61, [73]. His account of Manetho's primeval chronology, 69, [81]. His expedient for reducing Manetho's sum total of regnal years, 73, [85]. Syncellus'-charge against him of falsifying the lists, 83, [95]; 206, [218]; ii. 438; iv. 396. Justice of the charge, 83, [95]. His extracts from Alexander Polyhistor's "Ægyp-

EVE

tiaca," 116, [128]. His version of Manetho's list of Egyptian Dynasties, 205, [217], 206, [218]. Armenian translation of Eusebius discovered in 1820, 206, [218]. His list compared with that of Syncellus, 227, [239]. His chronological untrustworthiness, ii. 6. His text transmitted by Syncellus, and translated into Armenian, 7. His account of the first dynasty of Babylonian Kings, iii. 446. Jerome's translation of him, iv. 397

Eve, 'Havvah, meaning of, in Genesis, iv. 234

Evilmerodach, or Iloarudam, King of Babylon, Jews taken captive by, iii. 321. Reign of, 441

Ewald, his history of the people of Israel, referred to, i. 183, [195]. His criticism of the Book of Genesis in his "History," iv. 380

Exodus, date of the, according to Apion, i. 91, [103]. Chæremon and Manetho's account of the, i. 94, [106]. Computation of Clemens of Alexandria for the period of the, 199, [211]. And of Manetho, 200. And of Julius Africanus, 202, [214]. Text of Manetho relating to the, 650, [682]. The period of the, ii. 500. Bearing of the absolute date of the reign of Tuthmōsis III. upon the epoch of the, iii. xii. Question as to the date of the, 21, 23, 24, 25. As laid down by Clemens of Alexandria according to the Sothiac cycle of 1322, 81. Relation of Amenōphis III. to the, 140. Inquiry as to whether the Exodus could have taken place at the close of the second period of the New Empire, 144, 146. Ramesses II. the cruel Pharaoh who oppressed the Israelites, 184. Historical criticism of Manetho's account of the Exodus in the time of King Menephthah, 194. Connection between the Biblical and Egyptian accounts of the Exodus; the 215 years of the bondage and the era of the Menephthah, 197. Statement of Tacitus respecting the causes of the Exodus, 202. Retrospect of the notices as to the length of the period from the Exodus to the building of the Temple, 247, 252. Table of the forty years of the Exodus, 258. General historical elucidation of the period of the Exodus, from the Egyptian point of view, 260. Further historical elucidation of the Exodus, 263. Date of the Exodus according to the ordinary chronology, 249. Question of the date of the Exodus, iv. 493. The event regarded as God's

FIR

judgment upon Egypt, 587. Menephthah the Pharaoh of the Exodus, v. 73

Ezekiel, his prophetic utterances respecting Egypt, iv. 624

Ezra, his new school of criticism in law and history, i. 184, [196]

FAITH, the Egyptian, chapter of the Ritual of, v. 172

Falco nobilis, the sign of Horus, ii. 12

Family name of the Kings, ii. 13. The family names of the Kings, first added to the royal titles, 13

Famine in Egypt in the reign of Miabies-Miebies, ii. 59. In the time of Joseph, iii. 334

Fate, the Phœnician and Babylonian goddess of, iv. 253

Fathom, the, a Greek and Roman measure, ii. 30

Fayoom, plan of the, ii. 86. Sesortosis I., the founder of the power and cultivator of the Fayoom, 282. Origin of the name, 332, 340. Examination of the canal-and-dyke system in the, 338. The old dams north and south of the upper step, 344. Services of King Amenemha Mares to the, iii. 19

Felix, Colonel, his lists of the Pharaohs, i. 248, [260]. His researches respecting the twelfth dynasty, ii. 250, 253. His lists of the first four dynasties of the New Empire, 510–514

Female principle, representations of the, i. 378, [390]. The female principle in connection with Ammon, 378, [390]. And with Khem, 378, [390]. The consorts of Kneph, Ank, Hek, and Seti, 380, [392], 381, [393]

Fenti, the Egyptian Sun-God aspiring upwards, iv. 321. Equivalent to Mentu, 321

Ferêdûn, the Iranian hero, his birthplace, iii. 486. Origin of the legend of, 486

Festivals, Egyptian, moveable, iii. 51. Calendar of the festivals of the time of Ramesses, III., 52 *note*. The Triakontæteridæ, 64. The Panegyries, 65. List of sacrifices to the dead at all the festivals of the lower world, 70. The festival of the waters in the time of Amenōphis III., 143

Festivals of the Phœnicians, iv. 210, 211

Finnic languages, philosophical definition of the, iv. 49

Finns, their epos the Kalewala, iv. 457

Fire, or torch festival, of the Phœnicians, iv. 211

Fire-Worshippers of Iran, the Code of the, or Vêndidâd, iii. 456. Sogdiana the

home of the sect, 462. The locality of the first schism among the, 463. The apostacy of the burial of the dead, 464. The original land of the, 480. Veneration with which fire was regarded by the Iranians, 497. Epithet of the fire-god Agni, 499. Fire-worship, considered as a remnant of pre-Zoroastrian doctrine, 580. *See* Vêndidâd

Flood of Deucalion, the Hellenic tradition about the, iv. 435. Source of the legend, 436. Legends of this Flood among the Slavonic tribes, 456

Flood of Iconium, legend of the, iv. 436. Source of the legend, 436

Flood of Noah, Berosus on the world before the, i. 710, [743]. And on the Flood, 713, [746]. Never reached China, iii. 398, 406. Confounded by the missionaries with the inundation in the time of Yü, 398, 406. Evidence, from the history of the earth, of a vast flood, 469. Evidence in the Vedas of the Iranian reminiscences of the Flood, 470. Period of its occurrence, iv. 54, 58. The Chaldee narrative of the Flood, 365. Xisbuthrus, the patriarch of the Flood, 365–369. The Chaldee compared with the Biblical account, 369–372. Biblical accounts of the age before the Flood, 385. Explanation of the epoch of the Flood, and the length of the life of Noah, 399. General restoration of the postdiluvian period according to the Abrahamic traditions in Aramæa, 405. Traditions of the Flood common to all nations, 427. Genuine traditions of the Arians in India about the Flood, 431, 432. Hellenic reminiscences of the Flood, 435. The Flood unknown to the Egyptians, 435, 471. Date of the Flood, 480

Fohi, the Chinese founder of astronomy, religion, and writing, iii. 382

Foot, the, a Greek and Roman measure, ii. 30. The length of the foot the unit measure in both nations, 30

Foreigners, the thirty-seven great, on the tombs at Benihassan, ii. 288. Mode in which the names of foreign tribes on the Egyptian monuments have usually been treated, 289. The stake or gallows the determinative of, iii. 604

Fortresses of Sesortosis III. at Semneh, ii. 290. Egyptian names for, iii. 213

Fortuna, the Phœnician and Babylonian goddess of, iv. 253

Friese language, length of time it retained its old forms, iv. 44

Frog, the, a symbol of the development of man, i. 384, [397]. The frog and scarabæus the symbols of the Creator of the world, 385 [397]

Frog-god (Ka), epithet of the, i. 385, [397]

Frog-headed goddess, the, i. 385, [397]

Furies, origin of the, according to Hesiod, iv. 262

Fürst, his philological discussion of the origin of particles for which no derivation is known, i. 282, [294]

GABALA, shrine of the Phœnician goddess Khusarthis in, iv. 283

Gad, the Babylonian god of Destiny, iv. 253

Gaïkkrui, prisoners of the, at Medinet-Habu, iii. 209. Afterwards allies of the Egyptians, 210. Identified as the people of Hakku or Akka (afterwards Ptolemais), iii. 215

Ganamegaya, Indian King of the second era, iii. 552, 557. His abdication, 557

Gandahâra, the, of the cuneiform inscriptions, iii. 484

Garâsandha, King of Magadha, period of, iii. 533, 547, 590. His conquests, 547. His vast imperial power, 554. He the king who opposed Semiramis, 555. Downfall of his kingdom, 590

Garu, Neith in, v. 246, 247

Gâthâs, or songs of Zarathustra, iii. 478. Dr. Haug's translation and explanation of the, 506

Gatterer, his method of Egyptian chronology, i. 237, [249]

Gaû, the country of, iii. 462. Geographical explanation of the country of, 479. Literal meaning of the word, 479. Its site, 480

Gaza, an Egyptian possession, iv. 603. Expedition of the Assyrians against, 618

Gê, the goddess. *See* Mut

Gê, wife of Uranos, according to the doctrine of Byblus, iv. 239. Her children, 239–244. Conspiracy of her and her children against the might of heaven, 245

Gebel-Zabara, emerald mines of, in the time of Sesortosis II., ii. 303

Géinos, or Autokhthôn, of the Phœnician mythology, iv. 189

Geminus on the effects of the moveable Egyptian year, iii. 38

Genea, explanation of, iv. 196

Genealogy, origin of the word, iv. 198

Generations, natural law limiting, ii. 468. Length of a generation calculated by Herodotus and the classics, ii. 468

Genesis, Book of, its notice of the Iyun or

Yavan, iii. 607. Criticism of the account of the beginnings of man in the, iv. 376. Treatise of Anstruc, 379. The names Elohim and Jahveh, 379. Tuch's "Commentary," 380. Ewald, 380. Knobel, 381. Hupfeld, 381. Delitzsch, 382. Bunsen, 382. The Biblical traditions of the Patriarchs, or the antediluvian age, 385

Genii, the Four infernal, subordinate to, and sons of, Osiris, i. 368, [379], 430, [442]

Genos, explanation of, iv. 196

Geography, book of the Hierogrammatist on, i. 13. Geographical tablets, 13. Reduced to a system by Eratosthenes, 119, [131]

Geometrical surveys of the Egyptians, i. 16

Geometry, invention of, ii. 94; iv. 658. The origin of, also ascribed to Amenemha IV., ii. 311

Germans, date of their separation from the Arians, iii. 586; iv. 479, 491. Development of their old Arian religious feelings, 460.

Gershasp, the hero of the Parsees, iii. 481. Meaning of the name, 481

Ghilan, settlement of the Arians, iii. 465. This the nucleus of the country of the Medes, 467

Ghilân, the lawless inhabitants of, iii. 487

Giants, the, of the Phœnician kosmogony, iv. 222

Gideon, defeats the Midianites, iii. 277. Becomes judge, 277. Period of his death, 278. And posterity, 279

Γίγων, the name of Hercules, ii. 262

Giraffe, the, figured as Set, i. 425 [439]; ii. 544

Gizeh, pyramids of, ii. 86. Plan of the pyramids, 147. Measurements of the pyramids, 636

Glass, Phœnician, discovery of the manufacture of, iv. 264 Glass-blowers on the tombs at Benihassan, ii. 288

Gnosticism, Syrian, historical influence upon the formation of, iv. 153

Goar, the Greek monk, his edition of the text of Syncellus, i. 210, [222], 232, [244]

Goat, the, sacred to the Mendesian god and to Osiris under the form of Apis, i. 430, [443]

God, the sign for, ii. 12. The title of, given to deceased sovereigns, 137. Origin of the Semitic name ŏf, iv. 193 *note*. The oldest authentic name of God, 208. The two opposite characters in which the old primeval God was viewed by the Phœnicians, 211. Explanation of the term

El-Saddai, 221. And of Elim, 222. Discrepancy in Genesis as to the name of the Creator, 387. Distinction between the Elohistic and Jehovistic names of God, 379. Points of contact between the Biblical names of God and those of the mythological Semites, 422

Gods, dominion of the, in Manetho's primeval chronology, i. 69, [81]. Introduction of wings to figures of the gods, 392 *note*. List of the names of the gods in the monuments of the Old Empire, 492, [500]. Fundamental ideas of the order of, iv. 305. Corroboration of the three orders of gods in Herodotus by the Egyptian monuments and authorities, 312. All the series may be reduced to the order of seven, established by Menes, 320. The dynasties of gods, and the basis of them, the four Powers, philosophical forms of mind, and of the consciousness which recognised God in the universe and in the mind, 327. The four Powers or Knots, 329. The latter order of Gods purely ideal, 334. The names and meaning of the Gods point to Asia, 340. Harmony of the names of the gods in Phœnician, Syrian, and Babylonian, with the Egyptian gods, 355. The Gods of the Orbit, v. 260. Festival of the names of the Gods, 274. The principal orders of Gods mentioned in the "Book of the Dead," 136. Names of the principal deities in hieroglyphics, 581. *See also* Mythology, Egyptian

God-worship of the Chinese, period of the origin of, iii. 383

Gold-Horus name of the Kings, ii. 13. The King with whom the title commenced, 80

Gold-mine, Egyptian plan of a, i. 16 *note*

Gomorrah, period of the fall of, iii. 350, 353.

Goose, the egg of the, the emblem of Seb, i. 423, [437]

Goose, King, his scutcheon, ii. 110

Goshen, land of, iii. 181. Geographical position of, 121

Gôtra-vansa, the, of the Indians, iii. 512

Gournah, temple of. *See* Gurnah

Government, double, of Egypt, period of the duration of the, iv. 59

Grammar, Egyptian, i. 254, [266]. General character of the primeval period, 254, [266]. C. Meyer's plan for a grammar, 266, [279]. Accidence and etymology of the Egyptian language, 280, [293]. Hieroglyphic grammatical signs, 591, [621]. Philosophical analysis of Grammar, Egyptian, iv. 87. The copula, 88.

Conjugation, 90. Signification of formative syllables in the declension of nouns, 92. Personal pronouns, 97. The third person, 99. Plural forms, 99. The other pronomial roots, 101. The numerals, 102. The ordinals, 107. Adverbs, 109. Prepositions, 111. Relation between one sentence and another, 114

Grammar, Hieroglyphic, v. 587. Mode of writing, 590. The alphabet, 602. Nouns, 618, 621, 622. Articles, 620. Adjectives, 624. Notation, 627. Pronouns, 628. Verbs, 646. Prepositions, 673. Adverbs, 695. Conjunctions, 709. Interjections, 713. Syntax, 714

Greeks, Eratosthenes' adjustment of the leading points of their history, i. 119, [131]. Loss of the great masterpieces of Greek literature, 115, [127]. Their desire for acquaintance with Egyptian learning and history, 60, [72]. Their researches into Egyptian chronology, 100, [112]. Their veneration for Egypt and its history, 113, [125], 149, [161]. Services rendered by Greek critical research to the cause of Egyptian historical science from Herodotus to Apollodorus, 151, [163]. Greek version of the lists, transcription, and misspelling of the Egyptian names of Kings, ii. 8–10. Value of the historical tradition transmitted by the Greeks in reference to the Old Empire, 15. The measures of the Greeks compared with those of Egypt and of modern times, 30, 32 *note*. Measures of distance, 33. Land measure, 34. Investigations of the Alexandrian Greeks as to the history of the Pyramids, 120. Their traditions respecting these structures, 142. Their knowledge of King Phiops-Apappus, 209. Their stories of Queen Nitokris, 211. Their traditions respecting the Labyrinth, 307. Traces of the chronological use of the canicular cycle in their traditions about the history of the Egyptians, iii. 81. Their traditions of the end of the nineteenth, and the twentieth, dynasty, iii. 222. Synopsis of the result of researches into Greek tradition respecting the history of the 13th and 14th centuries B.C., 240. Age assigned by their writers to Zoroaster, iii. 470, 471. Beginnings of the Ionians in Asia Minor, and antiquity of their names, 601 *et seq.* Feeling expressed in their statuary not found in Asiatic nations or in Egypt, 610. Their city of Naukratis in Egypt, 620. Great privileges granted to them by King Amasis, 620. Fact of the Asiatic origin of the Hellenic language, iv. 71. Theogony invented for the Hellenes by the Semites, 71. Historical connection between Greek mythology, the primeval records of the Bible, and the oldest religion of Egypt and Asia, 27. The Greeks not the inventors of their own mythology, 27. Philo's attempt to show the ignorance of the Greeks of the Phœnician myths they had adopted, 166, 167, 187. Philo's account of the ignorance of the Greeks of the names of their own gods, 200. Greek philosophy in fashion in the reign of Hadrian, 201. Phœnician sacerdotal traditions in early times in Greece, 271. Conjectures as to the Greek alphabet, 278. The pole-star of the Greeks, 350. Their traditions of the Flood, and the traditions and fictions in Hesiod about the origin of the world, the rule of the gods, and the kosmic ages, 435. The basis of Greek mythology Arian, not Semitic, 440. Date of the social union of the Pelasgo-Hellenic races, 479. Their written character borrowed from the Phœnicians, 440. Relation between Hellas and Egypt, in religion and language, 441. Ionian influence upon European Greece, 445. Phœnician influence, 445, 446. Period of the separation of the Greeks from the Arians, 491

Green season of the Egyptians, the, iii. 38. Period of the, 39, 40

Griffin, the, a representation of Set, i. 425, [439]

Groups, compounded hieroglyphic, i. 591, [622]

Gumpach, his attacks upon Egyptology, iii. 33

Gurgan, the river, the Verkâna of the Vêndidâd, the Urghând-âb, iii. 484

Gurnah, representations of Atum and Munt at, i. 396, [409]. Offerings to the dead at, ii. 472, 475. The "house of Sethos" at, iii. 156

Gymnetæ, the, in the hands of the Rhodians, iii. 627

HABARIM, mount, death of Moses on, iii. 252

Hadad, the Phœnician sun-god, and king of the gods, iv. 269

'Hadah, wife of Lamekh, and again of Esau, iv. 253. Explanation of the primeval name, 390

Hades, the Egyptian name of, i. 433, [447]. In the "Book of the Dead." *See* Ritual

Hadrian, the Emperor, his patronage of Greek philosophy, dreams, divinations, &c., iv. 201

Haêtumat, geographical explanation of the land of, of the Vêndidâd, iii. 485. Meaning of the, 485
'Hagabôn, Phœnician name for Eros (?), iv. 255
Hakku. *See* Akka
Halieus, in the Phœnician mythology, iv. 189. Explanation of the Phœnician equivalent of the name, 206. Kosmological description of, 214
'Ham, the Patriarch, explanation of the name of, iv. 387
Hamilton, the late W. R., his views as to the Rosetta stone, i. 309, [320]. And as to the pyramids, ii. 148
Hamurim, the Phœnician pillars of Hercules, iv. 210
Han, Chinese dynasty of, iii. 381
Hand, the, a Greek and Roman measure, ii. 30
'Hanokh, the Patriarch, explanation of the name, iv. 388, 390. Length of his life, 398
Hapi, one of the genii of the dead, i. 368, [379], 431, [444]; v. 175, 203, 205, 211
Hapi-mu, the Nile (the abyss of waters), the god, i. 409, [422]. Distinguished from Hapi, the infernal genius, i. 431, [444]
Hapta-Hindu (Punjab), settlement of the Arians in the, iii. 465. Geographical explanation of the country of, of the Vêndidâd, 487
Har who dwells in S'Khem, v. 176
Haraqaiti, settlement of the Arians in, iii. 464. Geographical explanation of the country of, in the Vêndidâd, 485
Haran, position of, iii. 366. Settlement of Thera'h and his children in, iv. 409
Hariwa, the, of the cuneiform inscriptions, iii. 481
Harkent S'Khem, in Hades, v. 175
Harmai, the traditionary, ii. 388
Harmenkar, King, his scutcheon, ii. 198, [197]
Harmonia, wife of Kadmon, iv. 258. Identical with Thurô, 283
Harô-berezaiti, the, of the Zendavesta, iii. 460
Haroeris, the god, v. 170. *See* Her-hêr
Harôyû, the present Herat, settlement of the Arians in, iii. 463. Its locality and origin of its name, 463. Geographical explanation of, of the Vêndidâd, 481
Harpokrates, meaning of the name, i. 368, [379]. Egyptian song on the death of, ii. 65
Harvest season of the Egyptians, iii. 38. Period of the, 39, 40
Hastin, Indian King, iii. 552

Hastinapura, city of the Pankâla, iii. 554
'Hastoreth, meaning of the name, iv. 349. *See* Astarta
Hat (Apollinopolis), Her-hêr worshipped in, i. 368, [379]
Hat-her (Hathor, Athyr, Aphrodite), the goddess, i. 400, [413]. Her descent, i. 367, [378]. Meaning of her name, 400, [413]. Her shrine, 400, [413]. Her titles and emblems, 400–402, [413], [415]. Isis represented as, 419, [433]. Temple of Queen Nefruari to, at Ipsamboul, iii. 174
Hathor-capitals, origin of, i. 402, [415]
Hathor-heads, improperly called Isis-heads, i. 402, [415]
Hathor, the month, iii. 40. Meaning of the word, 40 *note*
Haug, Dr. Martin, results of his labours respecting the Vêndidâd, iii. 456. His translation and explanation of the first chapter of the Vêndidâd, 475, 488, 491. His comparison of the Ariam stems from the Vedic and the Bactrian Zend, iv. 123
Hauruwatish, the, of the cuneiform inscriptions, iii. 485
'Havvah, the name, in the list of Patriarchs, iv. 388
Hawk, the, the bird of Osiris, i. 426, [440]. The sign of Horus, ii. 12
Hawk-head infernal genius, the, i. 430, [442]
'Hebel, the name, in the list of the Patriarchs, iv. 388. *See* Abel
'Heber, meaning of the number of years given to, iii. 368. The traditional date assigned to, iv. 407. Position of the settlement of, 409. Epoch of, 413
Hebrew language, number of roots in the sacred books of the Old Testament, i. 270, [282]. Great number of forms for flexion or composition in Hebrew, 271, [282]. The pure old Hebrew, the language of Sidon and of Tyre, iv. 418. Difference between the Phœnician of the sarcophagus of Ashnumezer, and the Hebrew of the Bible, 419
Hebrews, *see* Jews
Hebron, date of the building of, iii. 122. Dwelling-place of the Amorites near, 212. Previously Kiriath-Arba, 431. Ruins of ancient buildings at, iv. 163. Caves of, 163
Hecatæus of Abdera, his Egyptian researches, i. 115, [127]
Heeren, his sound historical criticism, i. 239, [251]
Heimarméne, the goddess of Fortune, or Fate, according to the doctrine of Byblus, iv. 250, 253. Perhaps the Mĕni of the Kanaanites and Babylonians, 253

HEK

"Hek," the title of, applied only to Ammon-ra, i. 369, [380]
Hek, the frog-headed goddess, a consort of Kneph, i. 381, [393]
Hekt (Queen), the goddess, as a symbolical form of Seti, i. 381, [394]
Helen, fable of the detention of, by Proteus, i. 101, [113]
Helena-Selene, myth of, i. 101, [113]
Heliopolis, epoch of the abolition of human sacrifices in, iv. 65, [78]. Visit of the viceroy Ælius Gallus to the antiquities of, 94, [106]. The obelisk at, sacred to Ra, 371, [382]. Discovery of the obelisk, ii. 251. Description of it, 283. Wall of Sesortosis III. from Heliopolis to Pelusium, 299. Obelisks in Heliopolis in Pliny's time, iii. 237. *See* On
Helios, the god. *See* Ra
Helios, temple of, in Heliopolis, ii. 283
Helios-Ra, Egyptian prayer to, iv. 643
Hellanicus on the Egyptian name of Osiris, i. 423, [436]
Hellenic language. *See* Greeks
Hem (Hemu), representations of the, on the tomb of King Seti I., iii. 163. Conjectures as to who they were, 164. Conquered by Ramesses II., 174
Hephæstos kosmogony of the Phœnicians, the, iv. 215
Hepi-anχ, the living Apis, i. 431, [445] *note*
Heptanomis, the rock-hewn temple of Sethos I., in the, iii. 155
Heptskhes, the goddess, v. 175
Her, Her-pa-χrut, Harpokrates, "Horus the child," the god, i. 368, [379]. Egyptian representations of Harpocrates, 433, [447]. Meaning of the name Her-pa-χruti, 434, [447], *note*. The Manerōs or Linus of Herodotus, 434, [448]. The festival of the shoots sacred to, 434, [448]. How represented, 434, [448]. Jablonski's derivation of the name, 434, [448]
Hera (Juno), the Babylonian goddess, iv. 253
Heracleum, city of, probably more anciently Thonis, i. 100, [112]
Heraiskus, the Egyptian historian, and his writings, i. 12. As represented by the Neo-Platonists, 95, [107]. His false primitive history of Egypt, 95, [107]. Endowed with the gift of prophecy, 95, [107]
Her-a-ka . u, King, his scutcheon, ii. 110
Herakleopolitan dynasties (the ninth and tenth) the, ii. 229, 240
Heraklidæ, genealogies of the, ii. 18
Herat, the Harôyû of the Vêndidâd, iii. 481

HER

Hercules, legend of, ii. 18. Sosor probably a name for, ii. 262; his name of Γίγων, 262 *note*
Hercules, the Egyptian, ii. 44. *See* Khunsu
Hercules, the Asiatic, sacrifices to, iv. 213
Hercules-Buzygos, sacrifices to, at Rhodes, iv. 212
Hercules, the Grecian, myth of, iv. 213
Hercules, the Phœnician, as Saturn the Lord, iv. 207. Called Israel, 207. Wrestles with Typhon in the sand, 211. His name of Palaimon, 212. Sacrifices to him, 212, 213. Identical with Moloch, 212. *See* also Melkarth
Hercules, King of India, according to Megasthenes, iii. 525. Cities built by him, 525. His children, 525. His descendants, the royal race of Madura (Mathura), 526, 527. The Indian Krishna, 527. His history in the Mahabhârata, 528. His history the close of the first period of Indian history, 531
Her-hēr (Arōēris, Her-het), one of the third order of gods, i. 368, [379]. Why called Her-het, 368, [379]. How represented, 434, [448.] The god of Edfu, or Apollinopolis Magna, 434, [448]. Bears the name Ahi, 434, [448]. His name Kaimis, or Saimis, 435, [449]. His constellation Orion, 435, [449]. Proposed restoration of his myth, 435, [449]. Types of his birth and victory, 437, [451]. The sign of Horus, ii. 12. Asiatic origin of the name Her, iv. 357. Relation he bears to the Osiris circle, 319. Why he is represented as the eighth god, 319. As the last divine King, 319. In the Ritual, v. 219, 220, 227. Khem-Horus, 291. The deeds of Horus, 324
Hermæus, his interpretation of Osiris, i. 423, [436]
Hermeneuts, the guild of, ii. 144
Hermes, the Egyptian. *See* Tet
Hermes; Legend of Hermes and Selene in Plutarch, iii. 65 *note*. The Phœnician Esmun as Snake-god identical with, iv. 256
Hermes, fragments of, in Stobæus, i. 8, 10, 13
Hermetic books; the "Book of the Dead," v. 125. Meaning of the term, 133
Hermippus, the Alexandrian, his date of the age of Zoroaster, iii. 471. His translation of Zoroaster's writings, 471
Hermon, the Hebrew equivalent to Antilibanon, iv. 205
Hermopolis (Schmūn), shrine of Tet at, i. 393, [406]
Hermopolis (Sesennu), v. 172
Herodotus on the learning of the Egyptians,

i. 1. His account of the treatment of Paris and Helen by King Proteus, 101, [113]. His historical knowledge of Egypt, 103, [115]. His relation to his immediate predecessor and successors in Egyptian chronology, 103, [115]. Defects and fidelity of his narrative, 104, [116]. Summary of his view of the chronology of Egypt prior to the Psammetici, 105, [117]. His chronology from the accession of Psammetichus downwards, 107, [119]. Preliminary criticism on his chronology, 107, [119]. His work translated by Larcher, 237, [249]. His three orders of Egyptian gods, 361, [372], 362, [373]. His mistake as to the Mendesian god, 374, [385]. His account of Menes quoted, ii. 48. His account of the brick pyramid of Sasychis the Lawgiver, 95. And of a peculiar custom of the Egyptians, 96. His scanty information as to the builders of the Pyramids, 120, 143. Source of his information respecting them, 144. His remarks on the legend of Sesortosis, iii. 294–297. His statements respecting the Labyrinth, 307, 313. His description compared with that of Strabo, 316. His account of the Pyramid of the Labyrinth, 326, 327. His description of the Lake of Mœris, 352. His Shepherd Philitis, 421. His remarks on the Egyptian year, iii. 56. Explanation of his passage about the sun rising twice in the west, 58. His remarks on the Phœnix period, 63. His story of Rhampsinitus the Miser, 79, 233. Traces in his account of the length of the empire of Menes of the use of the two Sothiac cycles, 82. His remarks on the kings of Egypt during the period of the Trojan war, 223, 224. Reason why the priest did not mention the name of Menephthah to Herodotus, 231. His account of the Phœnician Hercules and of his temple at Tyre, 428, 429. Term assigned by him to the Assyrian dominion in Upper Asia, 433. Corroboration and elucidation of his Assyrian chronology, 445. His account of Kambyses in the temple of Vulcan at Memphis, iv. 228. His three orders of Egyptian gods corroborated by the Annalists, 312. And by the monuments, 315.

Heroes, dominion of the, in Egypt, i. 69, [81], 70, [82]. The word, in its strict sense, unknown to the Egyptians, 70, [82]

Hero-worship alien to the Egyptian mind, iv. 327, 334

Heron, a name of Set, iii. 201

Heroonpolis (Baal Zephon), iii. 201. Its geographical position, 201

Heroopolis, statue of Typhon at, in the form of a hippopotamus, i. 426, [440]

Her-pa-χrut. *See* Her

Her. t hek-u, a title of Pecht, i. 399, [412]. *See* Pecht

Hes, the goddess. *See* Isis

Hes, land of, v. 247

Hesiod, corruptions in the text of the Theogony of, iv. 172. The two old traditions jumbled together by him in his origin of the world, 438

Hesiri. *See* Osiris

Hespu, or Ousaphais, King, of the first dynasty, i. 29 *note*

Hesydrus, the Satadru of the Vêndîdâd, iii. 487

Het (Edfu, Apollinopolis), representation of, [414]. Hat-hor at, i. 401

Het-het, one of the spirits in Hades, v. 175

Hetp, the goddess, v. 243

Hêtumat, settlement of the Arians in, iii. 464

Heyne, of Göttingen, his researches into Egyptian history, i. 238, [250]

Hezekiah, King of Judah, reign of, iii. 316. The later years of his reign coeval with that of Sennacherib, 435

Hia, Chinese dynasty of, iii. 381, 400

Hieratic character, the, of the Egyptian writing, i. 307, [318]. The principles of, sketched on the stone-marks of the pyramids of the fourth dynasty, 307, [318]. The character as taught in the Egyptian schools, 336, [347]. In what it consists, 336, [347]

Hieroglyphics, book of the Hierogrammatist on, i. 12. Work of the elder Sesostris on, 13. And of Horapollo on, 13. Clemens of Alexandria on, 329. Dr. Young's discovery of the phonetic signs, 245, [257]. Champollion's discoveries, 262, [274]. Instances of the modes of writing a word, 263, [275]. Phonetic signs, 263, [275]. Determinatives, 263, [275]. Egyptologers who have followed Champollion, 265, [277]. Salvolini's interpretation of the Ramses papyrus, 265, [277]. Lepsius's first scientific analysis of the language, 265, [277]. Birch's interpretations, 266, [278]. Dr. C. Meyer's plan for a grammar of the Egyptian language and character, 266, [278]. Plan to be pursued in forwarding Egyptian archæological science, 268, [280]. Writing of the Egyptians, 306, [317]. History of modern hieroglyphical discovery, 309, [320]. The discovery of the Rosetta stone, 309, [320],

311, [322]. The great French work on Egypt, 310, [321]. The first step in hieroglyphical discovery, 312, [323]. The names of the Kings, 313, [324]. Difference between hieroglyphic and enchorial, 314, [325]. Kosegarten, 322, [333]. Champollion's discovery of a hieroglyphic alphabet, 323, [334]. His further researches and his school, 328, [338]. His Hieroglyphical Dictionary, 329, [340]. Ippolito Rossellini, 329, [340]. Salvolini's researches, 330, [341]. The science of hieroglyphics, as taught in the Egyptian schools, 337, [348]. The first division of hieroglyphics—phonetic and pictorial characters, 338, [349]. Plan of an historical exposition of the whole system of hieroglyphical writing, 342, [353]. Exposition of visible objects, 344, [355]. Progress made towards phonetics, 349, [360]. Determinative pictorial hieroglyphic characters, 351, [362]. Phonetico-pictorial characters, 352, [363]. Complete list of hieroglyphical signs, according to their classes, arranged in natural order, i. 493, [500]. Ideographics proper, 496, [504]. Determinative signs, 535, [559]. Phonetics, 553, [580]. Mixed signs, 584, [613]. The Numerals, grammatical signs, and hieroglyphic groups, 590 [621]. Specimens of hieroglyphical writing, 592, [623]. Translation of the specimens, 595, [626]. Example of the application of the lists to the reading of hieroglyphical inscriptions, 596, [627]. Remarks on Dr. Hincks's principle of expletive signs, and his method of discovering them, 733, [765]. Beauty of the hieroglyphics on the obelisk of Arsinoë, ii. 284. Date of the establishment of hieroglyphics, iv. 491. Place of the hieroglyphics in the postdiluvian development of man before Menes, 560. Mode of writing hieroglyphics, v. 590. The six classes of hieroglyphics, 595. Ideographs, 596. Determinatives, 597. Phonetics, 599. The alphabet, 602. Syllables terminating with a vowel, 602. Syllables terminating with a consonant, 609. Selected Egyptian texts, 719

Hieroglyphics, Dictionary of, v. 335. Names of the principal deities, 581. Names of places, 584

Hieroglyphic Grammar, 587

Hierogrammatist, the Ten Books of the, i. 12

Hiero-Sykaminon (now Mahairaku), town of, in Nubia, sacred to the goddess Nutpe, or Rhea, i. 407, [420]

High-priests of the Jews, lists of the, iii.

248, 249. Instances of the deprivation of their sacred offices, 249. Genealogical table, from Eli to Zadok, 250. Josephus' calculation from Aaron to Zadok, 250

Hillel, his foundation of the Jewish Era of the Creation, i. 194, [206]

Hilmend, valley of the, settlement of the Arians in, iii. 464. Identified with the Haêtumat of the Vêndidâd, 485

Hincks, Dr., on the tablet of Tuthmôsis, i. 39. Remarks on his principle of expletive signs, and his method of discovering them, 733, [765]

Hindu Kush, the, passed by the Arians, iii. 466. The western slope settled by them, 466. Man's starting-point on the northern slopes of the, iv. 52

Hipparchus on the precession of the solstices, iii. 67

Hippopotamus, the, sacred to Typhon, i. 426, [440], 428, [442]. Legend of the, 226, [440]. Sacrifice of a, 426, [440]. A symbol of the god of the Lower World, ii. 65

Hippys of Rhegium on the antiquity of the Egyptians, i. 104, [116]

Hirom of Tyre mentioned as contemporary with Solomon, iii. 414. Examination of the synchronisms, 415, 418. Date of his reign, 418. Entries in the Bible respecting him, 419. Renders assistance to Solomon, 419. Receives twenty villages in Galilee from the Jewish King, 420. His partnership with Solomon in the trade with India, 420

'Hirad, the Patriarch, explanation of the name of, iv. 389

Historian, duty of the, and value of his inquiries, ii. 25

Historical literature of the Egyptians, survey of the, iv. 668

History, birth of, i. 23. No history of the Egyptian nation in their Sacred Books, 23. Nor of the Jews in the Old Testament, 23. Historical information disregarded by the Egyptians on their monuments, iii. 101. Arbitrary barriers erected by Jewish superstition and Christian sloth upon the free field of history, iv. 20. Period required for antediluvian and postdiluvian history, 24. Results as regards the history of mankind, of the inquiry into the formation of words and roots in the Egyptian language, 142. Abraham the father of modern history, 427. Outlines of the framework of universal history, with particular reference to Egypt, 475. Survey of the epochs, 477. First age of the world,

485. Second age, 488. Third age, 492. Fourth age, 496. Sketch of the place of Egypt in universal history, 551. Statement of the last positive results and probable consequences of the research into Egypt's place in the history of the world, v. 1

History, Egyptian, account of the Three Books of Manetho, i. 67, [70]. Application of the astronomical synchronisms to, iii. 73. The epochs of the historical relations of Egypt, iv. 481. Epochs of intercommunication between Egyptian and universal history, 483. Internal epochs of Egyptian development, 578. The general turning points of the history of Egypt, 580. The historical points of the Old Empire, 583. And of the New Empire, 587. Results connected with the ante-chronological history of Egypt, v. 83. *See* Empire, Old, Middle, New

Hittites, Astarta goddess of the, i. 412, [426]. The, of Scripture, iii. 113. Conquered by King Sethos I., iii. 160, 161, 167. Period of the destruction of their power, 167, 168. Campaign of Ramesses II. against them, 175; iv. 175. Join the Amorites, 212. Become tributary to Solomon, 212. Identified as the Khota of the monuments, 212

Hoang-ti, the primitive Chinese ruler, and his reign, iii. 383

Homer, his legend of King Proteus, i. 100, [112]. On the Kings of Egypt during the Trojan war, iii. 222. His sketch of Egypt, iv. 590

Hophra, King of Egypt, prophetic utterances of Jeremiah respecting him, iv. 624. *See* Apries

Hôra, the goddess, according to the doctrine of Byblus, iv. 253. Worshipped at Babylon as Hera (Juno), 253. Her Tyrian name Jtea, 253

Horapollo, his work on the hieroglyphic art, i. 13, 341, [352]

Horner, Leonard, his treatise on the height of the Nile in ancient and in modern times, ii. 290

Horoscopus, The Four Astronomical Books of the, i. 11

Horses, taming of, attributed to King Sesonchôsis, ii. 92, 95. The famous breed of, in Nisa, iii. 463, 481

Horus. *See* Her-hêr

"Horus, bones of," the magnet so called, i. 65, [77]

Hôrus, King, length of his reign, ii. 529, 537. Co-regent with Amentuankh, 341. His succession in the eighteenth dynasty, iii. 106. Survey of the political and religious schisms and confusion during his reign, 147, 148. Collateral and rival sovereigns with him, 148. His superstition and its result, 148, 149. Monuments of his reign, 149. Edifices erected by him, 149. No general religious movement during his reign, 149–151

Horus, eye of, v. 179

Hosea, King of Israel, length of the reign of, iii. 304. Slays King Pekah, 334, His solemn address to the Ephraimites, iv. 607. His treaty with Sevekh, Ethiopian King of Egypt, 616

Hours, the Egyptian, iii. 68

Hra . i . f., "he who has two countenances," the god Set represented as, i. 426, [439]

Htu Abi, Tum called, v. 221

Hu, the god, v. 174

Human sacrifices among the Semitic races, iv. 695. Abolished at an early period by the Egyptians, 695

Humour, Egyptian, iv. 692

Hupfeld, his criticism on the Book of Genesis, iv. 381

Hydaspes, the Vitastâ of the Vêndidâd, iii. 487

Hydraortes, the Parashaf of the Vêndidâd, iii. 487

Hyksos, or Shepherd Kings of Egypt, hypothesis of their connection with the Jews, i. 193, [205]. Period of the expulsion of the, from Egypt, 205, [217]. Manetho de Pastorum incursione, quoted, 644, [676]. Effects of the Hyksos period upon the annals of the Old Empire, ii. 5. The period not noticed by the Tablet of Abydos, 252. Epoch of the Hyksos, 395. Introduction to the Hyksos period, and the treatment of it, 405. Causes of the ease with which they gained the dominion of Egypt, 415. Critical introduction to the period of their rule, 415. Prejudices against the Hyksos period, 415. Duration of these prejudices, 420. Who the Hyksos were, 421. Criticism of the annalists as to the period, 424. Manetho's own statement about the period quoted in Josephus, 424. Meaning of the word Hyksos, 425. Their withdrawal from Egypt, 426. Length of their dominion in Egypt according to Egyptian views, 431, 432. Lists of the Hyksos and contemporary Egyptian Kings, 436. Analysis of the series of Hyksos in the Epitomists and Josephus, 438. Length of their rule, 445, 454; iii. 94, 266. Number of Hyksos Kings, ii. 460. The tablet of Karnak as a representation of thirty generations of the Hyksos period, 464,

The fragments of the Turin papyrus which belong to this period, 477. General comparison of the scutcheons at Karnak and the Theban fragments in the Turin papyrus, 483. Question of the duration of the Shepherd Kings' rule, iii. 12. Date, according to Manetho, of the first year of the Hyksos, 88. Successes of Amenôphis I. against them, 114. Researches into the meaning of the name of Avaris, and into its geographical position, 119–121. The Hyksos exodus and its date, 132. The first Hyksos dynasty, Arab, 266. The second dynasty of Hyksos, Palestinian, 266. Date of their expulsion from Avaris, 329. Number of years assigned to the period of their sway in Egypt, 355, 359. Summons sent by the Egyptians for the evacuation of Avaris, 356. No influence exercised by the Hyksos over the Egyptian race, iv. 482. Date of the beginning of their rule and of their evacuation, 492. Driven into Avaris, 493. The Hyksos regarded as the avengers of liberty, 587, 588. Translation of the supposed negotiation between King Sekennen-ra and the Shepherd King Apepi, 671. Explanation of the nationality of the Hyksos, and the nature of their sway in Egypt, v. 72. *See also* Shepherd Kings

Hymns, Egyptian, Plato on the antiquity and sanctity of the, i. 10. Those preserved in the "Book of the Dead," 27; iv. 661

Hymns, ancient Indian, iii. 511, 513. Their historical value, 514. Of the Rigveda, 586, 588. Date of the oldest Vedic Hymns, 586. Of a son of King Suhôtra, 589

Hymn of Pindar to Jupiter Ammon, iv. 443

Hyphasis, the Vipâs of the Vêndidâd, iii. 487

Hypsuranios, in the Phœnician mythology, iv. 188. Explanation of the Phœnician equivalent of the name, 206

Hyrcania, the Vehrkâno of the Vêndidâd, iii. 484

Hysiris, the Egyptian form of Osiris, according to Hellanicus. *See* Osiris

IAH, Iaveh, the word in Hebrew proper names, iv. 192, 388

Iamblicus de Mysteriis, i. 6

Iao, the god of the Chaldees, iv. 193 *note*

Ibis, the sign of Tet, i. 393, [405]

Ice, perpetual, cause of the difference in the latitude of, at the two poles, iv. 53

Iceland, period of the immigration of the Norwegians into, iii. 572. Period of the modern Icelandic language, 572. Method of ascertaining the position of the Icelandic language in the general system of Germanic languages, iv. 33

Iconium, the name of Noah found at, iv. 387

Ideographs, complete list of, i. 496, [504]. Classes of, v. 596

Idolatry, the religious feeling implied in, iv. 69. Root of, 69, 70

Igli, King, period of the reign of, iv. 417, 418

Igurians, their 12-year cycle, iii. 386

Il-dra Abul Nadja, Mount, tomb of King Nantef at, ii. 232

Ilina, Indian King and conqueror, iii. 557

Illinos, the Babylonian deity, iv. 154

Ilulæus, King of Sidon, dethroned by Sennacherib, iv. 619

Imuth (Imhep.t), the god, i. 400, [412]. Meaning of his name, 400, [412]. His type, 400, [413]

Incense, sacred (Kyphi) of the Egyptians, i. 61, [74], 64, [77]

India, antiquity of the civilisation of, i. 241, [253]. Weakness of Indian historical chronology, 242, [254]. The Indian cycle of five years, iii. 385. The Indians not acquainted with the Chaldæan cycle of 600 years, 385. Partnership of Solomon and Hirom of Tyre in the trade with India, 419, 420. Seat of the primitive Indians, the Uttara-Karu, 460. Original inhabitants of India found there by the Arians, 461. Historical epochs and dates of the Arians in India, 507. The historical element in the Vedas, lists of Kings, and localities compared with the accounts in Megasthenes, 509. Doubts as to anything historical in the Indian accounts prior to Alexander the Great, 509. Little turn of the Sanskrit Indians for historical pursuits, 510. Intellectual tendencies and literature of the Vedic Indians, 510. Common historical element found in the old hymns, as compared with the Purânas, 511. Commencement of the era of the Kaliyuga, 511. The Anuvansa, and Gotravansa, or early lists and notices of Kings, 512. Systematic Brahminical adulteration and adjustment of the history of early India, 513, 514. Historical importance of the oldest Vedic hymns, 514. Commencement of the popular mutilation of the ancient traditions, 514. The Râmâyana and the Mahâbhârata, 514. The Chronicle of Cashmere, 514. The Purânas, 515. Locality to which the narratives of the first

period refer, 516. District whence caste and Brahma-worship came into existance, 516. Removal of the royal residence to Pataliputra, 516. The four so-called cosmic ages, and the three eras of Megasthenes when there were no kings, 518. Synopsis of Megasthenes' list of kings of the first period, 525. The Turanians of the south-east of India, 529. The history of Krishna-Hercules the close of the first India era, 531. Râma the close of the second era, 531. Lists of the age of Buddha down to that immediately preceding Sandrokottus, 532. I. The Bârhadratha dynasty, 533. II. The Pradyôta dynasty, 535. III. The Śaisunâga dynasty, 535. IV. Dynasty of Nanda, 536. The historical data in the later times of Indian history, and the preliminary restoration of the older periods, 538. The year of Buddha's death, and the Buddhistic notices of the Magadha Kings down to Asoka, 538. Indian chronology from 598 B.C. down to 312 B.C., 540, 541. Approximate determination of the real commencement of the Kaliyuga, and the preliminary limitation of the preceding period, 545. Staurobates and Semiramis, or the Indian synchronism for 1230 B.C., 548. Seat of the Samrag of that period, 550. Succession of the Kuru family, 550. Power of the Pañkâla, in that age, 554. Historical character of the names in the second era, 556. Close of the first two periods in the oldest Indian tradition, and a preliminary glance at the chronological result, 560. The epochs of Indian literature, and their application to the more accurate definition of the age of Zoroaster, 565. Grammatical age of Sanskrit, and the formation of prose, 565. Table of the immigration of the Arians into India, 573. The relation between the Vedic times and that of Zoroaster, and the starting-point of his doctrine, 574. Date of the Arian immigration into India, 586. Arian development in India, 586. Date of the oldest Vedic hymns, 586. Agni- and Vâruna-worship, 587. The adoration of Ether as Indra (Zeus), 587. The hymns of the first ten books of the Rigveda, 588. Schism in two opposite directions: Agni- and Indra-worship, 588. Period of the adoption of Brahminism in India, 588, 589. Formation of the kingdom of the Puru, 589. Period of Brahminism and of the commencement of the system of castes, 589. Period when the language of the Vedic hymns ceased to be spoken, 589. Period of the re-establishment of vast empires as far as Behar (Bengal), 590. Origin of Sanskrit, 590. Chronology of India from B.C. 1900 to B.C. 312, 590, 591. Formation of the Prakrit language, 591. Period of the Indian literature of the Vedic and Sanskrit languages, 591. Dates of the prose epochs, 592. Explanation of the list of Megasthenes of 153 kings in 6,402 years, 593. Historical result of the researches into the Arian beginnings, 596. India a comparatively modern colony of Bactria, iv. 31. Genuine traditions of the Arians in India about the primeval country and the Flood, 431. Indian myths not the origin of those of Greece, 449. Period of the migration of the Arians into the Indus country, 491. Date of the Indian campaign of Semiramis, 493

Indo-Germanic languages, results of modern researches into the, iv. 34

Indra (Zeus), adoration of Ether as, iii. 587. Sacrifices to, 587. Possible period of the substitution of the worship of, for Váruna worship, 588. Hymn of the victory of Indra over the dragon Ahi or Vrtra, iv. 459

Inhospitality of the ancient Egyptians, iv. 585

Interjections in the Egyptian language, i. 305, [316]; v. 713

Inundater, the, v. 207

Inundation, story of the great, in the Chinese annals, iii. 394. The emperor Yü's works to save the country, 394. This not to be considered the Flood of Noah, 398

Ionians, the, settled in Egypt, i. 103, [115]. The name Iavan of Scripture and Iun of the Egyptians, 103, [115]. The Ionians in early Egyptian records, iii. 179. Beginnings of the history of the Ionians in Asia Minor, and antiquity of their name, 601. Age of their histories and reminiscences prior to the Olympiads, 603. Date of the name of the Ionians on the Egyptian monuments, 603. Date of the Ionian settlement in Asia Minor, 607; iv. 272. Antiquity of the name of the Ionians in the Bible and in Central Asia, iii. 607. Primeval times of Ionia in Asia Minor, 607. Period of the maritime supremacy of the Pelasgian Ionians, 608. Date of the siege of Troy, 609. Early Greek sculpture, as shown in the statue of Niobe, 610. Intercourse between the Ionians and Egyptians, 610. Solution of the

IPS

enigma of their residence on the Pelasgian coast, 630, 631. Doris their primitive seat, 631. Niebuhr's views about the Ionians in Ionia prior to its colonisation from Attica, 444. The chronological horizon of the heroic legends of Ionia, 590

Ipsamboul, the rock-hewn temples at, iii. 174

Iran, or Airyanem Vâegô, geographical account of the country of, in the Vêndidâd, iii. 479. Its climate, 459. Dates of the Arian development in, 586

Iranians, cuneiform inscription recording the nations of the, subject to Darius, iii. 457. Their primeval land, Sogdiana, 458. Their occupation of the Punjab, 459. Their journeyings from the north-eastern parts of Asia to India, 459. Iran, or the land of pleasantness, and its climate, 459. Causes of the abandonment of the land, 459. The Iranian the popular language in the countries settled, 467. The country of the Iranians in the Zendavesta, 478. Names of their nations, 478. Connection of their system of mythology with that of the Semitic and Khamitic races, iv. 19. Semitic the antecedent stage of Iranism, 49. Period of the separation of the Iranians from the Arians, iv. 491

Ireg, the patriarch of the legend of the Shâhnâmeh, his division of the earth, iii. 478

Iron, called "the bones of Typhon," i. 65, [77]

Irrigation, examination of the canal-and-dyke system of, in the Fayoom, ii. 338. The system of which the Bahr Jusef formed a part, 344

Isaac, date of the birth of, iii. 340, 343

Isaiah, his prophetic utterances about Egypt and the Jews during the Assyrian supremacy, iv. 611

"Isis and Osiris," Plutarch's treatise on, i. 63, [75]. Osiris and Isis only worshipped throughout all Egypt, 363, [374], 412, 426. The Persea sacred to Isis, 407, [426]. Isis' name of Myrionymous, 413, [426]. Isis represented as Neith, 418, [432]. As Hathor, 419, [433]. Her titles of Moyth and Methyer, 420, [433]. Represented as Pecht, 420, [434]. Osiris the "Son of Isis," 423, [436]. Isis interpreted by the earth, 424, [437]. Sacrifice in honour of her return from Phœnicia, 426, [440]. The constellation of the Bear, why called Isis, 429, [442]. The Proserpine of some writers, 432, [445].

JEH

Techi probably an epithet of, iii. 40 *note*. The great moveable festival of Isis, 51. In the Ritual, v. 178, 179, 242

Isiris, brother of Kanaan, his addition of "the three letters" to the Phœnician alphabet, iv. 277

Israel, the name of the Phœnician Hercules, iv. 207

Israelites, period of their Exodus, ii. 500. *See* Jews

Italy, labyrinth in, ii. 320

JABIN, supremacy of, in Canaan, iii. 277. Defeated by Barak and Deborah, 277

Jablonski, his successful application of the Coptic language to the interpretation of Egyptian names, i. 260, [272]

Jacob, number of persons who accompanied him into Egypt, iii. 324, 325. Number of his descendants at the first numbering on Mount Sinai, 327. Funeral procession of the patriarch from Goshen to Hebron, 336. His marriage with Leah and Rachel, and servitude with Laban, 338. Birth of his son Joseph, 338. His age when sent into Mesopotamia, 339. His vision on Mount Ephraim, iv. 243. Date of his visit to Egypt, 492

Jackal, meaning of the, on ancient monuments, iii. 41 *note*

Jackal-sceptre, hieroglyphic reading of the, ii. 73

Jair, Judge in Israel, iii. 283

Japheth the Patriarch, *See* Yapheth

Jâtu sins, Ahriman's curse of, of the Vêndidâd, in Haêtumat, iii. 489. Remarks on what Jatu sins meant, 502

Jehoahaz, King of Israel, reign of, iii. 313

Jehoash, King of Israel, reign of, iii. 315. Defeats and takes Amaziah, King of Judah, prisoner, 314

Jehoiakim, King of Judah, reign of, iii. 318

Jehoiakin (Jeconiah), King of Judah, reign of, iii. 318. Carried away by Nebuchadnezzar to Babylon, 318. Taken out of prison by Evil-Merodach, 321

Jehoram, King of Israel, slain by Jehu, iii. 307. Reign of, 313

Jehoshaphat, King of Judah, reign of, iii. 310

Jehovah, erroneous views as to the derivation of the name, iv. 29. Jehovah and Elohim, distinction between, 379. Date of the Jehovistic account, according to Ewald, 381. The Elohistic and Jehovistic records of the Patriarchs in juxtaposition, 385. The name Jahveh Elohim, 388. The Jehovistic names, the true original ones, not the Elohistic, 388

Jehu, his murder of Jehoram and Ahaziah, iii. 307. His reign, 313
Jepthah, judge in Israel, iii. 283. His defeat of the Ammonites, 283
Jeremiah, date of his preaching and prophecies, iv. 494. His utterances against Egypt, 623
Jeroboam, King of Israel, reign of, iii. 309
Jeroboam II., King of Israel, reign of, iii. 315
Jerome, his translation of the Canon of Eusebius, iv. 397
Jerusalem, Lysimachus' story of the origin of the name of, i. 190, [202]. Taken by Nechô II., ii. 604; iv. 605. Captured by the Egyptians, iii. 20. Taken by David from the Jebusites, 196. Expedition of King Sheshonk to, as represented at Karnak, 241. The palace and temple burnt and pillaged by Nebuchadnezzar, 318. Stormed by Nebuchadnezzar, and the king's eyes put out, 319, 604. Date of the expeditions of Senacherib to, 435. Date of the burning of, by the King of Egypt, iv. 494. Utterances of Jeremiah and Ezekiel against Egypt, 623
Jews, the, hated by Apion and the Alexandrians, i. 91, [103]. Absurd stories respecting them invented by Apion, 91, [103]. The "Apology" of Josephus 91, [103]. Length of the period of their history from Solomon to Moses, 166, [178]. Length of the period of their sojourn in Egypt, 171, [183], 178, [190]. Genealogical tables of the Levites and high priests, 174, [186], 175, [187]. Genealogy of the posterity of Ephraim to Nun, the father of Joshua, 177, [189]. Period from the migration of Abraham to Jacob's going down into Egypt, 180, [192]. Jewish research into Egyptian history, 184, [196]. The new Judaism of Alexandria, 184, [196]. Probable affinity of race between the Hyksos and the Jews, 193, [205]. The text of Manetho relating to the Exodus of the Israelites, 650, [682]. Unit of measure of the Jews, ii. 30. Bearing of the date of the reign of Tuthmôsis III. upon the epoch of the Exodus and the length of the bondage in Egypt, iii. xii. Date of their immigration into Egypt, 11. Inquiry as to the period of the Exodus, 145. Number of years of the bondage in Egypt, 151. Egyptian annals respecting King Bokhoris and the Jews, 151. Manetho's account of the time of the Exodus, 194. The Biblical and Egyptian accounts of the event, 197. The Jews why hated by the Egyptians, 199, 200. The city of Ramesses built by them, 201. Their

connection with the Red Sea canal, 201. Period of their bondage in Egypt according to the Biblical account, 202, 204. Encamped east of the Jordan when Ramesses III. came to the throne, 211. Direction of their journeying, 212. Representations at Karnak of the Jewish prisoners taken by King Sheshonk, 241. The representation of Judah before King Sheshonk at Karnak, 242, 245. Historical chronology of the Hebrews compared with the Egyptian synchronisms, 243 *et seq.* Retrospect of the notices as to the length of the period from the Exodus to the building of the Temple, 247. The registers of generations and lists of the high priests, 248. The first period: from Aaron to Zadok, 250. The second period: from Zadok to Jehoiadah, 251. The times of Moses and Joshua, and the time when there were no Judges, 252. Death of Moses, 252, 253. Conquests of the Jews on their journey to Canaan, 262. Leadership of Joshua, and period of the settlement of the tribes, 253. Journeyings of the Jews in the Arabian desert of the peninsula of Sinai, 253–258. Prophecy of the book of Numbers as to Joshua and Caleb, 256. Table of the forty years of the Exodus and the wanderings to the Jordan, 258. Table of the first seven years in Canaan, 259. The last year of the undisputed independence of the Jews, 259. General historical elucidation of the period of the Exodus, and entrance into Canaan from the Egyptian point of view, 260. Period of the Assyrian supremacy 262. And of the establishment of the office of Judge, 262. Explanation of two circumstances hitherto unintelligible in the history of the journeying through the peninsula, 263. Conduct of the Israelites at Kadesh-Barnea, 257, 267. Proof as to the period of Joshua's conquest of Canaan, 269. Cause of the sudden reverse of the position of the Israelites in Canaan, 271. Their supremacy over the Canaanites, 272. Their subjection to a Mesopotamian satrap, 272, 293. Their recovery of their independence under David, 273. List of historical facts which occurred during the first sixty-five years from the departure from Egypt, 274. The period of the Judges, and those of Saul and David, 276. Table of dates from the Exodus to the resignation of Samuel, 280, 281. Preliminary distribution of the 122 disposable years in the time of the Judges proper, 281. Chronological

solution established, 287. Historical elucidation of the time of the Judges, 287–294. Results of the total absence of a federal tribunal and federal power at this time, 392. Grievances of the old inhabitants of Canaan against the Jews, 292. Their quarrels instigated by the Assyrians, 293. Period of the ascendancy of the Philistines, 294. Struggles of Samson with them, 294. Remarks on the chronology adopted for the reigns of Saul and David, 294. Explanation of the origin of unchronological statements, 297. Computation of the period from the building of the Temple to its destruction by Nebuchadnezzar, 303. Difficulties of the chronology of the divided kingdom, 303. Parallel years of reign of the Kings of Israel and Judah, 305. Comparative lists of Kings from Rehoboam to the death of Ahaziah, and from Jeroboam to the death of Jehoram, 307–317. Chronology of the Kings of Judah from the year after the destruction of Samaria to the year of the destruction of Jerusalem, 318. Chronological and historical retrospect of the two series of Kings, 321. Computation of the period from the immigration of Jacob into Egypt to the Exodus, 322, 344. Length of time of the sojourn of the Israelites in Egypt, 322. Number of persons who accompanied Jacob into Egypt, 324, 325. The first muster-roll of the Jews on Mount Sinai, 327. The muster-roll when encamped on the Jordan, 327. Measure of the period of the bondage in Egypt, 329, 357. Year in which the bondage commenced, 330. Period of the immigration of the Israelites into Egypt, 331. Computation of the period from the immigration of Abraham into Canaan to the entrance of Jacob into Egypt, 338. Traditional historical entry of the length of the period from the immigration of Abraham into Canaan to the journey of Jacob into Egypt, 343, 346. Connection between Abraham and the reminiscences of his race, and the historical character of those reminiscences, 360. Question as to the extant authorities and means of testing Hebrew chronology prior to the migration of Abraham, 361. Tripartite division of the series from Arphaxad to Terah, 361. The historico-chronological meaning of the dates in this series, 367. Object of Josephus in his Jewish and Phœnician synchronisms, 415. Points of contact between the

era of the Sidonian Tyre and Jewish dates, 421 *et seq.* Date of the building of the Temple, 422. No indication of the Jews having been affected by the old natural religion of Asia, 599. Horror of Judaism of mythology, iv. 28. Historical root of the religion of Abraham and of Moses, 28. Attempt made to look for an Egyptian origin in the institutions and symbols of the Jews, 29. Hengstenberg's views as to the Egyptian origin of the religious institutions and symbols of the Jews, 29. Period of the abandonment of all mythological religion by the Hebrews, 72. Tombs of the Jewish kings, 163. Philo's authentic stories about the Jews, 163. Historical relation between the Egyptian notions and those of the Hebrews as to the beginnings of man, 376. Criticism of the account in Genesis, 376. Anstruc, 369. Tuch, 380. Ewald, 380. Knobel, 381. Hupfeld, 381. Delitzsch, 382. Author's views in the "Bible Records," 382. Result of the researches into Hebrew traditions about the antediluvian world, 402. Restoration of the dates or epochs of the Hebrew traditions after the Flood and prior to Abraham, 405. The pure old Hebrew, the language of Sidon and Tyre, 418. Difference between the Hebrew of the Bible and the Phœnician of the time of Ashmunéser, 419. Religion of the Abrahamites and of the Aramæans, 419. Parallels between the Hebrew names and traditions and those of the mythological Semites, 422. Result of the comparison between the Khamitic origines and those of the Hebrews, 424. Date of the beginning of their bondage in Egypt, 493. And of their subjection to Assyria, 493. Close of their republic: Saul made King, 493. Date of the building of the Temple of Solomon, 493. The city burnt by the Egyptians, 494. Egypt as contrasted with the Hebrew patriarchs, 583. Victory of Asa over the Egyptians, 595, 596. The Jews always warned against a treaty with Egypt, 599. Revolt of the Jews against Sennakherib, 603. Who makes two campaigns against Jerusalem, 603, 604. Egypt and the policy of the kingdom of the Ten Tribes, 607. Isaiah's utterances respecting the position of Egypt and Ethiopia as to Judah and the kingdom of God, 612. The historical date formed by the 215 years of bondage in Egypt, v. 67. The forty years between the Exodus and the passage of the Jordan

checked and confirmed by an Egyptian and Assyrian date, 74. Table of the House of David, 79. Table of synchronisms during the divided kingdoms, 81
Jima, the legendary Arian King, iii. 493
Joash, King of Judah, reign of, iii. 312
Joel, his prophecy respecting Egypt and Jerusalem, iv. 596. Date of his prophecy, 494
Jomard, his conjectures as to the pyramids, ii. 148. His investigations of the Labyrinth, 323. And of the pyramid of the Labyrinth, 326. His views as to the Lake of Mœris, 330
Jones, Sir William, his services to Indian chronology, iii. 509
Joseph's Canal, ii. 334, 335, 340. System of irrigation of which it formed a part, 344. Question of the age of, iii. 21, 23
Joseph, period of his ministry in Egypt, iii. 332, 333; iv. 492, 670; v. 66. Date of the famine, iii. 335. And of Pharaoh's dream, 335. Period of the burial of his father Jacob, 336. Period of Joseph's birth, 337, 338. His age at his death, 340. Birth of his sons Manasseh and Ephraim, 342
Josephus, his controversy with Apion, i. 91, [103]. His account of the Exodus, taken from Chæremon, 92, [104]. His testimony as to Jewish research, 185, [197]. His "Jewish Antiquities," 186, [198]. Reckoned by the Fathers as the highest authority after the Bible, 188, [200]. His system of chronology from Joshua to Saul, 188, [200]. His Egyptian chronology, 190, [202]. His statement as to the letters of Solomon and Hirom in the archives of Tyre, 191, [203], 192, [204]. His acute learning and power of composition shown in his attack on Apion, 192, [204]. His idea of the connection between the Hyksos and the Jews, 193, [205]. His mystification of Egyptian history, 235, [247]. His observations on the difference between the "Sacred dialect" and ordinary language of the Egyptians, 258 [270]. Rerum Ægyptiacarum Manethonis fragmenta apud Josephum, 644, [676]. His account of Tyre, 728, [761]. His derivation of the word Pharaoh, ii. 15. His extracts from Manetho respecting the inroads of the Hyksos, 424. His analysis of the series of Shepherd Kings, 441. His purpose in his statements respecting them, 442. His statement probably only a distortion of Manetho's account of the length of the second Shepherd dynasty, 447. His story of the Viceroy Armais quoted, 557. His account of the revolt of the lepers, 563. His extracts from Menander's Phœnician Annals, 414. Object of his Jewish and Phœnician synchronisms, 415. His statement as to the Era of Tyre, 418
Joshua, chronology of, i. 167, [179], 169, [181]. His passage over Jordan, in the reign of Ramesses II., iii. 211. Drives the Amorites from their dwelling-place near Hebron, 212. Beginning of his leadership of the Hebrews, 253. His death, 259. Proof of the date of his conquest of Canaan, 269. Date of his passage of the Jordan, iv. 493
Josiah, date of his defeat and death at the battle of Megiddo, ii. 601, 604; iv. 604, 605. His reign, iii. 318
Jotham, King of Judah, reign of, iii. 316
Jtea, the Tyrian name of the goddess Hôra, or Hera, iv. 253
Jubal, the Carthaginian god, iv. 257. His name of Iolaus in Polybius, 257
Judges, period of the, from the death of Joshua to the close of Samuel's rule, i. 167, [179], 169, [181]. Table of time of the Judges and of peace, 168, [180]. History of the period of the, iii. 276. Preliminary distribution of the 122 disposable years in the time of the Judges proper, 281. The series of Judges from Abimelech to Abdon, 281. Samson to Samuel, 286. Historical elucidation of the time of the Judges, 289
Judgment, Hall of, in the Lower World, i. 403, [416]
Jugerum of the Romans, ii. 34
Julian period of 7,980 years, invented by Joseph Scaliger, i. 232, [244]
Juno, the Hera of the Babylonians, iv. 253
Jusef, Bahr el, ii. 49
Justice, goddess of. *See* Ma
Justification, chapters of the Crown of, in the Ritual, v. 182, 184
Justin Martyr, his quotations from Jewish chronology, i. 195, [207]. His statement as to the foundation of Carthage, iii. 414. His account of the foundation of the Sidonian Tyre, 423. Information transmitted by him respecting the dwelling-place of the Phœnician race on the Dead Sea, 430
Jutah Malk, the representation of, at Karnak, iii. 242, 245

KA, the frog-god, epithet of, i. 385, [397]; v. 174
Ka-mut utet-ra, the god, i. 374, [385]
Kabiri, the, in the Phœnician mythology,

iv. 190. Explanation of them in Philo's second Phœnician kosmogony, 226. The Dii Potes of the early Romans, 227. The Kabiri in the temple of Vulcan at Memphis, 228. The seven archangels of the Jews, 256. The figures of the Kabiri placed at the head of the Phœnician ships, 271. The worship of the sons of Ptah derived from the, 217, 346, 347. Origin of the Greek worship of the Kabiri of Samothrace, 445. The names and ceremonies of the, 446

Kabhsenuf, one of the chiefs behind Osiris, i. 368, [379]; v. 175

Kabu. *See* Seb

Kadmon, his wife Harmonia, iv. 258

Kadmos, root of the myth of, iv. 231, 445

Kahika, propably an epithet of Pacht, iii. 41 *note*

Kaiechôs, King, institution of religious ordinances in the reign of, ii. 107. His name in the hieroglyphics, 110

Kain the Artificer Phœnician kosmological description of, iv. 217. Meaning of the name, 217

Kain, the Patriarch. *See* Qayin

Kakhra, settlement of the Arians in, iii. 465. Geographical explanation of the Arian country of, in the Vêndidâd, 485

Kal, Lords of, v. 297

Kalâsôka, King of Magadha, iii. 539. Date of the reign of, 541

Kalewala, Finnish epos of the, iv. 457

Kali, period of the beginning of the, iii. 590

Kaliyuga, era of the commencement of the, iii. 511, 545, 590

Kambyses. *See* Cambyses

Kameph, the Egyptian name of Æsculapius, according to Iamblicus and the Hermetic Books, iv. 257

Kameredha, the head of the evil spirits, in the Vêndidâd, iii. 477

Kam . ka, Horus of, v. 270

Kampa, capital of Anga, taken by the King of Magadha, iii. 539

Kamur (Egypt or Great Listener), v. 207. The great one in, v. 228

Kanaan, the Hebrew language of the Bible called the language of Kanaan, iv. 419. *See* Canaan

Kandragupta, King, period of, iii. 591. *See* Sandrokottus

Kao-sin, the Chinese Emperor, reign of, iii. 383

Kaphtor, the Egyptian name of Crete, iii. 167

Kar, v. 270

Karbukef, one of the spirits in Hades, v. 175

Karchemish (or Cercesium), battle of, iii. 318, 320, 494. Karkamasa identified as, 218. Campaign of Tuthmôsis III. in, 132. Its alliance with the Khita, 133. Conquest of the city by the Assyrians, iv. 603. Jeremiah's utterances respecting, 620, 621

Karmanvati river, the boundary between the Pankâla, and the Turanians, iii. 554

Karnak, name of Amenôphis I. at, iii. 114. Tuthmôsis' restoration and embellishment of the temple-palace at, 115. History of the campaigns of Tuthmôsis III. at, 130. Works of Tuthmôsis III. at, 134. The great hall of pillars erected by Seti I., 156. Representation of Seti's exploits in the great hypostyle, 156. Works of Ramesses II., 179. Inscriptions of Ramesses IV. on the obelisk of Thothmes I., iii. 219. Buildings of King Si-Amen at, 220. Representations of the expedition of Sheshonk to Jerusalem at, 241, 242, 245

Karnak, Tablet of, its importance as an authority for the history of the Old Empire, ii. 1. Lepsius' discovery respecting the, 27. List of Kings of the tablet, 113. Names of the Kings of the fifth dynasty on the, 195. Its list of the Kings of the seventh, eighth, and eleventh dynasties, 228. Its representations of thirty generations of the Hyksos period, 464. The Theban Kings of the thirteenth dynasty represented on the right side of it, 469. Comparison of the scutcheons at Karnak and the Theban fragments in the Turin papyrus, 483. The restoration of the right side of the tablet, after the royal papyrus and monuments, ii. 486. Table of the succession of Kings from the, v. 39

Kartharasa, city of. *See* Carthage

Karu, conquests of Tuthmôsis III., in, iii. 133. The southern frontier of the Egyptian empire in the reign of Tuthmôsis III., 135

Kasion, Mount, iv. 205. The name, 205. In the Phœnician mythology, 188

Kau, v. 226

Kaurava, Indian kingdom of the, iii. 546, 547. Their bloody struggle with the Pandava, 590

Kebek, a name of Sebak. *See* Sebak

Kebhsen . u . f. one of the infernal genii, son of Osiris, i. 430, [444]

Keb-snauf, one of the genii of the dead, i. 368, [379]; v. 175

Keïvan, the Chaldee Saturn, iv. 209

Kelts, the first to emigrate from the com-

mon Arian stock, iv. 456. Date of the separation, 480, 491
Kenan, the Patriarch. *See* Qayin
Kencheres, King, ii. 550. His collateral sovereignty with his brother Horus, iii. 147. Introduces the Sun's Disk heresy into his capital El Amarna, 147. Length of his reign, 147
Kenkenes, King, the name, ii. 43, 44
Kennen, the snake-goddess, iii. 41 *note*
Kereśâspa, the hero of the Shâhnâmeh, iii. 481. Meaning of the name, 481
Keromama, Queen, ii. 592
Keroon, Birket el, depth and area of the, ii. 337 As mentioned in Genesis, iii. 24, 203.
Kerubim, the, in Ezekiel's vision, iv. 203. Explanation of, 204
Kesh, land of, conquests of Tuthmôsis I. in the, iii. 136. Conquests of by Ramesses II., 173
Keten, the Egyptian Proteus, ii. 574. The name, 574
Ket-ket, one of the spirits in Hades, v. 175
Khafra, King, not in either of the lists, why? v. 53
Khamism, philosophical definition of, iv. 49. Formation of the word in, 50. The place of Khamism in universal history, 79. The place of Khamism as regards the formation of words and syllables, 87. As to the formation of stems and roots, 117. Relationship of Khamism to West-Asiatic Semism, 142. Its proof of the original unity of the forerunners of Semitic and Arian, 142. Its difference from Semism and from Arism and Turanism, 143. Vast period which must have intervened between Khamism and the Semitic of historical Asia, 143. The place of, in the postdiluvian development of man before Menes, 560. Analysis of the comparative list of words in Khamitic, Semitic, and Arian, found in the fifth volume, 122
Khamites, connection of their system of mythology with that of the Iranians and Semitic race, iv. 19. Result of the comparison between the Khamitic origines and those of the Semites generally, and the Hebrews in particular, 424
Khamut-ef, a title of Khem, i. 373, [384]
Kharu, pool of, v. 240, 242
Khasgar, old indigenous inhabitants of, iii. 460
Khedorlaomer, King of Elam, iii. 351. Leads the attacking party against the revolted cities, 352
Khem (Pan) worshipped in Chemmis, i. 362, [373], 364, [375]. His title of Khamut-ef, 373, [384]. Description of, by Stephanus of Byzantium, 373, [385]. Votive figures on the Kossayr road dedicated to, 374, [385]. Sometimes accompanied by a lion-headed goddess, 374, [386]. Manetho's statement as to the period of the introduction of the worship of, 374, [386]. The female principle in connection with Khem, 378, [393]. Epithets of Khem, iii. 41 *note*. In the Ritual, v. 173
Khenephres, the, of Artapanus, iii. 113
Khenoboskion, inscriptions on the sepulchural caves of, ii. 205
Khentur, v. 230
Khepera. *See* Cheper-ra
Kherp, a title of King Sempsôs, ii. 62
Khet, Kheta, triumphs of King Sethos I. over the, iii. 160, 161, 167. Campaigns of Ramesses II. against the, 175, 178, 179. Names of some of the leaders taken prisoner, 178. Their prince Kheta-sira made prisoner, 179. Their gods, 180. Identified as the Hittites of the Bible, 212. Called Khettæans by the Alexandrians, 212. Found among the Amorites, 212. Become tributary to Solomon, 212. Conquered by Ramesses III., 218
Khita, campaigns of Tuthmôsis III. in the country of the, iii. 133
Khnœmu-Khufu, King, ii. 127. On the tablet of Abydos, 136. On the Great Pyramid, 138. The builder of this pyramid, 138. Details of his tomb in the pyramid, 159
Khnenta, settlement of the Arians in, iii. 464. Geographical explanation of, 483. Identified with Candahar, 484
Khnum, the "soul of Tattu," i. 387 *note*. The begetter of gods, 389 *note*
Khoten, old indigenous inhabitants of, iii. 460
Khruma, or Makhru, the Manes honoured with the title of, i. [83]
Khufu, or Cheops, King, monumental name of, ii. 76, 77, 126, 136, 138. His pyramid at Gizeh, 130. His scutcheon, 150. Inscription at Dendera mentioning him, v. 721
Khunsu (Chôns), the god (Hercules), his descent, i. 367, [378]. His connection with Ammon, 389, [401]. His types and titles, 391, 392, [404]. Meaning of the Coptic word *Chons*, 292, [404]. His worship primeval among the Egyptians, 393, [405]. His development, 393, [405]. His mission from Thebes to Assyria under Ramesses XII., iv. 681. Translations of, by Birch and De Rougé, 681–683

KHU

Khusarthis, Phœnician goddess. *See* Thurô

Khusôr, the Phœnician Vulcan, iv. 189. Also called Melekh, 189. Kosmological description and elucidation of, 215, 218

Khusôros, the Phœnician god, iv. 157–159

Kings, lists of the, according to Diodorus, i. 23, 23. Compiled or corrected by the priests, 24. Historical importance of the lists, 25. Manetho's lists, i. 74, [88]. Eratosthenes', 116, [128]. Apollodorus', 116, [128]. Thinite Kings, why so called, 121, [133]. Eratosthenes' list of thirty-eight Kings compared with the dynasties of Manetho, 123, [135]. Egyptian Kings always crowned in Memphis till the time of the Ptolemies, 129, [141]. The irruption of the Shepherd races, 130, [142]. Diodorus' dynasties and chronology of the ante-historical period, 136, [148]. And from Menes to Alexander, 140, [152]. The anonymous list of Kings, 217, [229]. Questions as to the origin, &c. of the lists, 252, [264]. The dynasties of the gods in the Turin papyrus and according to Manetho, 361, [372]. Lists of Kings on the tablets of Karnak and Abydos, and on a papyrus of the nineteenth dynasty, ii. 1, 2. Connection between the lists of Manetho and Eratosthenes, 2, 19. The Greek version, transcript, and misspelling of the Egyptian names of kings, 8. Their monumental names, 11. Gradual establishment of royal titles in the Old Empire, 12. Egyptian origin of the title of Pharaoh, 14. Historical character and unbroken chronological succession in the Old Empire, 19. Causes of the confusion in the lists, 20. Tombs of the Kings of the Old Empire in the pyramids, 28. Lists of Kings of the line of Menes of This, 41. Collation showing the accordance in the dates of the reigns of this line, 46. Reigns of the First, or Thinite Dynasty, 47 *et seq.* The Second and Third Dynasties, 68. Restoration of the series of the third dynasty, 71. Retrospect and review of the third dynasty, 83. Historical notices of this dynasty, and its monuments, 86. A glance at the Kings of the Fourth Dynasty, and the monuments which belong to that epoch, 105. The third dynasty compared with the second, 106. The tablets of Abydos and Karnak, and the Turin papyrus, 43. Synoptical adjustment of the lists and monuments of the second and third dynasties, 116, 117. Review of the lists

KIN

of the fourth dynasty, 120. Comparison of the lists and monuments of the fourth dynasty, 126. The succession of Kings of the fourth dynasty in the tablet of Abydos, 135. The title of God given to Egyptian sovereigns, 137. Comparison of the royal names of the fourth dynasty on the pyramids and other contemporary monuments with those of Manetho and Eratosthenes, 138. Historical restoration of the Fourth Dynasty, 174. List of the Fifth Dynasty, 187. Connection between the royal tablet of Tuthmôsis and monuments, and Eratosthenes, 189. The last three Kings of the fifth dynasty in the Turin papyrus and in Manetho, 192. Titles by which princes were distinguished from kings, 196. The succession of the Fifth Dynasty in the tablets of Karnak and Abydos, 195–198. The succession of Ases and Unas in a tomb near the Great Pyramid, [197]. List of the Sixth Dynasty, 199. First instance of the separation of the title and family name of the king, 206. The sixth dynasty according to the Turin papyrus, 212. Historical synopsis of this dynasty, 214. Historical restoration of its period, 216. Comparison of the lists of the Seventh, Eighth, and Eleventh Dynasties, 217. Struggle between the Theban and Memphite Kings, 226. Survey of the reigns of the seventh, eighth, and eleventh dynasties, 238. Manetho's restoration of these three dynasties, 240. The two collateral dynasties between the eighth and eleventh, the Ninth and Tenth, Herakleopolitans, 240. Complete chronological table of the period from Apappus to Amenhêma, 246. Criticism and restoration of the lists of the Twelfth Dynasty, 249. Decisive importance of this dynasty for the chronological character of the list of Eratosthenes, 255. Synopsis of the lists, tablets, &c., of the twelfth dynasty, 258. General comparison of the lists and tablets, 258. Chronology of the twelfth dynasty, 277. Historical criticism and restoration of the first two epochs of the twelfth dynasty, 282. Historical restoration of the sole reign of Ammenemês IV., Mares (Ra-n-Ma), 305. And of the fourth epoch of the twelfth dynasty, 328. The last three Kings in the list of Eratosthenes, the beginning of the Thirteenth Dynasty, 369. Inquiry into the burial-places of the Kings of the Old Empire, 378. The royal lists during the Hyksos period, 396. Josephus' quota-

tions from Manetho respecting the Hyksos Kings, 424. Restoration of the texts of Manetho's lists, from the thirteenth down to the seventeenth dynasty, 427. Restoration of the text of the seventeenth dynasty, 428. Collation of Manetho's lists in their chronological order, 431. Lists of Egyptian and contemporary Shepherd Kings, 436. Analysis of the series of the Shepherd Kings in the Epitomists and in Josephus, 438. Critical examination of the Thirteenth and Fourteenth Dynasties, 445. The fifty-three Theban Kings of Apollodorus who follow immediately after those of Eratosthenes, 455. Number and length of the rule of the Hyksos and Theban Kings, 460. The tablet of Karnak as a representation of thirty generations of the Hyksos period, 464. The Theban Kings of the thirteenth dynasty represented on the right side of the tablet, 469. The offerings to the dead at Gurnah and contemporary monuments which represent the Kings of the Seventeenth Dynasty as the immediate predecessors of Amos, 472. Fragments of the Turin papyrus which belong to this period, 477. General comparison of the scutcheons at Karnak and the Theban fragments in the Turin papyrus, 483. Table of Theban Kings of the Middle Empire according to the right side of the tablet of Karnak, with the corresponding names on the monuments and in the papyrus, 488, 489. Restoration of the thirteenth dynasty, Theban Kings, 490. And of the seventeenth dynasty, Theban Kings, 494. Lists of the first four dynasties of the New Empire, 510–515. Error in the French and insufficiency of the English restoration, 516. Method of the real restoration, 517. Comparative synopsis of the lists of Manetho, and the data of the lists of Kings and monuments as to the first four dynasties of the New Empire, 520–525. Restoration of the Eighteenth Dynasty, 526. Closer application to the names and dates of the eighteenth dynasty of the method adopted for comparing the lists with the old series of kings and the contemporary monuments, 526. Complete unravelling and restoration of Manetho's list of the first five reigns of the eighteenth dynasty, 534. The end of the Eighteenth and the beginning of the Nineteenth Dynasty: the complete restoration of both, 537. Reading and dynastic connection of the royal names of the nineteenth dynasty, after Rameses I., 543. Restoration of the length of the reigns, according to the lists, from Horus to the end of the nineteenth dynasty, 549. Table of the eighteenth and nineteenth dynasty, 568–570. Restoration of the Twentieth and Twenty-first Dynasties, 571. Succession and duration of the twentieth dynasty, 572, 573. Succession of the twenty-first dynasty, 576. Chronology of the Twenty-second to the Twenty-fourth Dynasties, 585. The successions according to the lists and monuments, 586. Scutcheons of the Twenty-second Dynasty, 590. The Twenty-third Dynasty, 594. The connection between the Twenty-fourth, Twenty-fifth, and Twenty-sixth Dynasties, 596. The twenty-sixth dynasty, the period of the Ethiopian conquerors and of the Dodecarchy, 602. Synchronistic table from the twenty-second down to the twenty-sixth dynasty, 606. Chronology of the last four dynasties of Manetho: the Twenty-seventh to the Thirtieth, 607. Series of royal scutcheons from the First to the Thirtieth Dynasty, 615. Lepsius' publication of the "Book of the Kings," iii. 8. Date given by Manetho to the eleventh dynasty, 87. Manetho's date of the first year of the Hyksos, 88. Dates of the twelfth dynasty, 89. Panegyrics on the King in pompous phraseology on the monuments, 101. Survey of the reigns of the eighteenth and nineteenth dynasties, 105–110. Downfall of the house of the Tuthmōses, and its causes, 147 *et seq.* Survey of the dynastic complications at this period, 147. Tombs of the Kings of the eighteenth dynasty, 151. Rise and meridian of the house of Ramesses, 154. The twentieth dynasty according to the monuments, 207. The twenty-first dynasty, according to the monuments, 220. The first Tanite dynasty, 220. The end of the nineteenth, and twentieth, dynasty in Greek tradition, 222. Sheshonk, the founder of the twenty-second, or first Bubastite dynasty, 240. The oldest human kings not heroes, but strictly historical, sacerdotal, elective monarchs, iv. 334. Duration of existence of the sacred or sacerdotal princes, 59. And of the secular monarchs, 59. King Bytis, the first sacerdotal King, 335, 488. Duration of these Kings, 488. Beginning and duration of elective Kings, 490. And hereditary Kings, 490. Tables of the Kings in the Old, Middle, and New Empires, according to the historical sections, 498. The historical position of the

twenty-second dynasty, 593. The list of Eratosthenes, compared with that of Manetho, the monuments, and with the succession of Kings at Karnak, v. 39
Kings of Israel, period of the, up to the building of the Temple, i. 169, [181]
Kings, Book of, explanation of the origin of the confusion in the, iii. 306
Kings of India, the Anuvansa or lists of, iii. 513. *See* India; Megasthenes
Kircher, Athanasius, his vocabulary of the Coptic language, i. 259, [271]
Kiriath-Arba, afterwards Hebron, iii. 431
Kissares-Assoros, the Babylonian deity, iv. 154
Kittim, the, of Scripture, iii. 160, 161, 167
Kiyun, or Kevan, the Phœnician god, iv. 208. In Amos, v. 26, 208. Worshippers of, in Syria in the fourth century, 209
Knêph, the god. *See* Chnubis
Knobel, his criticism on the book of Genesis, iv. 381
Kô, city of, ii. 60
Kokome, pyramids of, ii. 59. The name Kokome, 60
Kolpia, the mythological wind-god of the Phœnicians, iv. 187; v. 814. Interpretation of the word, iv. 192–194
Kon, a Phœnician name of Saturn, iv. 209
Kophen, the river, the Kubhâ of the Vêndidâd, iii. 487
Kophên, city of, captured by Semiramis, iii. 549
Korybantes, the, in the Phœnician mythology, iv. 190. The Phrygian, 446
Kôs, ancient cities of, ii. 60
Kôs-kam, city of, ii. 61
Kôs-verver, the city of, ii. 60
Kosegarten, his interpretation of hieroglyphic inscriptions and rudiments of an alphabet, i. 322, [333]
Kosmogonical myth, the, iv. 73. Its connection with the astral and psychical myths, 73, 74
Kosmogony; Philo's Third Class of Kosmogonies, iv. 237. The Kosmogony of the Babylonians, 149
Kossayr road, scutcheons of Sesortosis II. and Amenemha II. on the, ii. 303. Quarries on the, worked in their reigns, 303
Kossians, their ancient abode, iv. 412. Their invasion under Nimrod, of Southern Mesopotamia, 416
Kradenas, King of India, according to Megasthenes, iii. 525
Krishna, the Indian Hercules. *See* Hercules, King of India
Krokodilopolis, anecdote about the building of, ii. 65. Beauty of the hieroglyphics on the, 284. Greek legend of the building of the, 307. Legend of the origin of the city and worship of the crocodile in, 367. The obelisk of Sesortosis I. at, 383, 367
Krokodilopolitan Nome, its geography little known, ii. 332. Form of the nome, and its connection with the Nile, 334
Kronos, the Egyptian Time. *See* Seb
Kronos, the Phœnician, iv. 157
Kronos-El, the Phœnician myth of, iv. 207. And the Kronidæ, according to the doctrine of Byblus, 239, 240, 242. Conspires with his mother against his father Uranos, 245, 262. The race of Kronos and Astarte, 247, 255. Of Kronos and Rhea, 257. And of Kronos and Baaltis (Dione), 258. His children in Perea (Mesopotamia), 258. The younger Kronos according to the doctrine of the Perœans, 258. The Kronos mythology of Aram and Berytus, 260. Rule of Kronos and his race over the earth and its inhabitants, according to the third Kosmogony of Philo, 266. Kronos and Athene, or Phœnicia and Attica, 271. His circumcision of his only-begotten son, substituted for the sacrifice of children, 273. Originally represented with four eyes and six wings, 275. Myth of his sacrifice of his only son Yedud, in Philo's work upon the Jews, 280, 281, 284. Romance fabricated out of the story of Israel-Kronos, 285
Kundeka, Indian king, iii. 552
Kurdistan, settlement of, iii. 363
Kuru dynasty in India, succession of the, iii. 550. List of the, 552. Period of the supremacy of the, in India, 590
Kuru, Uttara, the Indian, iv. 431. Notices of, by the ancients, 431
Kuruksetra, great battle of the princes in iii. 545, 590
Kusan-Ris'hathayim, supremacy of, in Canaan, iii. 277. Defeated by Othniel, 277, 293. Question as to who he was, 289. His name, 290, 291
Kynégoi, in the Phœnician mythology, iv. 190
Kyphi, the sacred incense of the Egyptians, Suidas on Manetho's work on the, i. 61, [74]. Plutarch on the, 64, [77]

LABYRINTH, builder of the, according to Diodorus, i. 144, [156]. How regarded by Pliny the Elder, 157, [168]. Strabo on the, quoted, i. 691, [723]. Period to which it belongs, ii. 91. Amenemha IV. the builder of the, 306. Derivation of the word, 306. Tradition of the Greeks as to it, 307, 313. And of the Romans,

308, 314. Comparison of the statements of Herodotus and Strabo, 316. Fundamental idea of the restoration, 316. Explanation of the passage in Pliny upon the Labyrinths, 319. Pomponius Mela's account, 321. Diodorus's description, and a critical examination of it, 321, 322. Re-discovery of the Labyrinth, and opening of its pyramid by the Prussian Commission, 323, 325. Regarded as the temple and sepulchral monument of the liberties of Egypt, iv. 16

Labyrinth, pyramid of the, ii. 86; iii. 323, 325

Lacedæmonia, period of the naval supremacy of, iii. 624

La Croze, his Coptic dictionary, i. 260, [272]. Published by Woide, 260, [272]

Land measures of the Egyptians, ii. 34

Land; division of the country into fields, and imposition of a tax upon, ii. 301

Land, the primeval, Zoroastrian tradition about the, iii. 457. Identified as Sogdiana, 458. Text of the Vêndidâd describing the climate of the primeval land, 459

Language, sacred, of all people, i. 258, [270]. Methodical analysis of the languages of Asia and Europe for the primeval history of man, iv. 18. Outlines of a method of restoring the genealogy of mankind by a philosophical and historical comparison of languages, 32. Laws applicable to the organic formation of language, 33. Historical linguistic affinity, 35. The first stage of the organic formation, 37. Agglutinative languages, and their laws, 37. The three degrees of affinity in languages investigated, 38. The ancient sentence-language, or syllabic word-language, of Central Asia, 38. Identity of Semitic and Iranian furnished by the Egyptian language alone, 39. Method of determining approximately the age of the primitive world by means of language, with especial reference to Egypt, 40. The imperceptible changes in languages in the hands of fathers, mothers, and teachers, growing out of the law of development, 42. Number of the formative processes and the number of languages and stems of languages prior to the Arian, 48. Philosophical definition of Chinese, Tibetan, and Khamism, Semism and Finnism, and lastly, of Arism, 48, 49. Analogy of language as the religion of things to religion as the language of God to man, 67. Antiquity of grammatical formations, according to the separate classes of words, 84. Relative age of root forms, 84. Facts in the history of language resulting from conjugation, 90. The germs of language and mythology originally identical, 145. Period of the confusion of languages, 416. The common element of the Hellenic, Vedic, and Brahminical myths, the original poetry of language, 448. The linguistic germs of mythology, 450. General result of the comparative philosophical analysis of the origines of language and mythology, respecting Egypt in particular, 472. Form of primitive language, 485. Sinism, 485. Turanism, 486. Khamism, 486. The Egyptian deposit, 488. The internal import of the earliest development of language, in itself, and as the prototype of religion, 566

Language of the Abrahamites, iv. 418

Language, Egyptian, grammar of the, i. 254, [266]. History of research into the, 258, [270]. Identity of the more ancient and more recent Egyptian language, 258 [270]. Josephus' observations on the difference between the "Sacred Dialect" and the ordinary language, 258, [270]. Kircher's vocabulary of the Coptic language, 259, [271]. Value of the Coptic in ascertaining and determining Egyptian words, 262, [274], 267, [279]. Discoveries of Champollion, 262, [274]. Phonetics and determinatives, 263, [275]. Salvolini, Lepsius, and Birch, 263,–266, [275–278]. Dr. C. Meyer's plan for a grammar, 266, [278]. Pronunciation and etymology of the Egyptian language, 269, [281]. The extent and primitive elements of the vocabulary, 269, [281]. Probable number of roots in the old Egyptian language, 270, [282]. Roots having several fundamentally different meanings, 271, [283]. Synopses of sounds, 272, [284]. Forms of adding to Egyptian roots, 277, [290]. Power of the individual sounds, 278, [291]. Primitive formation and writing of roots, 279, [292]. The order of the fifteen sounds of the Egyptian alphabet, 280, [293]. Accidence and etymology of the Egyptian language, 280, [293]. Sketch of the formative roots and flexions, 280, [293]. Particles for the origin of which no derivation is known, 282, [295]. Benfey's comparison of the Coptic and Semitic languages, 282, [295]. Personal nouns, or pronouns, 283, [295]. Terms of locality, or definite and indefinite pronouns, 285, [298]. Numerals, 287, [299]. The declension of nouns and adjectives, 289, [301]. The conju-

gation of the verb, 291, [304]. The prepositions, 297, [309]. Adverbs, 302, [313]. Conjunctions, 304, [315]. History of modern hieroglyphical discovery, 312, [323]. Zoega's analysis of the Egyptian language, 313, [323]. Asia the cradle of the language of Egypt, 444, [458]. The Egyptian vocabulary, 445, [459]. Comparison of the old Egyptian alphabet with the Coptic and Hebrew, 451, 452, [464, 465]. Complete list of hieroglyphical signs, according to their classes, arranged in natural order, 493, [501]. Double relationship with the inorganic language of the Egyptian on one side and the Semitico-Japhetic development of Asia on the other, iv. 18, 19. Preliminary definition of the connection between Egyptian language and mythology, and the corresponding systems in Asia and Europe; with eight theses, 25–31. Deductions as to the method and import of the historical analysis of the Egyptian language, 38. Its proof of the identity of the Semitic and Iranian languages, 39. The highest fixed chronological point in general history afforded by the Egyptian language, 45. Philosophical definition of the Egyptian language, 48. Compared with the oldest Turanian formations, 49. Asiatic origin of the Egyptian language, 71. Comparative philosophical analysis of the Egyptian language: the place of Khamism in Universal History, 79. The problem, and method of solving it, 81. Fundamental peculiarity of the Egyptian language, 83. Philosophical analysis of Egyptian grammar: the place of Khamism as regards the formation of words and syllables, 87. The pure particle language, the background of Egyptian, 87. Nouns and verbs, 87. The transition from Sinism to Khamism, shown by the Egyptian language, 87. Expression of the copula, 88, 89. Conjugation, 90. Signification of formative syllables in the declension of nouns, 92. Sign of the feminine, 92. The expressions for the dual and plural, 92. Pronomial stems, 93. Personal pronouns, 97. The third person, 99. The other pronomial roots, 101. The numerals, 102. The ordinals, 107. Adverbs, 109. Stems of the prepositions, 111. Expression of the relation between one sentence and another, 114. Preliminary result of the inquiry into formative syllables and words, 115. Actual state of research into the formation of Egyptian and Semitic roots, 117. Analysis of the comparative list of words in Khamitic, Semitic, and Arian, found in the following volume, 122. Study of Coptic in connection with Egyptian, 122. And with Semitic, 123. Rossi's "Etymologiæ Egyptiacæ," 124. The first stage in Egyptian language: Sinism, 127. The second stage: the biliteral root, 127. The third stage: the advance to historical Semism, 127. Result of the analysis of formative Egyptian roots from a Khamitic point of view, 128. The original hieroglyphical alphabet, 129. The result, as regards language and history, of the inquiry into the formation of words and roots in Egyptian, 138. The Egyptian the earliest deposit of the common language of Central Asia, 440. Relation in language and religion between Egypt and Hellas, 441. General survey of Egyptian literature, 634 *et seq.* Formation of the Egyptian language, 637. Value and charm of Khamism, 637, 638. The place of Khamism and the hieroglyphics in the postdiluvian development of man before Menes, 560. Complete comparison of old and new Egyptian words with the Semitic, v. 743 *et seq.* Result of the comparison, 774. Review of true Egyptian words with M, 776. *See also* Grammar; Hieroglyphics

Language, Greek; relation between Hellas and Egypt in respect to their linguistic and religious consciousness, iv. 441

Laodicea of Phœnicia, sacrifices to Diana in, iv. 213

Larcher, his efforts to restore Herodotus' Egyptian chronology, i. 237, [249]. His discovery and publication of the fragment of Theon the astronomer, 238, [250]

Latin, rapid growth of the languages which grew out of the, iv. 33, 43

Latona, the goddess. *See* Mut

Lawgivers, Egyptian. *See* Legislators

Lawrence's translation of the Book of Enoch, i. 7 *note*

Laws, civil, of the Egyptians, origin of the, i. 20. Books of the, 21. The most celebrated legislators, 21, 147, [159]

League, the, of the ancients, ii. 33

Leemans, his hieroglyphic alphabet, i. 333, [344]

Legislators, the most celebrated Egyptian, i. 21. List of, from Diodorus, 147, [159]

Lemekh, Lamekh, the Patriarch, explanation of his name, iv. 390. Length of his life, 398

Lemnos, labyrinth at, ii. 320

Lepers, revolt of the, under Osarsiph (or Osarōph) Moses and their allies, iii. 188; 194, 195. Period of the expulsion of the

from Egypt, ii. 500, 562, 563. Sent to Avaris, 563.
Lepsius, Richard, his examination of the papyrus of the "Book of the Dead," i. 26. His explanation of the table of Tuthmosis, 36. His copy of the Turin royal papyrus, 52, [64]. His the first scientific analysis of Egyptian hieroglyphics, 265, [277]. His publication of the "Book of the Dead," 265, [277]. Account of him and of his Egyptian discoveries, 332, [342]. His discovery of the names of Kings of the Old Empire on the tablet of Karnak, ii. 1, 27. His facsimiles of this and of the tablet, 2. Connection between his researches and those of the author, 26, 27. His discovery as to the Kings of the twelfth dynasty, 249, 254. His re-discovery of the Labyrinth, and exploration of its pyramid, 325. His views respecting the fifty-three Theban Kings contemporary with the Hyksos, 457. His discovery of the evidence afforded by the tablet of Karnak respecting the Hyksos period, 464. His restoration of the genealogy of the Tuthmôses, 530. His discovery of the descent of Ramesses the Great, 539. And of the symbol and pronunciation of Set, 544. His publication of the great monumental work of the Prussian expedition to Egypt and Ethiopia, iii. 3. And of the "Book of the Kings," 8. Main points in chronology on which he and the author are at issue, 12–14. His discovery of the signification of the Phœnix period, 66. Criticism and precision of his great work, 103. His conclusions respecting the pre-Aaronic times in Jewish history, 248. His views as to the worship of the sun in Egypt, iv. 325. And as to the Ritual, v. 137
Lesbos, period of the naval supremacy of, iii. 622. The god Makar of, iv. 223
Leto, the goddess. *See* Mut
Levites, genealogical table of the, from Levi to Phinehas, i. 174, [186]
Leyden Glosses, Leemans' publication of the, i. 266, [278]
Leyden, the stele of the Sesortesen at, ii. 227, 228, 236. Diadem of King Nantef at, 232
Libanon, in the Phœnician mythology, iv. 188. Meaning of the name, 205
Libya, Coptic name of, iii. 116. The Shepherds of, on the temple of Amada, 136. Libyan prisoners taken by King Seti I., 162. Conquests of Ramesses II. in, 173, 174. And of Seti I., 192
Light, insight, god of. *See* Mau
Lion-gods, the, v. 174, 219

Linant, M., his discovery of the Lake of Mœris, ii. 328. His "Mémoire" on the subject, 329 *note*. His traces of the boundaries of the Lake, 345-347. Examination of his views, 347
Light, pyramids of, ii. 87
Litanies, Solar, v. 127
Literature, Egyptian, the novel the most popular branch of, iv. 649. I. The sacerdotal literature primitive, as proved by the "Book of the Dead," 660. Mr. Birch's translation of this work, 660; v. 161. II. Moral philosophy, as shown in the wisdom of the moral proverbs of Ptahhept, iv. 664. III. Historical literature, 668. IV. Historical inscriptions on public monuments, 680. V. Novels and humoristic literature, 691. The Saï-an-Sinsin, or Book of the Lamentations of Isis, v. 126. The Solar Litanies, 127
Literature, Indian. *See* India
Lithuanians, their tradition of their origin, iv. 456
Li-tse, Chinese philosopher, his doctrine of the origin of the universe, iii. 382
Lloyd, George, his discovery at Gurnah, ii. 475
Loadstone, the, called "the bones of Horus," i. 65, [77]
Lord, the sign for, ii. 12
Lud, settlement of the race of, iii. 363
Ludim or Mauretanians, campaigns of Tuthmôsis III. in the country of the, iii. 133. Their probable geographical position, 133. The Ludim of Scripture, 157. Triumph of King Seti I. over the, 157
Luxor, description of the palace of, iii. 142, 143. The double row of sphinxes at, 143, 149. The buildings of Horus continued by Seti I., 156. Works of Ramesses II. at, 177
Lyceas, his account of the Labyrinth, ii. 309
Lydia, Herodotus' dates of the kings of, iii. 433. Foundation of the Lydian empire, 363. Period of its naval supremacy, 632
Lynceus of Samos, his Egyptian researches, i. 115, [127]

MA (Truth), the goddess, descent of, i. 367, [378], 382, [395]. The ostrich feather the sign of, 402, [415]. Her titles and representations, 403, [416]
Maaentetef, one of the chiefs in Hades, v. 175
Madura (Mathura) the royal descendants of Krishna in, iii. 526, 527

MÆO

Mæonians, period of the naval supremacy of the, iii. 632
Magadha, origin of the Kings of, iii. 526. Buddhistic notices of Magadha Kings down to Asoka, 538. Its geographical position, 538. Period of the formation of the new realm of, 591
Maget, the spirit, v. 176, 177, 204
Magism of the Chaldees, period of, iii. 583. Origin of, 598. Its influence over mankind emanating from Chaldea, 598
Magnet, the, called "the bones of Horus," i. 65, [77]
Magros, or Magos, explanation of the god, in the Phœnician kosmogony, iv. 190, 223
Mahâbhârata, the Indian epic, ancient oral transmission of the, iii. 514. Popular mutilation of the, 514, 515. The Mahâbhârata the epos of the second epoch of Indian history, 531
Mahalael, the Patriarch. *See* Me'huyael
Mahanaim, the Mahan ma of the inscriptions at Karnak, iii. 241
Mahanandi. *See* Nanda
Mahâpadma dynasty of Magadha Kings, iii. 538
Mahur, the Great, v. 251
Mai, Cardinal, his translation of Eusebius' version of Manetho, i. 206, [218]
Makar-ra, Queen, ii. 532, 533
Makar, explanation of the god, in the Phœnician kosmogony, iv. 223. The god of Lesbos and Rhodes, 223
Makatira, or Maka-Tira, residence of Ramesses III., iii. 209
Makatura, hieroglyphical expression for watch-tower, iii. 213. Etymology of the word, 213 *note*
Makera, Queen regent, iii. 116. Her family name, 117
Makhru, or Khruma, the Manes honoured with the title of, i. 71 [83]
Malalas, John, his extinction of all Egyptian tradition, i. 228, [240]
Malika. *See* Amalekites
Malus, M., his investigations of the Labyrinth, ii. 323. And of the pyramid of the Labyrinth, 326
Mamelukes, their mutilation of the pyramids, ii. 150
Man, methodical analysis of the languages of Asia and Europe for the primeval history of, iv. 18. The age of man as compared with that of the world, 21. Egypt as representing the middle age of the development of man, 22. Primeval Asia the starting-point of the intellectual movement of the human race, 27. Outlines of a method of restoring the genealogy of mankind by a philo-

MAN

sophical and historical comparison of languages, 32, 39, 40, 45, 47. Historical and astronomical checks for the age of the human race, 52. Geographical starting-point of mankind, 52. Effects of the deviation of the earth's axis on climate, 53. Period of the Flood of Noah, 54. Epochs for the time prior to that of Menes, 55. The result, as regards the history of mankind, of the inquiry into the formation of words and roots in the Egyptian language, 142. Comparison of the kosmogonical traditions of the mythological Semites with the Egyptian mythologies, 145. The materialist or Môkh doctrine of the beginnings of the world and of man, 175. Philosophical analysis of Egyptian traditions about the origin of man, 303. Traditions of the Semites as to the human beginnings, 361. Traditions of the Babylonians about the beginnings of the human race, according to Berosus, 363. The Creation, from Genesis and the Chaldee narrative, 364, 365. The ten epochs of primeval time, from Alorus to Xithuthrus, the Patriarch of the Flood, 365. The historical relation between the Egyptian notions and those of the Hebrews as to the beginnings of man, 376. The Hebrew word 'Adam and the Aramaic Enos, 385. Explanation of the names of the Patriarchs, 387. And of the names of the primeval world, 388. Length of the lives of the Patriarchs, 395. And of the primeval world, 399. Immediate results of the researches into Hebrew traditions about the antediluvian world, 402. General restoration of the post-diluvian period according to the Abrahamic traditions in Aramæa, 405. Comparison between the Khamitic origines and those of the Semites generally, and of the Hebrews in particular, 424. Genuine traditions of the Arians in India about the primeval country and the Flood, 431–434. Hellenic reminiscences of the Flood, and the traditions and fictions in Hesiod about the origin of the world, the rule of the gods, and the kosmic ages, 435. The tradition of the early world (ideal, and at the same time historical), 439. The post-diluvian race, 439. Bearing of the Atlantic tale on primitive history after the Deluge, 461. Importance of the Biblical tradition about the origines of man, 473. Synopsis of the four ages of mankind, 485. Geographical position of the cradle of the human race, 557. Migration before the

Flood, 559. The place of Khamism and the hieroglyphics in the postdiluvian development of man before Menes, 560. Period of the immigration into the valley of the Nile, 564. Philosophical corollaries, and the metaphysical methods hitherto employed for reconstructing the universal history of mankind, v. 97

Man the primeval, of the Iranian world: *See* Jima, or Gemshid

Man, the primeval, of India. *See* Dionysus, King

Manasseh, King of Judah, reign of, iii. 318

Manasseh, son of Joseph, birth of, iii. 342

Manasyu, Indian King of the second era, iii. 557

Mandshus, their 12-yearly cycle, iii. 386

Mandulis, the god. *See* Muntu

Maneros song, the, ii. 65. Meaning of the word, 65 *note*

Manes, dominion of the, in Egypt, i. 70, [82]. Honoured with the title of Makhru, or Khruma, 71, [83]

Manetho, source of his royal list, i. 3. His description of the sacrificial stamp, 17. His Lists and Commentaries, 33. His personal character, 56, [68]. Period during which he flourished, 58, [70]. His Egyptian name, 59, [71]. The first Egyptian writer and critic using the Greek language, 59, [71], 61, [73]. Ancient authorities on his works, 61, [73]. Description of his "Compendium of Natural Philosophy," by Diogenes Laertius, 62, [74]. Plutarch's treatise on Isis and Osiris mainly derived from him, 63, [75]. Critical review of the connection between them, 63, [75] *et seq.* Manetho considered as a historian, and his work "Three Books of Egyptian History," 66, [78]. His primeval chronology, 69, [81]. His thirty dynasties, 74, [86]. His chronology from Menes to Alexander, 84, [96]. Proofs of his excellence as a historian, 89, [101]. His account of the Exodus, 94, [106]. His dynasties compared with the thirty-eight Kings of Eratosthenes' list, 123, [135]. General remarks on the connection between Manetho and Eratosthenes, 126, [138]. Key for the restoration of his lists of Kings, 130, [142], 134, [146]. Julius Africanus and Eusebius' version of his lists, 205, [217]. Manethonis aliorumque Ægyptiorum Fragmenta, 605, [637]. Summary of his chronology of the Old Empire, ii. 2. Connection between his list and that of Eratosthenes, 2, 19. His calculation of the length of the existence of the empire from Menes to Alexander, 6. His work and basis upon which it stands, 24. Comparison of his royal names of the fourth dynasty with those of the Pyramids, 138. His list of the fifth dynasty, 187. Testimony in favour of his list given by the Turin papyrus, 192. And by the monuments of Upper Egypt themselves, 193. His statements respecting Sesortosis III., 292, 293. His criticism on the statements of Herodotus on the Legend of Sesostris, 297. His belief in the genuineness of Egyptian tradition, 298. Substance of his statements, 298–303. His own statement respecting the Hyksos period in Josephus, 424. Restoration of the texts of his lists from the thirteenth down to the seventeenth dynasty, 427. Chronological result of a criticism of his lists of the thirteenth and fourteenth dynasties, 445. Summary of the results of a criticism of his lists as to the length of the Middle Empire, and the computation of it as a part of the 3,555 years, assigned by himself as the chronology from Menes to Alexander, 451. Attempts to make his lists of the first four dynasties of the New Empire harmonise with the tablet of Abydos, 509. These lists compared with the data of the lists of Kings and monuments, 520–525. His own testimony in favour of the succession of Ramesses the Great, Menephthah his son, and Seti II. his grandson, against the present lists, 562. Relation between his dynasties, and the system pursued in this work, in reference to the chronology, iii. 8. Reasons for preferring Eratosthenes' chronology to his, 13. Testimony of his historical work in favour of the application of the Sothiac Cycle to history, 84. Date given by him to the eleventh dynasty, 87. Suitability of his statement as to the length of the empire from Menes to Nectanebo, 91. Testimony to the immense value of his lost work, 102. His account of the campaigns and conquests of Seti I., 166-168. Historical criticism of his account of the Exodus of the Israelites in the time of Menephthah, 194. Examination of his account of the Exodus, 200. On the Kings of Egypt during the period of the Trojan war, 227. His list of Egyptian gods, iv. 312

Manetho, the pseudo-, i. 8, 12 *note.* His Apotelesmata, 12. His book of Sothis, or the Dog-star, 211, [223] *et seq.* Critical examination of the work, 213, [225]

MAN

Manu, his four so-called cosmic ages of the world, iii. 518

Manu, patriarch of the human race, the Vedic Flood of, iv. 432. Vishnu, the fish who saved him, 433

Manu, the younger, epithet of, iii. 525. Regarded as the progenitor of all the Indian kings, 526

"Many-eyed," a meaning of the name Osiris, i, 423, [436]

Marès, King. *See* Sesorcheres II.

Mares, King, of Eratosthenes. *See* Amenemha III

Maresa, battle of, 595

Margiana, Môuru, settlement of the Arians in, iii. 462

Margush, the, of the inscriptions, iii. 480

Mariette, M., his discovery of the tablet of Abydos, i. [53]. Of that of Saqqarah, [56]. Of the remains of the Serapeum, [59]. And of the tombs of the Bulls Apis, [59]

Marsham, his "Canon Chronicus," and researches into Egyptian history, i. 233, [245]

Masandaran, the Arian nucleus of Persia, iii. 467

Mashakit, in Nubia, Egyptian temple at, ii. 291

Massilia, birth of, iii. 622

Masuas, or Masausa, of the monuments of Ramesses III., identified as Damascus, iii. 215

Ma ti, v. 258

Matinâra, Indian King, of the second era, iii. 557

Mau. *See* Shu

Mauritania, conquest of, by Sesortosis III., ii. 372. The Bocores, or gods of, iv. 223

Maurya, Indian dynasty of, in Magadha, iii. 541. Reign of Asoka, 544. Period of the dynasty of, 591

Measures, Egyptian, ii. 29. Unit of their measure, 29, 30. Egyptian measures compared with those of Greece and Rome, and with those of modern times, 30. Egyptian measures of distance, 34. Land measures, 35

Measures of distance of the ancients, ii. 30, 33. The Persian parasang, 34. The plethron and jugerum, 34. Authorities for ancient measurements, 35

Mechir, the month, iii. 40

Media, tributary to Assyria, iii. 289. Settlement of, 363, 597. Date of its revolt from the Assyrian yoke, 433. Epoch of the Median conquest of Babylon, 446, 451. Not the original seat of Zoroastrian lore, 456. Settlement of the northern part by the Arians, 464. The passes of the Caspian the key to Media, 465. Date of the foundation of the Median empire by Deioces, 477. Date of the Median conquest of, and dominion in Babylon, iv. 492

Medicine, antiquity of the art of, in Egypt, i. 10. Royal medical authors amongst the Egyptians, 10. Said to have been founded by King Sesortosis, ii. 89, 95. Skill of the Egyptians in, iv. 108, 109. Foundation of the art of, according to the Chinese, iii. 383

Medinet-Aboo, palace of Tuthmôsis III. at, iii. 134. Palaces of Ramesses III. at, 208. Inscriptions and representations at, 209, 210

Mediterranean, thalassocracies of the, in Castor's series, iii. 612

Megaræans, date of the victory of the Samians over the, iii. 625

Megasthenes, his accounts of India compared with the historical element in the Vedas and lists of Kings, and the localities, iii. 509. His three eras when there were no Kings, 518. His career in India, 520. Results of a critical examination of his lists, 522–524. Synopsis of his lists, 525. Explanation of his list of 153 Kings in 6,402 years, 593

Megiddo, the Maktaû of the inscriptions at Karnak, iii. 242. Josiah's fatal battle at, ii. 601, 604; iii. 242

Me'huy*ael*, Me'hiyy*ael*, the Patriarch, explanation of the name of, iv. 389. Length of his life, 398

Mekerinus, Menkeres, Men-ke-ra (the Mykerinus of the Greeks), King, in the "Book of the Dead," i. 29, 31. His coffin in the British Museum, 29; ii. 177. Hieroglyphical mode of writing his name, 11. Discovery of his mummy in the third pyramid, 121. Correct reading of the monarch's name, 122. His title of God in the tablet of Abydos, 137. And in the "Book of the Dead," 137. Legend respecting him, in Herodotus, 146. His tomb in the third pyramid, 165. His scutcheon, 165. His sarcophagus and remains, 168, 169. Prayer on the coffin-lid, 169. His deliverance of the people from their misery, 176. Why only one King of this name in Manetho, and two in Eratosthenes, v. 53

Mekerinus II., pyramid and tomb of, ii. 171

Mela, Pomponius, his account of the Lake of Mœris, ii. 363

Melkarth, the Phœnician Hercules, iii. 428.

Antiquity of the shrine of, at Tyre, 354. Date of the building of the temple of, on the isle of Tyre, 428. Herodotus' visit to Tyre, and account of Melkarth and his temple, 428, 429. The patron god of Carthage, iv. 209. Greek legends respecting him, 211. Identical with Hercules, 211. Philo's account of Melkarth-Hercules, 262. His father Demarûs, 262. *See also* Moloch

Memnon, the, of the Greeks and Romans, iii. 138. Statue of him in the Amenopheum, 138. Inquiry into the Trojan legend, 138, 139. Observations of Africanus on the vocal stone of, i. 206, [218]

Memnonium, the so-called (the Ramesseum), iii. 177. Meaning of the name, ii. 59

Memphis, the kings of Egypt always crowned at, till the time of the Ptolemies, i. 129, [141]. Period of the reign of the Shepherd Kings of, 131, [143]. And of their expulsion, 132. Founder of the city, according to Diodorus, 143, [155]. The great shrine of Ptah at, 364, [375], 367, [378], 383, [395], 385, [398]. Pecht, "the mistress of," 399, [411]. Foundation of the city of, according to Herodotus, ii. 48, 52, 109, 409. Its insignificance in the time of Diodorus, 52. Site of its principal temple unknown, 52. Formation and meaning of its name, 52, 53. Its name in Hebrew, Greek, and Coptic, 53. Its temples of Ptah and of the supreme god, 53. The imprecation of Bocchoris against Menes at, 53. The royal palace at, erected by King Athotis I., 54. Inadmissibility of the Elephantinæan kings having reigned at, 191. The throne of Memphis occupied by the Hyksos, 445, 446. Struggle and recapture of Memphis under King Amôsis, iii. 111. The principal emporium of the Tyrian colonists at the time of Ramesses III., 232. Obelisks in, in Pliny's time, 237. Taken by storm by Cambyses, 237 *note*. The figures of Ptah and his seven pigmy sons in the adytum at, iv. 323. Visit of Cambyses to the shrine of Menes at, 323. Worship of Ptah at, 324

Memphite Kings of the sixth dynasty, ii. 199. Remarkable events under these Kings, 214. The seventh and eighth (Memphite) dynasties, 217. Struggle between the Theban and Memphite Kings, 226. Duration of the existence of the Memphite Kings of Egypt, iv. 59

Men-a, King. *See* Menes

Menahem, King of Israel, reign of, iii. 315

Menander of Ephesus, his historical narrative respecting Phœnicia, iii. 411. Quoted in Josephus, 414

Mendesian goat, period of the introduction of the worship of the, into Egypt, i. 374, [386]

Menek (Menekt), a goddess, i. 410, [424]

Menelaus, country of, i. 101, [113]

Menephthah, representation of Mau on the tomb of, i. 403, [416]; ii. 550. Testimony of Manetho as to his succession, 562. His flight to Ethiopia, 564. The Exodus in his reign, iii. 25. Renewal of the Sothiac cycle in his reign, 73. The power of Egypt broken in his reign, 107. Survey of his reign, 188. Adjustment of the monuments with Manetho's statement about the confusion of thirteen years' duration, 188. Flight of the King to Ethiopia with his son (afterwards Seti II.), 188, 195. His unfinished tomb, 190. Rival sovereigns in his reign, 190. Most probably the Pharaoh of the Exodus, 200, 260, 261; v. 73. His scutcheon name, iii. 201. Period of his flight, 203, 204. Reason why his name was not mentioned by the priests to Herodotus, 231. His obelisk at Rome, 238, 239. His perplexity between the Israelites and the Palestinian invaders, 266. The scribe Pentaûr's rejoicings on the King's return from Ethiopia, iv. 678

Menephthah, era of, iii. xiii., 24, 74, 260. The era known in the Alexandrian school, 81

Menes, the first of the hereditary monarchs of Egypt, i. 20. Not of Theban origin, 121, [133]. But hereditary prince of This, 121, [133]. Diodorus Siculus' mode of treating Egyptian tradition prior to the time of Menes, 137, [149]. Josephus' false reckoning as to the period of, 190, [202]. His temple to Ptah at Memphis, 364, 367, 383, 385, [375], [378], [395], [398]. Regarded as the founder of the empire, 444, [458]; ii. 409. Manethonis Dynastiæ ante Menem secundum Eusebium, 606, [638]. Lists of the line of Menes, ii. 41. The reign of Menes according to the Greek writers, 47. Account of him given by Herodotus, 48. His improvement in the course of the Nile, 48–51. His construction and fortification of Memphis, 52. Imprecation of Bocchoris against him, 53. Menes' conquests, 53, 54. His name in the Ramesseum, 54. Formation and meaning of his name, 54. Probably the Μνευης of Diodorus, ii. 58, 59. Scholarship expended on his name, 64. Stories respecting him, 65. Year of the Baby-

lonian era coincident with the first year of Menes, iii. 451. Date of the reign of, iv. 14, 15, 58, 490. The "Double Empire" of the Upper and Lower country from his time downwards, 16. Epochs for the time prior to him, 55. Duration of the existence of human Kings of Egypt before his time, 59. The order of seven gods established by him, iv. 320
Menhi, a title of Pecht, i. 399, [411]. *See* Pecht
Mĕni, the goddess of the Kanaanites and Babylonians, iv. 253
Men-ke-u-ra, King. *See* Mekerinus
Menkh, an epithet of the god of the month Phaôphi, iii. 40 *note*
Menophthah, King. *See* Menephthah
Mentu, the Egyptian god, in the Theban doctrine, iv. 316. Examination of the representation of, in Egyptian mythology, 321. Equivalent to Fenti, 321
Mentuhept, or Manduôphis, King, ii. 202, 474. Sarcophagus of, i. 307, [318]. Complete titles of, ii. 202, 235. Meaning of the name, 202. Reigns jointly with his father Phiops, 214. His death, 214. His wife Nitokris, 214
Mentuôphis, royal house of, ii. 494
Menûthis (Mei-nuti = Theophila?) wife of Canôbus, i. 428 [442]
Mephramuthôsis, co-regent, ii. 527. The name, 527
Mephres, or Mesphres, daughter of King Tuthmôsis I. and Queen Aahmes (Amessis), iii. 105. Obelisks of, 238, 239
Merdach, the Babylonian Mars, ruins of the temple of, at Birs Nimrud, iv. 414
Merenher, King, in Manetho's list and in the Turin papyrus, ii. 187, 192
Meri-ra, King. *See* Seti II.
Mer (Mer-seker), a goddess, i. 410 [424]
Mer-n-ra, King, ii. 200. On the tablet of Karnak, 205
Merodakh Baladan, Assyrian viceroy of Babylon, defeated by Sennacherib, iv. 603
Meroë, Chnubis worshipped near, i. 376, [388]
Mer-Ptah, a title of Pecht, i. 369 [411]. *See* Pecht
Meru, the mountain of, iv. 431
Merv, land of, the Môuru of the Vêndidâd, iii. 480
Mesopotamia, conquests of Tuthmôsis II. in, iii. 119. Campaigns of Tuthmôsis III. in, 182. The northern frontier of the Egyptian empire in the time of Tuthmôsis III., 135. Under the dominion of Amenophis III., 142. The extreme northern point of Egyptian conquest, 165.

Susiana the cradle of the Mesopotamian empire, 352. Date of Nimrod's conquests of, 451. The children of Kronos in Peræa (Mesopotamia), iv. 258. The Sun-god of (Hadad), 269. Period of the establishment of Semism in, 489
Mesôre, the month, iii. 41 *note*. Meaning of the word, 41 *note*
Mesphratuthmosis, Queen, her name in the lists, iii. 105. Her succession in the regency, 117. Her name, 117. Who is probably meant, 118. Real signification of the name, 123. Her co-regency with her younger brother Tuthmôsis III., 123
Mesphres, obelisks of, at Alexandria, iii. 238, 239. *See* Mephres
Mesta, v. 270
Metempsychosis, Egyptian belief in, iv. 639. Reason why the Egyptians bestowed so much care on the preservation of the body, 641. The opening of the Book of the Transformations, from the Ritual, 647. The Metempsychosis in the Egyptian novel of the "Two Brothers," 649. The chapter in the Ritual on the Metamorphoses, v. 216
Methusael, or Methuselach, the Patriarch, explanation of the name of, iv. 389. Length of his life, 398
Methusuphis, King, ii. 200
Methyer, a title of Isis, which *see*
Metushaël, meaning of the word, iv. 102
Meydoomn, pyramid of, ii. 87
Meyer, Dr. Charles, his plan for a grammar of the Egyptian language and character, i. 266 [278]
Meynard, his discovery of the entrance to the Great Pyramid, ii. 156
Miabies-Miebies, reign of, ii. 45, 57. Question as to his name, 44, 57, 58
Midian, supremacy of, over the Israelites, iii. 277, 281. Defeated by Gideon, 277. Dominion of, over Israel, 293. Overthrow of the Midianites, 252
Migdol, origin of the Hebrew word, iii. 213
Mile, the, of the Romans, Italians, English, and Germans, ii. 33
Miliarium, the, of the Romans, ii. 33
Mikr (Mithra), festival of, in Armenia, iv. 272
"Milesian wall," the, iii. 611
Milesians, period of the naval supremacy of the, iii. 619
Min, the god, i. 385 *note*
Minerva (Neith), or Athene. *See* Neith
Minerva, the Phœnician name of, i. 381 [393]

Minutes of the Egyptian, iii. 68
Minutoli, General, his examination of the great pyramid of Sakkara, ii. 380
Misôr, in the Phœnician mythology, iv. 190. Explanation of, in the Phœnician kosmogony, 224. His son Taaut, 224
Mitra, the sun, ancient Arian worship of, iii. 581
Mit-Rahineh, the colossal statue of Rameses II. at, iii. 172
Mizraim, the Hebrew name of Egypt, i. 73, [85]
Mnevis (*Μνεύης*), ancient Egyptian king and lawgiver, i. 147, [159]. His written laws, 21; ii. 58. *See* Menes
Mntu, or Mnt, the god. *See* Muntu
Moab, country conquered by the Amorites from, iii. 212. Supremacy of, in Canaan, 277. Dominion of, over Israel, 293
Mœris, Lake of, contemptuous terms in which it is spoken of, by the Elder Pliny, i. 157, [169]. Strabo on, quoted, 691, [723]. The popular name of, 305, 309. Origin of the word, 310. The controversy and history of the researches, 328. Linant's discovery of its site, 328, 330, 345. Jomard's views, 330. Parthey's work, 331. Researches of the ancients, 331. Form of the Krokolipolitan Nome and its connection with the Nile, 334. Examination of the canal-and-dyke system of the Fayoom, 338. The old dams north and south of the upper step, 344. Statements of the ancients as to the Lake, 350, 352. Herodotus, 352. Diodorus, 355. Strabo, 357. Pomponius Mela, 363. Pliny the Elder, 363. Ptolemy, 364. Aristides Rhetor, 364. Results of the whole inquiry, and historical restoration of the work of Mœris in the Fayoom, 365. The real Mœris, iii. 10. Later views respecting the Lake, 10.
Môkhus, account of the Phœnician kosmogony in, iv. 154
Môkh, or materialistic, doctrine of the beginnings of the world and of man, iv. 176. Remarks on the name, 178. Period of, 179. Operation from which Môkh arose, 180. Synoptical view of the Môkh theology and kosmogony, 186
Moloch, the Mylitta festivals connected with the worship of, in Phœnicia, iv. 210. Malakh-Bel, identical with the Tyrian Hercules, 212. Sacrifices to, 212, 213, 216. Teaches men the art of building, 217. Object of the sacrifice of children among the Phœnicians and other Asiatic nations, 284
Moluk, Biban el, or Valley of the Tombs of the Kings, iii. 151. Those of the eighteenth dynasty there, 151. That of Rameses I., 154. Tomb of King Si-ptah and his wife Taseser, 190. Tomb of Seti I., 192. Tomb of Ramesses II. in, 180. And of Ramesses III. in, 210
Monarchy, Egyptian, elective before Menes, i. 20. Hereditary with Menes, 20. Mode of election, according to Synesius, 20 *note*, 36
Money, invention of, according to the Chinese, iii. 383
Mongols, their 12-yearly cycle, iii. 386
Monimos, the god, according to the Peræans, iv. 259. His name, 259 *note*
Month, a name of Ra. *See* Ra
Monotheism, Polytheism based on, iv. 69. Its faith in the unity of truth and goodness, and in mankind, 70
Months, the Egyptian, iii. 38. Their names, 40. Lepsius' researches as to their names, 40 *note*. Probable period in which the monthly notation was instituted, 48
Monuments of Egypt considered as contemporary historical records, i. 31. Remarks of Rosellini on the twofold character of the monuments, iii. 97. The monuments the account-books of mankind in time, 101. First invention of monumental writing, iv. 384. Survey of the historical inscriptions on public monuments, 680. State monuments of historical import, 680. Sacerdotal accounts of historical import, 681
Monymis, the Babylonian deity, iv. 154
Moon, the deity. *See* Isis
Moon, book of the Hierogrammatist on the cycle of the, i. 13
Moon, connection between Tet and the, i. 395, [407]. Buddha, son of the, iii. 526. Origin of the races of the Moon, 526
Moon-god (Aah), the, i. 395, [407]
Moral responsibility, the Egyptian belief in personal, as expressed in the "Book of the Dead," iv. 643
Morality, how distinguished from Religion, iv. 70
Morra, the game of, ii. 288
Moses, Apion's absurd account of, i. 91, 103]. Chronology of, 166, [178], 169, [181]. Era of, according to Clemens of Alexandria, 197, [209]. And Africanus, 202, [204]. The Pharaoh in whose reign he led the Israelites from Egypt, ii. 500. His death, iii. 252, 253. Chronological definition of his personal leadership of

the Jews, 255. Fulfilment of the prophecy at Kadesh-Barnea, 257, 267. His peril and difficulty there, 268. Reason why he did not enter the Promised Land, 269. The date of Moses according to the ordinary chronology, 349. Date of his passage out of Egypt, iv. 493

Môuru, geographical explanation of the country of, iii. 480. Remarks on the name, iii. 497. *See* Margiana

Movers, his investigations into Phœnician history, iii. 412. His chronology, 413

Moyth, a title of Isis, which *see*

Mr, the goddesses of Upper and Lower Egypt, how represented, i. 422, [435]

Mu, the Egyptian deity, in the Theban and Memphitic doctrines, iv. 316. Only another form of Helios, 317, 318. *See* Mau

Mui, the god, i. 409, [422]. *See* Mau

Müller, Dr. Max, his treatise on the Turanian languages, iv. 45. His philosophical discussion of the subject, 45

Mummies, reason why the Egyptians bestowed so much care on the preservation of the body, iv. 641. Ceremonies and prayer at the embalmment, 643. The chapter, in the Ritual, of not letting the body corrupt, v. 313

Mummies of the shrew-mouse, sacred to Buto or Mut, i. 379, [291]

Muntu (Mntû, Munt, Mandulis), the god, i. 404, [417]. His type and titles, 404, [417]. A derivative from the Sun-God Ra, 405, [418]. His descent, 367, [378]

Mure, Colonel, his views respecting the four races of men represented on the tomb of Seti I., iii. 163

Musical instruments, period of the invention of, according to the Chinese, iii. 383

Mut, the mother (Buto, Leto, Latona), worshipped at Buto, in the Delta, i. 366, [377], 379, [391]. A title of almost all the great goddesses, 378, [390]. Her title of "Mistress of Darkness," 379, [391]. The wife of Khem, 379, [391]. Probable identity between Buto and Mut, 379, [391]. The shrew-mouse sacred to her, 379, [391]. The representative of the cosmogonic principle in the cosmogonic system, 380, [392]. In the Ritual, v. 258

Mut, a title of Pecht, i. 399, [411]. *See* Pecht

Muth, son of Kronos, meaning of the word, iv. 274

Mylitta festivals, the, of the Phœnicians, iv. 210

Mykerinus, King. *See* Mekerinus

Myrionymous, a name of is, i. 413, [426]

Mythology; the myth of the five homeless planets, iii. 66 *note*. Connection between the systems of mythology of the Semitic, Iranian, and Khamitic races, iv. 19. Method of examination of the problem, 19. Preliminary definition of the connection between Egyptian language and mythology, and the corresponding systems of Asia and Europe, 25. Eight theses on the subject, 27. Horror of Judaism of mythology, 28. Further development of these theses, 29. Relation between Egyptian and the primitive Asiatic mythology, 30. Outline of a method for finding the place of Egypt in the development of religion, 60. The peculiar difficulties of mythological research, 60. The philosophical elements of mythological formation, especially those of the theogony and kosmogony of the ancients, 66. Examination of the mythological ideas and symbols, 66. The forces recognised as divine or eternal represented as individual beings, 68. Fundamental law of mythology, 69. The different theological and philosophical conceptions of mythology, 69. Asiatic origin of the Egyptian religion, 71, 72. Period of the abandonment of all mythological religion by the Hebrews, 72. Import and connection between the kosmogonical, astral, and psychical myths, 73. Tendency to worship symbols as one with the idea, 75. Degeneration proved by all the representations formed out of the original religious consciousness, 75. Individual religious thought and poetry the basis of all mythology; and the perception of a moral and intellectual kosmos the foundation of all mythological creeds, 76. Distinction between mythology and theogony, 76. Mistaken views, ancient and modern, respecting the origin of myths, 76, 77. Comparison of the kosmogonical traditions of the mythological Semites with the Egyptian mythologies, 145. The germs of language and mythology originally identical, 145. The Phœnician materialistic or Môkh doctrine of the beginnings of the world and of man, 176. Points of contact in the Hebrew names of God and those of the mythological Semites, 422. The linguistic germs of mythology, and mythopœia, 450. Max Müller's inquiry on comparative mythology, 451. Thought on which all the religious feelings are based, 459. Eclipse of the natural by the ethical idea, 460. General result of the comparative philosophical analysis of the origines of

language and mythology, respecting Egypt in particular, 472. The internal import of the earliest development of language as the prototype of religion, 566.

Mythology, Egyptian, Porphyry's description of the whole, i. 93, [94]. The three orders of gods, 357, 362, [368], [373]. Antiquity of the list of great gods, 357, 358, [368], [369]. Order of succession of the great gods, 362, [373]. Osiris and Isis only worshipped throughout all Egypt, 363, [374]. Gods worshipped in different provinces of Egypt, 364, [375]. Triads of gods of Champollion, Rosellini, and Wilkinson, 365, [376]. The eight gods of the first order, 366, 369, [377], [350]. The twelve gods of the second order, 366, 391, [377], [403]. The seven gods of the third order, 367, 412, [379], [426]. The four genii of the dead, 368, [379]. General remarks on the representation of the Egyptian deities, 368, [379]. Recapitulation of the inquiry into the gods of the first order, 388, [400]. Other supplementary names of gods of the second order, 408, [421]. Local and astronomical personifications, 411, [424]. Representations and names of foreign divinities, 411, [425]. The third order of gods, or the Osiris deities, 412, [426]. Isis and Osiris universally worshipped in Egypt, 412, [426]. Date of the myth of Osiris and Typhon, 413, [426]. General recapitulation and conclusion, 440, [454]. Asia the cradle of the mythology of Egypt, 444, [458]. Fluctuations in the mode of treating Egyptian mythology, iv. 64. Egyptian retention of the Asiatic theogony, and the mythology which preceded it, 71, 72. Special importance of the accounts in Sankhuniathon for unravelling the Egyptian Pantheon, 173. Method of discovering the key to the explanation of Egyptian mythologies, 305. Object of Röth's work, 305. Schelling's "Lectures on the Philosophy of mythology," 309, 310. Creuzer's "Symbolik," 309, 311. Corroboration of the three orders of gods in Herodotus by the monuments and authorities, 312, 315. The evidence in favour of the seven great gods, 315, 316. The two powers of the first series of Manetho: the Demiurgic, or World-creating, and the Sun-god, 317. John of Antioch's series of the first four divine rulers of Egypt, 317. The demiurgic principle in a two-fold shape, 318. The power Seb, or Time, 318. The single idea represented in the Osiris circle, 318.

The mere outgrowth of debased religious feeling exhibited by the whole system, 319. Blunder as to the existence of Triads, 319. All the series of gods may be reduced to the order of seven established by Menes, 320. Dualism in the Theban representation of the seven orders of the gods, 322. Explanation of the numbers seven and eight, in the kosmogonical system, 322. More detailed analysis of the ideal and local elements of the original Egyptian Pantheon, 324. Antiquity of Sun-worship in Egypt, 325. Osiris-worship the real intellectual centre of the worship of the Egyptians, 326. The result of the consciousness which recognised God in the universe and in the mind, 327. The four Powers or Knots of the development of religious feeling, 329. Remarks on the myth of Osiris, 331. Connection between the Egyptian views of the divine beginnings and those of the mythological Semites, 341. Harmony of the names of the Phœnician, Syrian, Babylonian, and Egyptian gods, 355. Impossibility of deriving the corresponding Phœnician, Syrian, and Babylonian names from Egypt, 356. Relation between Egypt and Hellas in religion, 441. The roots of the Egyptian Pantheon in Asia, 443. Periods of the three forms of worship in their separate characters, 490. Date of the introduction of animal worship, 490. Survey of the institutes of religion: animal-worship and metempsychosis, iv. 638

Mythology, Greek, the basis of, Arian, not Semitic, iv. 440. But the most modern stratum Semitic, 441. The myth of Kadmos and the worship of the Kabiri of Samothrace, 445. The common element of the Hellenic, Vedic, and Brahminical myths, 448

Mythology, Phœnician, the myth of Kronos-El, iv. 207. That of 'Hastoreth, and its primeval and later meanings, 349

Myttonos, King of Tyre, reign of, iii. 416.

NABONADUS, King of Babylon, reign of, iii. 441

Nabokolassar, King of Babylon, period and length of his reign, iii. 441

Nabonassar, era of, its importance, iii. 20. Commencement of the era, iv. 494

Nabopolassar, checks the career of the Assyrians and raises Babylon into a Western Asiatic empire, iii. 435. His history, according to Berosus, 435. His

NAB

reign, 441. His part in the temple of Merdach at Birs Nimrud, iv. 414
Nabukodrossor, King of Babylon, builds part of the temple of Merdach (Mars) at Birs Nimrud, iv. 414
Nadab, King of Israel, reign of, iii. 309
Nagadasa, Indian King, period of, iii. 591. Date of his reign, 541
Nahab, in the Ritual, v. 189
Na'hămah, daughter of Lamekh, iv. 254. Explanation of the primeval Biblical name of, 390
Na'hor, the name of the grandfather of Abraham, iii. 367, 370. Date of, 373
Na'hor (colonies in Padan Aram), traditional date assigned to, iv. 407. A historical person, 409
Nahum, his prophetic utterances about Egypt during the Assyrian supremacy, iv. 610
Nahusha, son of Ayus, King of Magadha, iii. 528
Names, Egyptian, mistakes of the Greeks in transcribing, ii. 8, 9. Meanings contained in, 10. Value of the transcripts of Eratosthenes as to the sounds of, 10. The monumental names and titles of the Kings, 11. The early Kings had only one name, 11. The *nomen* and *prænomen* used in the sixth dynasty, 11. Mode of writing and pronouncing names and titles, 11
Nanda, dynasty founded by, iii. 536. Overthrown by Sandrokottus, 532. The last King of the Saisunâga dynasty, 535. Date of his reign, 541, 542, 591. Account of him, 542
Nandivardana, Indian King, of the house of Nanda, iii. 535
Nantef, King, his coffin in the British Museum, i. 307 [318]; ii. 233. His scutcheon, 231. His tomb and mummy found near Thebes, 232. Probably corresponds to Thuōsi Mares of Eratosthenes, 233. Component parts of the name, 234. Character of the writing on his coffin, 410. The King Nantef of the Leyden stele, 236. The prayer addressed to the Enentef-akr and his father Amensu, 236. The four distinct Enentefs of the tablet of Karnak, 237. Other records of the Nantef line, 237
Nantef family of Theban Kings, ii. 227, 237. Length of its domination at Thebes, iii, 14
Napata, Chnubis worshipped near i. 376, [388]
Napoleon, his struggle for the possession of Egypt, i. 309 [320]. The only important remains of the expedition, 310, [321]
Naraina, or Nharina (Mesopotamia), under

NEF

the dominion of Amenōphis III., iii. 142. *See* Mesopotamia
Narâyana, the one God of the Arians before the time of King Purûrava, iii. 526
Naturalism of the Vedic times, iii. 574. Of the earliest Bactrian times, 574
Naukratis, courtezans of, ii. 211. Building of the Greek city of, iii. 611, 620. The only free port in Egypt, 620
Navy of the Egyptians, iv. 540, 597, 607. And of the Phœnicians, 540, 541. *See* Thalassocracies
Naxos, period of the naval supremacy of iii. 624
Nb-uu, the goddess. *See* Nubun
Nebs, Thoth of, the god, i. 394 [406]
Nebt, the goddess, i. 422 [436]
Nebt-hi (Nephthys, Hestia, Vesta, Anuke), the goddess, as described on the monuments, i. 41 [430]. One of the seventh order of gods, 367 [379]. Meaning of her name, 367 [379], 417, 421, [431], [434]. Various representations of her, 421 [434]. Plutarch's account of her, 422 [435]. In the Ritual, v. 178, 179, 258
Nebtura, King, ii. 234. His titles, 235
Nebuchadnezzar, King of Babylon, his defeat of Nechaô II. near Karchemish, ii. 604. Burns and pillages the palace and temple of Jerusalem, iii. 318. Storms Jerusalem and puts out Zedekiah's eyes, 319. The Jews taken away by him, 321. Period and length of his reign, 441. Razes Jerusalem to the ground, iv. 605. Besieges Tyre, 606. Jeremiah's prophetic utterances respecting him, 620
Nebuzaradan, his captive Jews, iii. 321
Nechaô I., King, length of his reign, ii. 599
Nechaô II., King, date of his defeat of Josiah at the battle of Megiddo, ii. 601. His capture of Jerusalem, 604. Defeated by Nebuchadnezzar near Karchemish, 604. His scutcheon, 605. Makes Jehoiakim King of Judah instead of his father Josiah, iii. 318
Nechaô III., King of Egypt, his struggle with the Babylonians for the sovereignty in Syria and Palestine, iv. 605. Jeremiah's prophetic utterances respecting him, 620, 621
Nechepso, his work on medicine, i. 10
Nechepsos, King, length of the reign of, ii. 599
Necheropis, King, reign of, ii. 74
Nectanebes I., King, ii. 612
Nectanebes II., King, ii. 612
Nefru-Atum, a title of the god Atumu, i. 409 *note*. *See* Atumu

Nefru, "the Good," a title of Osiris, i. 423, [436]
Nefru, Queen, ii. 540
Nefruari, Aahmes, Queen, ii. 471, Meaning of her name, 472. Distinguished by the Pshent and the double crown of Egypt, 473
Nefruari, wife of Ramesses II., her temple to Hathor at Ipsamboul, iii. 174
Nefruhept, the cognate name of the Theban Kings of the thirteenth dynasty, ii. 469
Nefrukera, King, his name on the pyramids of Gizeh, ii. 132, 140. Reign of, ii. 132. His scutcheon in the tablet of Abydos, 137. His name in the caves of Khenoboskion, 205, 206. His name in the lists and on the monuments, 207
Nefruôphises, the royal house of, ii. 490
Nehes (Nhsu), representations of the, on the tomb of Seti I., iii. 163. Conjectures as to who they were, 164. Conquered by Ramesses II., 174, 175, 177
Neith (Athene), worshipped at Sais in the Delta, i. 364, [375], 367, [378], 386, [398]. Meaning of her name, 367, [378], 385, [397]. Her hieroglyphic sign, 386, [398]. Her titles, 386, [398] The mother of Ra, 386, [398]. Isis represented as Neith, 418, [432]. Etymology of the name, 419, [432]. The name of Neith in the Phœnician Athene, iv. 272. Asiatic origin of her name, 358. In the Ritual, v. 210. Neith in Garu, 246, 247
Nektanebis, King, his obelisk at Alexandria, iii. 237
Nemano, a name of Athene, iv. 254
Nephercheres, King, ii. 178. Remarks on the name, 190, 791. On contemporary monuments, 193. And in the lists, 207. *See* Nefrukera
Nepherites, King, ii. 610
Nephilim, the, of Gen. vi. 4, iv. 222
Nephorites, King, ii. 610
Nephthys, the goddess. *See* Nebt-hi
Nereus, the Phœnician, according to Philo's third kosmogony, iv. 260
Nerigassolassar, King of Babylon, reign of, iii. 441
Nesleh, Bahr el, in the Fayoom, ii. 343, 348
Net, the goddess. *See* Neith
Netpe, legend of her children the five homeless planets, iii. 65. *See* Nutpe
Nevatp, or Nevôtp, the tomb of, at Beni Hassan, ii. 388. The 37 strangers brought before, 288
Niebuhr, value of his chronological researches, iii. 29. His views as to the dynasty of Nabopolassar, 436. Inaccuracy in his calculations, 437. His calculation of the length of the Assyrian and Babylonian dynasties, 445

Nile, the god. *See* Hapi-mu
Nile, the river. the realisation of divine blessing in Egypt, i. 409, [422]. Osiris represented as the fructifying river, 422, [435], 424, [437]. The bend of the, formed by Menes, ii. 48, 49. The old course of the river before the time of Menes, 51. Effect of the improvement of Menes on the system of irrigation of Lower Egypt, 51. Andréossy's geological hypothesis of the old course of the river, 51. Mr. Horner's treatise on the relation between the height of the river in ancient and modern times, 290. Connection of the Krokodilopolitan Nome with the Nile, 334. Depth of the Nile deposit of mud in a thousand years, 368. Period of the inundation of the river, iii. 39. The Egyptian word for the river, 230. Failure of the inundation for two years, iv. 496. Called Tesh-tesh in the Ritual, v. 162
Nilometer, the, the symbol of stability and duration, i. 384, [394]. Held in both hands by the god Ptah, 382, [394]. That of Amenemha IV., ii. 395, 309. Its immense importance, 306
Nilus, King, epoch of, of Dicæarchus, i. 111, [123]. Survey of his reign, iii. 192. His inscriptions at Biban el Moluk, 193. Greek accounts of him, 230, 235
Nimri, the Scythian race of, iii. 450
Nimrod, King, iii. 450. Date of his conquests of Semitic Asia, 451. His realm, iv. 24. Period when he lived, 410, 411. Place whence he sprung, 412. Influence exercised by him over the earliest condition of the whole of the Semitic races, 413. His son Yoqtan, the chief of the first Arabian emigration, 413. Date of his empire, 479, 489
Nimrot, son of King Takelot II. and Tatepor, ii. 592
Nimrud, Birs, the ruins of the temple of Borsippa at, iv. 413. The temple the sanctuary of Merdach (Mars), 414
Nineveh, campaign of Tuthmôsis III. in, iii. 132. Made tributary to Egypt, 165. The metropolis of the Assyrian empire, 434. Remains of the ivory-and-enamel work from the palace of, 437. Date of the downfall of the Ninyads, iv. 494. Gorgeous buildings of Sennacherib at, 604
Ninus, his conquest of Egypt, iii. 289, 443. Known to the Greeks, 363. Era of, 423. Extent of his dominions, 224. Egyptian synchronism for Ninus, 442

Ninya, (Nineveh), campaign of Tuthmōsis III. in, iii. 132
Ninyads, period of the establishment of the dynasty of the, in Babylon, iii. 142*
Niobe, deep feeling as shown in the statue of, iii. 610
Nirukta, the, of Yâska, iii. 565
Nisa. *See* Nisaya
Nisæa, city of, on the upper Oxus, iii. 463. Geographical explanation of Nisæa of the classics, 480. Its celebrated breed of horses, 481
Nisaya, or Nisai (Northern Parthia), settlement of the Arians in, iii. 463. Its breed of horses, 463. Geographical explanation of, of the Vêndidâd, 480.
Nishapur, the ancient Nisæa, its breed of horses, iii. 481
Nisibis, district in which it was situated, iii. 366
Nit, v. 214
Nitōcris, Queen, the third pyramid said to have been built by, ii. 166, 170, 210. Length of her reign, 201. Circumstances of her elevation to the throne, 201. Meaning of her name, 203. Stories of the Greeks and Romans respecting her, 211. Death of her husband, 214. Egyptian and Arab legends respecting her, 215, 216. Her tomb, ii. 374; iv. 490
Noah, his name found at Iconium, iv. 387. Explanation of the epoch of the Flood, and of the life of Noah, 399. The length of the years of, 407
Nomes, the, into which Egypt was divided, iv. 16. Evidence which they afford of Egyptian self-government and freedom, 16. Causes of the unity of the provinces of Upper and Lower Egypt, 17. Period of this formation, 488. Close of the republican period of the, 488
Northumberland, Duke of, his discoveries as to the twelfth dynasty, ii. 250
Notation, Egyptian, v. 627
Nouns, in the Egyptian language, i. 289, [301]; v. 618. Signification of formative syllables in the declension of, iv. 92. Gender of, v. 621. Declension of, 622
Norwegians, table of their immigration into Iceland, iii. 572
Novel, an Egyptian, the "Two Brothers," iv. 649, 691
Nt, the goddess. *See* Nēith
Nu, the god, or primordial water, v. 161, 172, 193, 195, 209, 211, 212, 213, 217, 225, 226, 262, 270. The serpent the son of, 241
Nu, the ram-headed god. *See* Chnubis
Nubi, the god. *See* Set
Nubi, Canōpus a Greek version of, i. 428, [441]
Nubia, the hieroglyphic name for, ii. 8. The Scripture names for, 9. Egyptian temples in, 291. Conquests of Sesortosis I. in, 291. Temple of Amenōphis III. in, iii. 141. Conquests of King Horus in, 149. The rock-temple at Beit-Ualla in, 173. Part of Nubia conquered by Ramesses II., 174, 175
Nubuu, the goddess, i. 410, [424]
Nuher (Firmament), v. 266, 268, 296
Num, v. 204. Worship of, in Upper Egypt, iv. 316. Originally corresponded with the Sun-God, 318. The provincial method of expressing Amun, 318
Numerals in the Egyptian language, i. 287, [299]; 590, [621]; iv. 102
Num-Kneph, the Egyptian deity, iv. 318
Nupe, in the Ritual, v. 185. Sycomore of, 205
Nutpe, Netpe (Rhea), the goddess, her descent from Ra, i. 367, [379]. One of the youngest of the gods, 406, [419]. Her titles and emblems, 406, [419]. Her office as "protectress of the soul," 407, [420]. The goddesses Pe and Apt, a form of Nutpe, 411, [424]. Her children, 414, [428]
Nycticorax, a, v. 225

OANNES, the merman of the Chaldee writers, iv. 366
Obelisks of Egypt, Pliny's remarks on the, i. 157, [167]. Of Philæ, 326, [337]. Representations of the god Atumu on the, 397, [410]. The two obelisks erected by Phiops, ii. 209. Discovery of the obelisks of Heliopolis, 251. Objects of the obelisks in Heliopolis, 283. That at Arsinoë (Krokodilopolis), 283, 267. The two obelisks of Tuthmōsis I. at Karnak, iii. 116. Those of Mesphra-tuthmōsis, 117, 118. Cleopatra's needles, 118. The obelisk now in front of the Lateran, 134, 135. Inscriptions on it, 137. The obelisk of Ramesses II. in Paris, 177. Pliny's account of the builders of the obelisks, 236. His list of them as they stood in his time, 237
Obtaut, Nubi always called, by Wilkinson, i. 429, [443]
Ochthoës, Othoës, King, ii. 240. His tyranny and death, 242, 244. Extinction of his family, 308
Olympiads, no sufficient grounds for the merit accorded to Timæus of fixing the, i. 111, [123]
Ombos, representation of Hat-her at, i. 401,

[414]. Principal shrine of Sebak at, i. 405, [418]
Ὄμβριμος, meaning of the name of Osiris, according to Hermæus, 423, [436].
Omikhle, the Phœnician deity, iv. 157
Omorôka, the Chaldean Thalatth, iv. 149. Explanation of the word, 150
Omri, reign of, iii. 305, 311
On, city of, in the Delta (Heliopolis), Ra worshipped in, i. 367, [378]. The city of, of the Septuagint, iv. 97
Onga, Onka, the Phœnician name of Athene, i. 381, [393]; iv. 252. Identical with the Rhea of Philo, 252. Derivation of the name, 253
Onnos, King. *See* Unas
Orbit, worship of the gods of the, v. 260
Ordinals, Egyptian, iv. 103
Orfa, position of, iii. 366
Orientation, the, in the "Book of the Dead," iv. 317
Origines, the, of the Egyptians, i. 444, [458]. Outlines of a method of examining the, and of measuring the ages of the world, iv. 11 *et seq.* The Origines of the world and of religion as represented in the theogonic-kosmogonic formations, 145. Philosophical analysis of Egyptian traditions and fictions about the beginnings of the world and of man, 303. Traditions of the Semites as to the human beginnings, 361. The "Book of the Origines," and its age, according to Ewald, iv. 380, 381
Orion, the constellation of Her-hēr, i. 435, [449]
Ormudz, Zoroaster's idea of, iii. 472
Ὦροι, absurd statement of Diodorus as to the origin of the word, i. 139, [150] *note*
Orontes, expedition of Ramesses II. on the, iv. 675
Osarōph, his rebellion against King Menephthah, iii. 188, 195. His foundation of a religious brotherhood, 195. The Osarsiph of Heliopolis, and his rebellion, ii. 563
Osborne, Mr. remarks on his work on Egypt, iii. 31
Oshmunāin (Hermopolis magna in the Heptanomis), worship of Tet in i. 393, [406].
Osiris, son of Chronus, one of the ancient Kings of Egypt, according to Diodorus, i. 138, [149]. His wife Isis, 138, [149]. Their benefactions to the human race, 138, [149]. His death, 139, [150]. His succession in the list of great gods, 362, [373]. Osiris and Isis only worshipped throughout all Egypt, 363, [374], 412, 426]. His title of Ptah-Tatanen, as the god Sokari-Osiri, 384, [396]. His mother Nutpe, or Rhea, 406, 416, [419], [430]. Discrepancies as to his paternity, 412, [426]. Represented as the fructifying Nile, 422, [435]. Derivations of his name, 423, [436]. Interpreted by the Nile, 424, [437]. Remarks of ancient authors on the name and characteristics of Osiris, 423, [436]. His burial-place and shrines, 424, [437]. Canōbus equivalent to Osiris, 428, [442]. Historical elements of the Osiris myth, 437, [451]. Cursory recapitulation of the myth, 437, [451]. Festival of his union with Selene, 437, [451]. Esoterical explanation of Osiris on a tablet in the Louvre, 424, [438]. Identified with Atumu, 424, [438]. Summing up of the representations in Wilkinson, 424, [438]. His helmsman, 428, [441]. As god of the Lower World, and the Four Genii, 430, [444]. His name of Serapis, as Dispater, 431, [445]. His assistant judges, 433, [447]. Plutarch's allusion to the identity of Osiris and Typhon, 433, [447]. The hawk the bird of Osiris, 426, [440]. An epithet of him, iii. 41 *note*. Palpable evidence of the psychical element in the worship of Osiris, iv. 76. Called Alpha in Byblus, 293. The one idea represented in the Osiris circles, 318. Age of the junction of Osiris and Set, 319. The unity of the Empire established by Menes upon the worship of Osiris, 325. Asiatic origin of the myth of Osiris, 325, 333. Osiris-worship the centre of the worship of the Egyptians, 326. Remarks on the myth of Osiris, 331. Connection between Osiris and Set, 332. The worship of Osiris derived from that of Adonis, 347. Examination of the derivation of his name, 332, 348. Invocations to Osiris in the Ritual, v. 161 *et seq.* The limbs of Osiris compared in the Ritual each to a god, 196. Glorification of him, 197. Osiris in the Hall of Justice, 259. His names, 276. His house, 281. Staircases of his house, 298. Isis and Nephthys lamenting Osiris, 311. Adoration of Osiris by the soul in the character of Horus, 324
Osiris-Apis, or Serapis, i. [61]
Osiris-theology of the Egyptians, iv. 639
Osor-Api, the canonised Apis, or Serapis, 431, [445] *note*
Osorkôn I., King, ii. 592, 595. Length of his reign, 593
Osorkôn II., King, ii. 592. Length of his reign, 594

OSO

Osorkôn, III., King, ii. 592. Length of his reign, 594
Osortasid Dynasty, discovery of Lepsius respecting the, ii. 27
Osroëne, position of, iii. 366. Identity of, with Sarug, 366
Ostrich feather the sign of Ma, truth, i. 402, [414]
Osymandyas, Egyptian forms of the name, i. 275, [288]. Diodorus' account of the so-called tomb of, iii. 178
Othniel, Judge of Israel, his defeat of the satrap of Mesopotamia, Kusan-Ris'hathayim, iii. 277, 293
Othoës, King, ii. 199. His tyranny and death, 199, 200. The same as Phiops? 207
Ottorokorrha, the, of Ptolemy, iv. 431. Notices of, by the ancients, 431
Ouranos, worship of, in India. *See* Váruna

PACE, the, a measure of the Romans, ii. 30, 33
Pachôn, the month, iii. 41 *note*
Paddles of heaven, v. 302, 303
Pæderastism, a Turanian vice, iii. 484
Painting, Egyptian, iv. 657
Pairika, the, of the Vêndidâd, iii. 482, 500. Present belief in the stories about the Peris, 482, 500
Palaimon, an epithet of the Phœnician Hercules, iv. 212
Palestine, triumphs of King Seti I. over the Shepherds of, iii. 157, 158. Condition of, in the time of the Tuthmôses and Ramessides, 165. The Philistines of, and their settlement of Crete, 167. Subjugated and overrun by Ramesses II., 199. The Palestinian invaders and allies of the Jews in Egypt, 203. Palestine the theatre of the campaigns and conquests of the Egyptians, 211. Identification of the Palestinian names on the monuments, 212. The names of the Palestinians in Egyptian and in the Biblical records, 212. Age of their settlement in Palestine, 213. Irruption of the Palestinian hordes into Egypt contemporaneously with the Exodus, 265–267. Under the dominion of Assyria, 289, 424. Important historical results to be obtained from excavations in, iv. 163. The Sun-god of Palestine, Hadad, 269. Earliest traces of the worship of Set in, 319. State of Palestine in the time of Abraham, 572. Sargina's attack of, 601, 618. Cities of Palestine in the possession of Egypt and Assyria, 603
Palestinians, the, join the Israelites and overrun Egypt, iii. 195

PAP

Palestino-Arab Kings. *See* Hyksos
Pali, the language used by Buddha, iii. 569. Date of the commencement of Pali as a popular tongue, 573
Palibôthra. *See* Pataliputra
Palm, the, a Greek and Roman measure, ii. 30
Pamer, highlands of, the primeval land of the Arians, iii. 431, 460
Pammes, King, ii. 177, 245. Causes the downfall of his dynasty and empire, ii. 178. The name, 245
Pan (Khem), worshipped in Chemmis, i. 362, [373], 364, [375]. *See* Khem
Pandæa, daughter of the Indian Hercules, iii. 525. Her royal descendants in Madura (Mathura), 527
Pandava, the heaven-born Indian heroes, iii. 527, 528. Indian kingdom of the, 546, 547. Bloody struggle of the, with the Kaurava, 590
Pandu, Indian King, iii. 552
Panegyries, the sacred popular festivals of the, iii. 65; iv. 697
Pânini, founder of the present system of Sanskrit, period of, iii. 565
Pan*k*âla, country of the, in the Doab, iii. 554. Their destruction of the power of the Bharata in India, 589. Their supremacy, 590
Panodorus, the Egyptian monk, his invention of a mundane era, i. 208, [220]. His anxiety to uphold the ancient dates of the Egyptian and Babylonian annals, 209, [221]. His absurd chronology, iv. 396
Panopolis, god of, i. 362, [373], 364, [375], 373, [385]
Pânt, Pool of (Red Sea), v. 177
Pantibibloi, era of, iv. 367
Paôn, the mouth, iii. 41 *note*
Papremis, Herodotus' account of the god of, i. 374, [385]. The crocodile sacred to the god of, 430, [443]
Papyri, Mr. Birch's edition of the historical papyri in the British Museum, iii. 32. Character of the papyri of the time of the Tuthmôses, 153. The papyrus of the "Book of the Dead." (*See* "Book of the Dead"). The historical papyri, 33. List of Kings of the Old Empire in, ii. 1, 2
Papyrus plant, the sign for Lower Egypt, ii. 11
Papyrus roll, hieroglyphic sign for the, on early monuments, i. 8, and *note*
Papyrus Sallier, the, i. 33; ii. 201, 555
Papyrus, Turin, account of, i. 50, [63]. Lepsius' copy of, 52, [64]. Analysis of, 53, [65]. Dynasties of the gods before the rule of mortals contained in the,

361, [372]. Lists of Kings in the, ii. 114, 187. Its testimony to the truth of Manetho's list, 192. Reduction of the data of the papyrus to the chronology of Eratosthenes, 274. The fragments of the papyrus which belong to the period of the Shepherd Kings, 477. Comparison of the scutcheons at Karnak and the Theban fragments in the Turin papyrus, 483. Sir Gardner Wilkinson's edition of it, iii. 32

Paradise, synonymous with Sogd, iii. 462. Geographical position of, iv. 52

Parasang, length of the, ii. 34

Paricani, the, of the classics, iii. 500. Land of the, 463 *See* Peris

Pariksit, Indian King, iii. 552

Parsees, age and character of the Vêndidâd, the code of the present, iii. 473. Their hero Gershasp, 481. Term of the human race, according to the Parsee books, 519

Parthenope, foundation of, by the Rhodians, iii. 627

Parthey, his treatise on the Lake of Mœris, ii. 331

Particles, articles of, for which no derivation is known, i. 282, [294]

Pa-sha-ka-sa (ψίαξ), Pasht mother of, v. 321

Pataikoi, the Phœnician idols, on their ships, i. 383, [395]. Meaning of the name, 383, [395], *note*. Like the seven pigmy sons of Ptah, iv. 323

Pataliputra (Palibôthra), removal of the Arian royal residence to, iii. 516. Sandrokottus, king of, 520. The city built by Hercules, 525. Origin of the Kings of, 526

Patavium, celebration of the festival of thirty years at, iii. 65

Patriarchs, antediluvian, ages of the, iii. 340. Ages of those of the house of Abraham, 340. Falsification of the Septuagint of the ages of the postdiluvian patriarchs, 367. Commencement of the personal history of the, iv. 28. Erroneous views as to the derivation of the history of the, 29. The Biblical traditions of the Patriarchs, or the antediluvian age, 385. The double list in Genesis, 385. Explanation of the names of the Patriarchs, 387. And of the names of the primeval world, 388. The antediluvian list restored, 393. Restoration of the chronology of the early world in the Bible; or the length of the lives of the Patriarchs, 395. Epochs of patriarchal time, 398. Length of time the primeval world lasted, 399. The immediate results of the researches into Hebrew traditions about the antediluvian world, 402. Coincidences between the Bible names of the Patriarchs and those of the mythological Semites, 422. Egypt as contrasted with the Hebrew patriarchs, 583

Paul, the Apostle, his expressions of opinion on Jewish chronology, i. 194, [206]

Pâzend, meaning of the word, iii. 474 *note*

Peht, the goddess. *See* Pecht

Pe, the goddess. *See* Nutpe

Pecht (Bubastis), the cat-headed goddess of Bubastes, Artemis, i. 367, [378]. Her connection with Atumu, i. 396, [408]. Her titles and personal distinctions, [411]. Hincks's interpretation of the name, 399, [412]. The name of the goddess Pecht referred to as Pech.a.t., "the lioness," 399, [412]. Isis represented as Pecht, 420, [434]. Kahika probably an epithet of, iii. 41 *note*. In the Ritual, v. 185, 210. Adoration of, 321

Peher, King, ii. 592, 594

Pehlvi language, the, iii. 475 *note*

Pekah, King of Israel, events of the reign of, iii. 317. Murdered by Hosea, 304, 317

Pekahiah, King of Israel, reign of, iii. 317. Slain by Pekah, captain of the guard, 317

Pelasgi, the, their mode of building, ii. 90. Of the coast and interior of Asia Minor, iii. 608. The "divine Pelasgi" of Homer, 608. Date of their offshoot from the Arians, 586. The Pelasgians in Castor's series of maritime powers in the Mediterranean, 612. Period of their naval supremacy, 629. Menecrates of Elæa on the expulsion of the Pelasgi by the Æolians from the coast, 630. Probable origin of the name, iv. 30. The Pelasgi an Arian race, 441. Their introduction of the Semitic recent element into the Hellenic mythology, 441. Their name, 443. Their expulsion from Lower Egypt, 443. Their settlement in Crete and Cyprus, 443. What is understood by the Pelasgi, 444. Form taken by their Arian religious feelings, 460. Date of the social union of the Pelasgo-Hellenic races, 479

Peleg, traditional date assigned to, iv. 407

Pelusium, Wall of Sesortosis III. from, to Heliopolis, ii. 299. Identical with Avaris, iii. 121. Representations at, of the return of Seti I. from his conquests, 159, 163. Attempt of Armais to murder his brother Seti I. in, 166, 169. *See also* Avaris

Pentaûr, the scribe, compositions of, iv. 672, 675. Date of his writings, 675

PEO

People-history, mode of advance of, iv. 24

Pepi, King, his scutcheon on the tablet of Tuthmosis, ii. 189

Pen-nbs (Pannubes), the god Tet so called, i. 394, [406]

Peris, worshippers of the, iii. 463. Present belief in the stories of the, in the Valley of Pishin, 482, 500. The Paricani of the classics, 500

Perizonius, Jacob, his "Origines Egyptiacæ," i. 235, [242]. Critical examination of this work, 235, [247]

Perœa (Mesopotamia), children of Kronos in, iv. 258. Perœa according to the Phœnician idea, 258

Perring, Mr., his excavations in the Pyramids, ii. 28, 29 *note*. At Dashoor, 98, 99. And at Abousceer, 103. His account of the pyramid of the Labyrinth, 325. His application of the standard of the Egyptian measure to the measurements of the pyramids, 386, 387. His MS. communications on the measurements of the pyramids, 635

Persea, the, sacred to Isis, i. 407, [420]

Persea, Pool of, v. 176

Persephone, Proserpine, identical with Isis, of some writers, i. 432, [445]. According to the doctrine of Byblus, iv. 247, 251. Reasons why the myth of Persephone became current in Kanaan, 251. Her name of Zillah, 251

Persia, foundation of the Arian kingdoms of, iii. 597

Persian Gulf, the shores of, the cradle of the teachers of mankind, iii. 353

Persian Kings, dynasties of, in Egypt, ii. 609

Persian language, formation of the modern, out of the old Parsee, iv. 43

Persians, intercalary month of the, iii. 55. The death-blow inflicted by them upon Egypt, iv. 482. Commencement of their dominion, 495

Pet, land of, iii. 136

Petavius, his statement respecting the lists of Egyptian dynasties, i. 232, [244]. His remarks on the heliacal rising of Sirius, iii. 66

Petesuchis, King, ii. 308. Colossal statues of him and his wife, 373

Petra destroyed by Amaziah, King of Judah, iii. 314

Petubastes, King, ii. 595. Greek notices of him, iii. 227

Phamenoth, the month, iii. 40, 41 *note*

Phaôphi, the month, iii. 40. Meaning of the name, 40 *note*

Pharaoh, derivation and meaning of the word, i. 191, [203]. The Pharaoh who was overwhelmed with his host in the Red Sea, iii. 265

PHI

Pharaohs, names of the, on the tablet of Tuthmosis, i. 44. Colonel Felix's list of the, 241, [260]. The Pharaohs of the Old Empire, complete order of the titles of the, ii. 13. Egyptian origin of the title of Pharaoh, 14. Their title of δεσπότης χρόνων, 73 *note*

Pharmuthi, the month, iii. 40. Meaning of the word, and sign of the month, 41 *note*

Pheles, king of Tyre, reign of, iii. 416

Pheron, King, story of, in Herodotus, iii. 224–231

Philæ, obelisk of, i. 326, [337]. Temple of Hat-her at, 401, [414]

Philistines of Palestine, their settlement of Crete, iii. 167. The Philistines on the Egyptian monuments, and in the Biblical records, iii. 212. Period of their dominion over the Jews, 282–286. And of the ascendancy of the Philistines over Israel, 294. Struggles of Samson with them, 294. The Philistine body-guards, or mercenaries of the kings of Assyria, 294. Take part with Egypt in Ramesses III.'s war with Tyre, 425

Philitis, the Shepherd, of Herodotus, ii. 421

Philo Herennius, of Byblus, authenticity of the Phœnician account of, iv. 162. His statement as to the bases of his accounts, 164. Account of him, 165. Extract from him, as quoted by Eusebius, 171. Ancient Phœnician works to which he probably had access, 172. His first kosmogony: the materialistic or Môkh doctrine of the beginnings of the world and of man, 175. Resemblance of his kosmogony to the traditions of Berosus, 178. His second class of theogonies, 187. First fragment of his second kosmogony, 191. Second fragment of the second kosmogony, 200. Extracts from two other works of Philo, 280. And from his treatise upon the Phœnician letters, 288. His account of the date of the foundation of Babylon, 414. His text, v. 789

Φιλόταυρος, suggested for Eratosthenes' φιλέτερος, ii. 58

Phiops, Phios, or Apappus, King, his succession in the sixth dynasty, ii. 200. His complete titles, 200. His name, 201. Length of his reign, 199, 203, 411. Extent of his dominions, 204. How represented on the monument on the Kossayr road, 206. This King as known to the

Greeks and Romans, 209. His name under the form of Phios in Manetho's list, 199, 209. Historical sketch of his reign, 214. His obelisk at Memphis, 209; iii. 237. Inscription at Dendera, mentioning him, v. 722

Phlox, the Phœnician deity, iv. 188

Phocæa, period of the naval supremacy of, iii. 622

Phœnicia, said to have been conquered by King Seti I., iii. 166, 167. Identification of Phœnician names on the monuments of Ramesses III., 213. Grievances of the cities of, against the Israelites, 292. The Phœnician story in Trogus Pompeius as to the emigration from the valley of Siddim, 353. Period of the migration, 353. Language of the old Phœnicians, 360. Conquest of Phœnicia by the Assyrians, 424. Justin's account of the origin of the earliest settlers on the Phœnician coast, 430. Origin of the word Phoinike, 430. Phœnician eras and historical epochs confronted with Egyptian dates, 411. The points of contact and controversy, 411. Eras and registers of ancient and modern Tyre, 411. Historical investigations of Movers into Phœnician history, 412, 413. Date of the foundation of Carthage, 413, 414, 416. Hirom and Solomon as contemporaries, 414. Series of Tyrian rulers from Hirom to the foundation of Carthage, 415, 416. Connection of Hirom of Tyre and King Solomon, 419, 420. Era of Sidonian Tyre, and its connection with Jewish and Egyptian chronology, 421. Tyrian chronology from 1254 B.C. to 829 B.C., 427. Date of the building of the temple of Melkarth on the isle of Tyre, or the era of the elder Tyre, 428. Herodotus' visit to Tyre, 429. Energy of the Phœnicians in spreading their religions customs and commercial transactions, iv. 31. The Phœnician kosmogonies in Damascius, 156. The authenticity of the Phœnician extracts of Philo of Byblus, 162. Important results to be obtained from excavations in Phœnician cities, 163. Antiquity of the civilisation and chronology of Phœnicia, 164. The Mylitta festivals, 210. The vernal fire or torch festival, 211. Sacrifices to Hercules and Diana, 213. The general name of God, Elim, 222. Taaut the inventor of the Phœnician alphabet, 225. The sacerdotal traditions of the Phœnicians in early Greece, 271. Their sacrifice of the eldest son, 273. Philo's account of the invention of the divine

alphabet of the serpents, 274, 275, 288. The addition made to the alphabet by the Aramæans, 275. Two notices as to the theology of the Phœnicians, out of Philo's work upon the Jews, 280. Harmony of the names of the Phœnician gods with the Egyptian, 355. Origin of the name Phœnician, 387. The pole star of the Phœnicians, 350. Character of the oldest extant specimen of the Phœnician language, 419. The written character of the Phœnicians borrowed by the Greeks, 440. The Phœnician Kabiri worshipped by the Greeks of Samothrace, 445. Connection in the Phœnician kosmogonies between the highest God and a subordinate male and female demiurgical principle, 447. The myth of the two brothers who slay the third—the Adonis—myth, 447. Navy of the Phœnicians, 541. Historia Phœnices sub regno Cronidarum, v. 836. Ex Philonis libro de Literis Phœnicum, 843

Phœnix period, the, iii. 60, 63. Lepsius' discovery of the signification of this period, 66. Appearances of the Phœnix from the reign of Ptolemy Philadelphus up to Rhampsinitus, 76

Phonetic signs; Salvolini's analysis of the alphabet, i. 330, [341]. Dr. Young's discovery, 245, [257]. Power of the phonetic signs in hieroglyphics, 263, [275]. Phonetico-pictorial hieroglyphical characters, 352, [363], 355, [366]. Progress from the representation of visible objects to the invention of phonetic hieroglyphics, 348, [359], 349, [360]. Number of phonetics, 355, [366]. Complete list of, 553, [580]. Alphabet and syllabarium, 556, [583]. Later alphabet, 573, [601]. Phonetic hieroglyphics, v. 599

Phôs, the Phœnician deity, iv. 188

Phra, Phre, the god. *See* Ra

Phrygia, period of the naval supremacy of, iii. 626. Phrygia, the source of the Hellenic legends about the Flood, iv. 436

Phthah. *See* Ptah

Phul, King of the Chaldæans, date of, iii. 289, 434

Phuōris, King, survey of his reign, iii. 192. His inscriptions at Biban el Moluk, 193. The Polybus of Homer, 228, 230. Meaning of the name, ii. 370

Phut, land of the, v. 321

Pi-ankh I., the high-priest, iii. 220

Piankhu II., King, iii. 221

Pindar, his hymn to Jupiter Ammon, iv. 443.

Pingamakha, King of Magadha, date of his reign, iii. 541. Dethroned by Nanda, 541
Pisenetem, Pusemes I., King, iii. 220
Pisgah, Mount, death of Moses on, iii. 252, 253
Pishin, the Pisano of the Vêndidâd, belief in the stories of the Peris in, iii. 482, 500
Places, names of, in hieroglyphics, v. 584
Planets, legend of the five homeless, iii. 65 *note*
Plato on the antiquity and sanctity of the Egyptian hymns, i. 10. His scanty knowledge of Egyptian chronology, 60, [73]. Charm which Egypt had for him, 110, [122]. His Atlantic tale quoted, iv. 462
Plethron, the, of the Greeks, ii. 34
Pliny, the elder, his character of Apion, i. 92, [104]. His Treatise on the Obelisks, the Great Pyramid, and the Labyrinth, 155, [167]. Illustrations of its general character, 155, [167]. His remarks on the Pyramids, 155, [167]. On the Obelisks, 157, [169]. His statements respecting the Labyrinth, 157, [169]; ii. 308, 319. His account of the pyramid of the Labyrinth, 325. And of the Lake of Mœris, 331, 351, 363. Historical remains of the traditions about the eighteenth to the twentieth dynasties in his list of the obelisks, iii. 236. His sources of information, 236. His list of obelisk builders, 237. His statement as the foundation of Carthage, 413
Pliny the younger, his "Ægyptiaca ex libris Historiæ Naturalis excerpta," i. 693, [725]
Plural, expression for the, in the Egyptian language, iv. 92
Plutarch, his treatise on Isis and Osiris, i. 63, [75]. Mainly derived from Manetho, 63, [75]. Critical review of the connection between Plutarch and Manetho, 63, [75] *et seq.* On the characteristics of Osiris, 423, [437]. His interpretation of the Egyptian word for Hades, 443, [447]. His myth of Hermes and Selene, iii. 65 *note*. Explanation of his account of the 60 eggs and the 60 years which the crocodiles lived, 385
Pluto, identical with the Serapis of some writers, i. 431, [445], 432, [446]
Poems, the Indian epic, age of the, iii. 567
Polar star, the, of the Phœnicians, iv. 270, 350. Connection of the Polar star with the name of the goddess Astarte, 270. Dedicated to her, 349. The pole star of the Greeks, 350. Representation of the deviation of the North Pole of the heavens since the year 5000 B.C., 352
Poles, deviations in the proportions of heat and cold at the, iv. 53. Reason of the difference in the latitude of perpetual ice at each pole, 53
Polycrates, King of Samos, his thalassocracy, iii. 625
Polyhistor, Alexander, his quotation from Apollonius Molon on the origin of the Canaanitish and Arab races, iii. 431. His list of Babylonian dynasties, in Eusebius and Syncellus, 439
Polytheism based on Monotheism, iv. 69. The dangerous phase of, 70
Pompeius Trogus, his statement as to the foundation of Carthage, iii. 414
Pomponius Mela, his description of the Labyrinth, ii. 321
Pontus, authority for the Kings of, i. 122, [134]
Pontus, the Phœnician, according to Philo's third kosmogony, iv. 260. Distinction between Pontus and Poseidon, 261. Demarûs goes over to Uranos, and attacks Pontus, 262
Poole, Mr. R., remarks on his historical research, iii. 30. M. De Rougé's views, 31 *note*
Porphyry, his quotations from Manetho's work "Archæology and Devotion" on the practice of human sacrifices amongst the Egyptians, i. 65, [77]. His mention of Chæremon the Egyptian historian, 92, [104], 93, [105]. Source of his description of the whole Egyptian mythology, 93, [105]. His testimony to the truth and learning of Chæremon, 93, [105]. And as to the double year of the Egyptians, iii. 53. His opinion of the authenticity of Philo's version of Sankhuniathon, iv. 166
Portraits, Egyptian, iv. 656
Poseidon, the Phœnician, according to Philo's third kosmogony, iv. 260, 261. Distinction between Pontus and Poseidon, 261
Pathos, the, of the Phœnicians, according to the doctrine of Byblus, iv. 157, 255
Potiphra, meaning of the name, ii. 15
Pouruta, the district of, in the Zendavesta, iii. 479
Pradyôta, Indian King, age of, iii. 533. The dynasty of, 535. Chronology of the, 545. Period of the dynasty of the, 591
Prakinvat, Indian King, of the second era, iii. 557
Pratîpa, Indian King, iii. 552
Prâtisâkhya, or Sanskrit grammarians, iii. 566
Pratisthâna (Allahabad), the royal residence of King Purûrava, iii. 526

Pravîra, Indian King of the second era, ii. 557
Prayer, the, on the lid of the sarcophagus of King Mykerinus, ii. 169. A prayer addressed to Helios-Ra, iv. 643. And to Osiris in Hades, 644
Prepositions in the Egyptian language, i. 297, [308]; iv. 111
Priapus, the exposed, everywhere the characteristic of Osiris, i. 423, [437]. The images called Ptah-Sokari-Osiri, 423, [437]
Prichard, Dr., his vindication of the claims of Egypt to a primeval chronology, i. 243, [255]
Priests, works respecting the education of the, i. 19. Their mode of life, according to Chæremon, 19. The really privileged class of the Egyptian nation, 19. Their primeval rights in the election of the monarch, 20. Chæremon's work on the office and habits of the priests, quoted by Porphyry, 93, [105]. Ranked among their countrymen as philosophers, 93, [195]. The key of the sums total of regnal years kept by the, to themselves, ii. 4. The first sacerdotal King of Egypt, Bytis, iv. 488
Priests, High, of the Jews, from Phinehas to the destruction of the temple of Nebuchadnezzar, i. 175, [187]. Complete register of, before Josephus, 186, [198]
Princes, title by which they were distinguished from kings, ii. 196
Prometheus, legend of, in the Caucasus, iv. 457
Pronomial stems generally, iv. 93–101
Pronouns, personal, of the Egyptian language, i. 283, [295]; v. 628. Definite and indefinite, i. 285, [298]
Property, period of the vast change in the rights of, in Egypt, iii. 332, 333
"Prophets, The Ten Books of the," i. 18
Prophets, Egyptian, their place in the orders of priesthood, i. 18
Prophets, Hebrew, the earlier and later, iii. 307. Value of their utterances respecting the night of Asiatic history, iv. 600. The prophetic utterances about Egypt during the Assyrian supremacy, 607. Hosea, 607. Zechariah, 609. Nahum, 610. Isaiah, 611. Jeremiah, 619. The prophetic utterances at the time of the Chaldean supremacy, 621. Jeremiah, 620. Ezekiel, 624
Proteus, King, legend of his treatment of Paris and Helen, according to Homer and Herodotus, i. 100, [112], 101, [113]; iii. 224–227. Probably King Ramesses III., 232

Protogonos, the Phœnician god, iv. 187; v. 814. Children of, iv. 188. Explanation of, 194
Proverbs of Ptah-hept, wisdom of the, iv. 664. Date of the composition, 666. Quoted, 667
Prussian Royal Commission to Egypt, ii. 27
Psammetichus I., the Great, his stele at Florence, ii. 602. His scutcheon, 605. His obelisk now at Rome, iii. 238
Psammetichus II., King, ii. 624
Psammetichus III. (Psammeticho-Cheres), King, ii. 604. His scutcheon, 605
Psammius, Mons, pyramids of, ii. 87
Psammûs, King, ii. 595
Psammuthis, King, ii. 610
Pselcis (Dakkeh in Nubia), i. 394, [406]. The goddess Serk worshipped in, 410, [423]
Pseudo-Manetho on the Dog-star quoted, i. 660, [692]
P-schent, the sign of lordship, i. 46, [47]. The crown of the Pharaohs, 368, [379]; ii. 12
Psychical myth, the, iv. 73. Its connection with the astral and kosmogonical myths, 73
Ptah (Pth, Phthah, Vulcan), the Bull Apis supposed to be the "second life" of, i. 617. Diodorus' story of, as one of the most ancient Kings of Egypt, 137, [148]. Worshipped in Memphis, 364, [375], 367, 383, 385, [378], [395], [398]. His children, 367, [378], 382, [395], 396, [408]. His origin, according to Porphyry and Rufinus, 377, [389]. His distinguishing marks, 382, [394]. His titles, 382, [395]. His form, as represented in the great shrine in Memphis, 383, [395]. And as Phthah-Sokari and Ptah-Osiri, 384, [396]. His symbols, 384, [396]. Various forms of Ptah, 385, [397]. The sons of Ptah, the Kabiri, iv. 217. Etymology of the word Ptah, i. 395 *note*; iv. 228. The primitive worship of the seven children of Ptah-Hephaistos, 322. The children of Ptah like the Phœnician Pataikoi, 323. The deity of the shrine of Memphis, 324. His worship derived from that of the Esmun-Kabiri, 346. Meaning of Ptah and his seven sons, 356
Ptah-heft, the wisdom of the proverbs of, iv. 664–668
Ptah Ka, v. 187
Ptah Kar, v. 240
Ptah-Sokari-Osiri, the images so called, i. 423, [437]. *See* Ptah
Ptah-Tatanen, a title of Osiris as the god Sokari-Osiri, i. 384, [396]

PTH

Pthah, Temple of, at Memphis, ii. 53. *See* Ptah

Ptolemais, Pyramid of, ii. 86, 97. *See* Akka

Ptolemies, peaceful and intellectual reign of the first three, i. 114, [126]. The first Egyptian kings not crowned in Memphis, 129, [141]

Ptolemy Philadelphus, his obelisk at Alexandria, iii. 237

Ptolemy Soter, and the colossal image of Sinope, i. 58, [70]

Ptolemy, priest of Mendes, period in which he lived, i. 90, [102]. His chronological works, 90, [102]. His date of the Exodus, 204, [216]

Ptolemy, the canon of, i. 726, [759]. Its correctness, iii. 437

Ptolemy, the geographer, his definitions of the geographical position of the Lake of Mœris, ii. 350

Ptukhana, King, iii. 220

Puan-ku, the primeval man of Chinese philosophy, iii. 382

Punjab, occupation of the, by the Iranians, iii. 459. Settlement of the Arians in the, 465. The Vedas the monuments of African life in the, 510. Period of the first era of the Arians in the, 586. Their wars with those on the Sarasvati, 588. Rule of their princes annihilated, 589

Pûnt, conflicts of Amenemha II. with the, ii. 303. The Mauritanians, the Pût of Scripture, 304

Purânas, common historic element found in the old hymns as compared with the, iii. 511. Meaning of the word, 515. Number of, in existence, 515. Alteration of their ancient form, 515. Their authors, 515

Purgatory, in the Ritual, v. 215

Pursata, "unclean race of the," iii. 209. *See* Philistines

Puru, King, of the Indian race of the Moon of Ayodhya, iii. 528, 530. Period of the formation of the kingdom of the, 589

Purûrava, King, of India, iii. 526. Meaning of the name, 526. In the Veda as the husband of Urvasî, 526. Author of the system of castes, 526. His royal residence Pratisthâna, 526. The Vedic story of Purûrava and Urvasî, and its identity with the Greek one of Eos and Tithonos, iv. 451

Pusemes I., King, iii. 220

Pût, the, of Scripture, ii. 304

Pygmalion, King of Tyre, iii. 414, 416. Date and length of reign of, 416. Contest of Pygmalion and Sichæus, iv. 212. Interpretation of the name of Pygmalion, 212

PYR

Pyr, the Phœnician deity, iv. 188

Pyramids, builders of the, according to Diodorus Siculus, i. 145, [157]. Different tradition recorded by him as to the builders of the three great pyramids, 146, [158]. Pliny's remarks on the pyramids, 155, [167]. Principles of the hieratic character sketched on the stone-marks of the pyramids of the 4th dynasty, 307, [318]. The pyramids the principal monuments of the Old Empire, ii. 7. Importance of the results of General Howard Vyse's excavation of the pyramids, 27. Details of his operations and those of Mr. Perring, 28. Their joint works, 29 *note*. Builder of the pyramids at Kokome, 59. The pyramid El Kufâh, 61. Preliminary survey of all the groups of the pyramids, 86. Plan of the plains of the pyramids and of the Fayoom, 86. The pyramids of Dashoor, 94-99. Sand used as a foundation, 99. The pyramids of Abouseer, 101. Scanty information obtained by Herodotus as to the builders of the pyramids, 120, 143. Investigations of ancient and modern authors, 120, 121. Discovery of the coffin and mummy of King Mykerinus in the third pyramid, 121. The royal names on the pyramids compared with those of Manetho and Eratosthenes, 138. The Great Pyramid the work of Khnemu-Khufu, 138. The second largest that of his brother Khufu, 139. Traditions of the Greeks respecting the pyramids, 142. Source from which Herodotus derived his information, 144. Plan of the pyramids of Gizeh, and field of pyramids, 147. Modern writers respecting them, 148. Positions of their entrances, 148, 149. The granite portcullises blocking up the regular entrances, 149. Mutilation of them, 150. Details of the second largest pyramid, 150. Of the Great Pyramid, 155. And of the third pyramid, 165. The middle pyramid of the small southern group (the fourth), the tomb of the second Mykerinus, the fourth King, 171. The third pyramid said by Manetho to have been built by Nitôkris, or Rhodôpis, 210, 211. View of the sepulchral chamber of the third pyramid, 212. Notices of the Greeks and Romans respecting the pyramid of the Labyrinth, 313. Lepsius' opening of this pyramid, 325. Perring's account of it, 325. View of the pyramids of Biahmoo, 352. Synopsis of the groups of pyramids, 374. Builder of the pyramid of Abouseer, 375. Styles of architecture of the various pyramids, 376.

Examination of the Sakkara group, 379. De Rossi's conjecture as to the etymology of the word pyramid, 389. Particular purpose for which the pyramids were designed, 389. Synoptical table of the pyramids of Egypt, 634. Perring's MS. communications on the measurements of the pyramids, 635. Date of the building of the pyramids, iv. 490. Object of the building of the pyramids, 651. Examination of the problem of the builders, v. 53

QADMON, the Phœnician Protogonos, which *see*

Qâirizem, the district of, in the Zendavesta, iii. 479

Qayin, the Patriarch, explanation of the name, iv. 38 8. Length of his life, 38. Continual struggle between Kain and Abel, 426

RA (Phra, Phrē, Helios), his succession in the list of great gods, i. 362, [373]. Worshipped in Heliopolis, 367, [378]. His children, 367, [378]. His union with Ammon, 370, [381]. The destination of the obelisks connected with the worship of the sun, 371, [382]. The first born of Neith, 387, [399]. One of the old gods, 387, [399]. His usual type, 387, [400]. His Kosmogonic nature, 387, [400]. His mediatorial development, 388, [400]. His children, 400, [413] *et seq.* Not originally worshipped in Upper Egypt, iv. 316. Supersedes the first primeval deity there, 317. Ra, to the gods who follow him, v. 245

Ra, the sign as a royal title, ii. 11, 13.

Rabu, battle of the Egyptians with the, iii. 210. Identified as the Repha, Rephaim in the Bible, 213

Races of men, celebrated group of the, on the tomb of Seti I., iii. 163

Ragagriha, foundation of, iii. 541

Ragha, in Northern Media, settlement of the Arians in, iii. 464. Geographical explanation of the land of, of the Vêndidâd, 485. The Rhagæ of the classics and the present Rei, 485

Rahab, meaning of the word in Isaiah, as applied to Egypt, iv. 617

Râmâyana, the Indian epic, anciently transmitted orally, iii. 514. Popular mutilation of the, 514. Position of Râma in ancient tradition, 528. The Râmâyana the epos of the first epoch of Indian history, 531

Ramesses, tablet of, or series of Kings of Abydos, i. 45, [46]; ii. 1. Discovery and historical importance of, 45, [46]. Explanation of, 46, [47]. Synopsis of, 50, [50–53]

Ramesses, house of, rise and meridian of the, iii. 154. Its elevation, culmination, and fall, 170, 188. Limited area of the campaigns and conquests of the, iii. 165. Loss of the independence of the empire under the second house of the Ramessides, 206. The twelve Ramessides, 207, 208. Contests of the house with, and overthrow by, the priests of Ammon, 219

Ramesses I., King, memorials of, in Egypt, ii. 538. The first king of the nineteenth dynasty, 538. His descent from Amenophis I., 539. His mother Queen Titi, 540, 542, 543. Length of his reign, 550, 551, 559; iii. 154, 155. Not the hero of the New Empire, ii. 554. Extent of his conquests, 554. Records of his army in the Papyrus Sallier, 555. His position in the nineteenth dynasty, 556. Representations of him at Aboosimbel and Mitraheni, 556. His connection with the house of the Tuthmôses, iii. 106. His parentage, 154. Presents made by him to the temple of Hor-Ammon, 154. His son Sethos I., 155. His persecution of the Israelites, 198, 200

Ramesses II. (Miamun), King, (the Great), representation of, on the tablet of Abydos, i. [54]. His adornment of the temple at Gurnah, iii. 156. His expedition to Babelmandeb, 168. Survey of his reign, 170. His inheritance and conquests, 171. His exhaustion of his kingdom, 171. His exploits, according to the monuments, 172. His colossal statue at Mit-Rahineh, 172. His conquests, in the rock-temple at Beit-Ualla, 173. His supposed double, 166, 172. His rock-hewn temple at Ipsamboul, 174. His buildings at Thebes and Luxor, 177. And at Karnak, 179. His tomb at Biban el Moluk, 154, 180. Restores the northern wall of defence, 180. The canal of the Red Sea, 181. Historical results of the criticism of the monuments, 181. His marvellous edifices, 182. His exhaustion of the resources of the empire, 182. His tomb left unfinished, 183. His cruel disposition, 183. The hard-hearted Pharaoh of the book of Exodus, 184. Subjugates and overruns Palestine, 199. Greek tradition acquainted with him, 222. His obelisk now at Rome, 238;

239. Translation of an episode in the campaign of this King on the Orontes, near Lake Kadis, iv. 675
Ramesses III., King, his claim to the throne, iii. 208. His buildings, 208. His wars and conquests, 208. His prisoners at Medinet-Habu, 208, 209. His residence of Makatira, 209. His tomb in Biban el Moluk, 210. His self-indulgence and luxury, and their effects upon the prosperity of the country, 210. His siege of Tyre, 213, 218. Probably the King Proteus of the Greeks, 232. His obelisks in Heliopolis and at Memphis, 237, 239. His capture of Tyre, 425, 426
Ramessès IV., survey of his reign, iii. 218. His inscriptions on the obelisk of Thothmes I. at Karnak, 219
Ramesses V., iii. 219. His scutcheon, ii. 628
Ramesses VI., King, discovery of the date of his reign, iii. 53 *note*. His tomb and sarcophagus, 219. His scutcheon, ii. 628
Ramesses VII., his stelæ in the Berlin Museum, iii. 219. The Rhampsinitus the Miser of Herodotus, 233. His treasure, 233
Ramesses VIII., his scutcheon the last bearing the symbol of the god Set, iii. 219
Ramesseum, the, iii. 177
Ramses-Papyrus, Salvolini's interpretation of the, i. 265, [277]
Ramses, epithet of the war-dog of, i. 410, [423]
Ramses, or Ramesses, in the land of Goshen, iii. 181. The city built by the Jews, 201
Rasesur, King, his tomb at Abouseer, ii. 101
Rask, his translation of "the Ancient Egyptian Chronology," i. 243, [255]
Ra-snakhten, King, ii. 476
Ra-sôsis, King, reign of, ii. 81, 82, 85. His monumental name, 81. Analysis of his name, 81 *note*
Ra-Tams, in Hades, v. 193
Ra-teti, the goddess, i. 410, [424]
Raudrasva, Indian King, of the second era, iii. 557
Rebu, v. 226
Red Sea Canal, the, bearing the name of Ramesses, iii. 181. Connection of the journey of the Israelites with the construction of the, 201
Red Sea, Passage of the Israelites through the, and destruction of the Egyptians, iii. 265. Called the Pool of Pânt in the Ritual, v. 177
Reegah, pyramid of, ii. 87
Regnal years, key to the sums total of, kept by the priests to themselves, ii. 4

Rehoboam, King (Jutah Malik), as represented at Karnak, iii. 242, 245; iv. 595. Reign of, 308
Re'hu, traditional date assigned to, iv. 407
Rei, the ancient Raghâ of the Vêndidâd and Rhagæ of the classics, iii. 485
Religion of Egypt. *See* Mythology, Egyptian
Religion the language of God to man, its analogy to language the religion of things, iv. 67. How distinguished from morality, 70. *See* Mythology
Remnu, triumph of King Seti I. over the, iii. 157. Signification of the name, 154
Remphan (Rephan of Acts vii. 43), i. 412, [425]
Remrem, place of, v. 46
Renpa, probably an Asiatic god, found on the monuments, i. 411 [425]
Rephaim, or giant race of the Bible, identified with the Rabu of the monuments, iii. 213. Their settlement in the time of Abraham, 213
Reptiles, chapter of stopping all, in the Ritual, v. 193
Resen, position of the primæval city of, iii. 336
Resurrection of the body, Egyptian doctrine of, iv. 641. This doctrine the cause of the erection of the pyramids, 651
Ret, the people called, on the tomb of Seti I., iii. 164
Retennu, or Lutennu, triumph of King Seti I. over the, in the hypostyle at Karnak, iii. 157, 161. Conquered by Ramesses II., 173
Revelation and chronology, connection between, i. 159, [171]
Rhampsinitus, King, the Great Miser, ii. 574. Herodotus' story of, iii. 79, 233
Rhea (Nutpe, Netpe), in Egyptian mythology. *See* Nutpe
Rhea, Baaltis, or Dione, according to the doctrine of Byblus, iv. 252. Her Phœnician name of Onka, 252. Her children by Kronos, 257
Rhinokolura, origin of, i. 144, [156]. Criminals transported to, ii. 245. Might have been the Avaris of the Hyksos, iii. 121
Rhode (Rhodez), foundation of, by the Rhodians, iii. 627, 629
Rhodes, period of the naval supremacy of, iii. 627. Foundation of Rhode in Iberia and Parthenope in Italy, 627. Its possessions in the Iberian Sea, 627. Sacrifices to Hercules-Buzygos at, iv. 212. The god Makar of, 223
Rhodôpis, the courtezan of Naukratis, Greek story of, ii. 211
Rigveda, hymns of the, iii. 586. Number

of hymns referring to Agni, 587. *See* Vedas
Rikeyn Anadrishti, Indian King, of the second era, iii. 557
Rings, royal; throne-rings, or surnames, i. 48, [49]. Champollion's discoveries facilitated by the, 326, [337]
Ripungaya, Indian King, age of, iii. 538
Ritual, Funereal, or Book of the Dead, discovery of the, i. 25. First mention of, 25. Champollion's examination of, 25. Lepsius' Outline of the contents of, 26, 27. Date of, 27. Lepsius' view of the connection between this work and the Sacred Books of the Egyptians, 27. Proofs that this work was one of the Sacred Books, 28, 29. Character in which it was written, 29, 30. Lepsius' publication of the, 265, [277]. Mystical names of Ra given in the, 371, [383]. Date of the beginnings of the, iv. 490. The belief in personal moral responsibility, and in immortality, as expressed in the, 643. Quotations from the, 644. Main points in the formulas of the "Book of the Dead," 648. Mr. Birch's translation referred to, 660. The most ancient and primitive element in the book, 661. Its antiquity, v. 88, 94. Stages through which the text must have passed before 2782 B.C., 94. Introduction to the translation, 125. Principal ideas connected with the earlier portion of the Ritual, 138. The work considered as a whole, 156. Text adopted as the base of the translation, 158. The translation, 161
Rock-hewn temple at Silsilis, iii. 141, 149. Of King Horus at Djebel Addeh, 149. The Speos Artemidos, 155. The temple at Beit-Ualla, in Nubia, 173. The great and little temples at Ipsamboul, 174
Rohi, the old name of Edessa, iii. 366
Romance, an Egyptian, before the time of the Exodus, iii. 32
Roman letters, value of the use of, in philological works, iv. 85, 86
Romans, their conquests, i. 152, [164]. Causes of their total apathy to the investigation of the languages, customs, and history of the primeval world, 153, [165]. Their indifference to truth, as the proper scope and object of human knowledge, 154, [166]. Varro and Tacitus, 154, [166]. Cicero, 155, [167]. The Elder Pliny, 155, [167]. Scepticism, superstition, and immorality of the Romans, 158, [170]
Rome, measures of distance of, ii. 33. Land measure, 34. The measures compared with those of Egypt and of modern times, 30, 32 *note*. Buildings in steps in ancient Rome, 90. Mode of paving the streets, 90. Roman knowledge of King Phiops-Apappus, 209, 210. Egyptian obelisks in Rome, iii. 238. Date of the building of, iv. 494
Root forms, relative age of, iv. 84
Roots, Egyptian, actual state of research into the formation of, iv. 117
Roots, Semitic, actual state of research into the formation of, iv. 117
Rosellini, Ippolito, his description of the chamber in which the tablet of Tuthmōsis was found, i. 36. His system of Egyptian chronology, 249, [261]. His works, 249, [261], 250, [262] *note*. Their value to the student, 266, [278]. His hieroglyphical researches, 329, [340]. His lament for the loss of his master, Champollion, 329, [340]. His triads of Egyptian gods, 365, [376]. His derivation of the word Pharaoh, ii. 14. His explorations on the field of the pyramids, 121. His list of the twelfth dynasty, 252. His lists of the first four dynasties of the New Empire, 511–515. His remarks on the two-fold character of Egyptian monuments, iii. 97
Rosetta stone, Salvolini's interpretation of the, i. 265, [277]. Account of the discovery of the, 309, [320]. Its importance in Egyptian history, 311, [322]
Rossi, Ignazio, his "Etymologiæ Ægyptiacæ," iv. 124. His conjecture as to the word pyramid, ii. 389
Rougé, Viscount de, his conclusions as to the race of Theban kings contemporary with the Hyksos, ii. 469, 470. His remarks on Mr. Poole's historical research, iii. 31 *note*. His eminence in Egyptological research, 32
Rpi, the goddess of the year, i. 411, [425]
Rta, the goddess. *See* Erta
Ruba, waters of, v. 240, 242
Rubric, mystical, v. 301
Rüppell, his researches in the Fayoom, ii. 336
Rusta, the plains of Hades, v. 162, 163, 173, 185, 208. Roads of the, 248, 249, 259
Rustem, the country of, iii. 463
Ruten, campaigns of Tuthmōsis III. in the country of the, iii. 133. Identified as the Ludim or Mauretanians, 133, 135

SABAK, lord of the Bat, v. 241, 242, 246, 258
Sabaoth, the, as the name of a Phœnician god, iv. 193 *note*. The word as the name of God, 193 *note*

SAB

Sabbath, Apion's absurd account of the origin of the Jewish, i. 91, [103]
Sacrifices, human, in Egypt, i. 17. The sacrificial stamp, 17. In Eilethyia and Heliopolis, 65, [77], [78]. Epoch of the abolition of, 18, 65, 179; iv. 695. Sacrifices, human, in ancient times in India, iii. 587. Mode of sacrificing to Agni in India, 587. Sacrifices to the Tyrian Hercules, iv. 212, 213, 216. And to Diana in Laodicea of Phœnicia, 213. Sacrifices among the Semitic nations, 695. Sacrifices to the dead, ii. 467, 472
Sacy, Sylvestre de, his mode of deciphering the inscriptions of the Sassanidæ, i. 315, [326]. His discoveries in the Egyptian enchorial character, 315, [326]
Saf-re, the goddess. *See* Sfχ. Meaning of the name, 395 [408]
Sah (Orion), the constellation, v. 185
Sahadîva, Indian King, age of, iii. 533
Sahûra, King, ii. 78, 81. His tomb at Abousoer, 103
Saï-an-Sinsin, or Book of the Lamentations of Isis, v. 126
*Ś*âini, land of the, in the Zendavesta, iii. of 478
*Ś*airima, the land of the Sarmatians, in the Zendavesta, iii. 478
Saïrtana, the, of the monuments of Ramesses III., identified as the Sidonians, iii. 214
Sais, great shrine of Neith in, i. 364, [375] 386, [328]
*Ś*aisunâga dynasty of Indian Kings, iii. 535
Sakastene, the, of the ancients, iii. 563
Saken country, the, of the ancients, iii. 463
Sakkâra, pyramids of, ii. 87. Examination of the pyramids and tombs at, 379. The Great Pyramid, 379. The others composing the group, 384
Sakkâra, tablet of. *See* Saqqarah
*Ś*akta, Indian King, of the second era, iii. 557
Salah (Petra) destroyed by Amaziah, King of Judah, iii. 314
Śalatis, the Hyksos King, ii. 424. His city of Avaris, 425
Sallier Papyri, i. 33; ii. 555. De Rougé's edition of the, iii. 32
Sallum, King of Israel, reign of, iii. 315
Salmanassar, compels Hosea, King of Israel, to pay tribute, iii. 317
Salmasius, his explanation of some Egyptian words, i. 260, [272]
Salt, valley of, victory of Amaziah over the Edomites in the, iii. 315
Salvolini, Francesco, his interpretation of the Ramses-Papyrus, and of the Rosetta stone, i. 265, [277]. Account of him and

SAN

of his researches into Egyptian philology, 330, [341]. His want of critical caution, i. 331, [342]. His theft, ii. 201 *note*
Samaria, siege of, iii. 317. The people carried away to Assyria and Media, 317. Attacked by Sargina, iv. 601. Conquered by the Assyrians, 603
Samin-rum, the Phœnician deity, and his brother Usôus, iv. 207. Explanation of, 207 *et seq.*. Phœnician god of rain, 246
Samos, period of the naval supremacy of, iii. 622, 625. Date of the victory of the Samians over the Megaræans, 625
Samothrace, the three Kabiri of, iv. 230. The Samothracians, according to the Phœnician mythology, 190. Origin of the worship of the Kabiri of, 445
Samson, Judge in Israel, period of, iii. 286. Question as to his having held the office of Judge, 287
Samudradatta dynasty of Magadha Kings, iii. 538
Samuel, date of his resignation as Judge in Israel, iii. 281. Period of, 286, 287
Samvârana, Indian King of the Bharatidæ dynasty, iii. 559, 589
Sandracottus, or *K*andragupta, King of Palibôthra, dethrones and murders the younger brother of Nanda, iii. 532, 541, 543. Date of his reign, 532, 541, 543, 547. Extent of his kingdom, 543. Brahmin error as to the date of, 520
Sandy Mountain, pyramids of, ii. 87
Sankera, era of, iv. 368
Sankhuniathon, the Phœnician extracts of Philo of Byblus from, iv. 162. Estimation in which he was held by King Abibaal, 164. Movers' view of the meaning of the name, 165. Special importance of the accounts in Sankhuniathon, for unravelling the Egyptian Pantheon, 173. Period at which he lived, 179. Testimony of the ancients to, v. 793. Text of Philo quoted, 789
Sanskrit, enthusiasm excited in favour of the study of, iii. 509. Present standard of criticism of, 509. Unhistorical value of Sanskrit sources of information, 512. The grammatical age of Sanskrit, and the formation of prose, 565. Pânini, 565. Yâska, 565. The Prâtiśâkhya, or grammarians, 566. Date of the beginning of the grammatical age, 566. Age of the oldest Sanskrit prose, 566. Chasm between Vedic and Sanskrit literature, 569. Sanskrit a dead language in the time of Buddha, 569. Meaning of the word, 569, 591. Table of the different stages and periods of Sanskrit, 573. Origin of

the tongue, 584. Formation of the language, the second phase of the Ario-Indian tongue, 590. Period of Sanskrit as the popular language, 591, 592
Santana, Indian King, iii. 552
Saosdukhin, King of Babylon, reign of, iii. 440
Sap, in the Ritual, v. 176
Saqqarah, tablet of, discovery of, by M. Mariette, i. [56]. Condition of the list of, [56], [57]
Sarasvati, the Arians on the, iii. 588. Their wars with the Arians in the Punjab, 588. Rule of their princes annihilated, 589
Sarcophagus, of King Nantef, i. 307, [318]. Of King Mentuhept, 307, [318]. Of King Ashmunéser, iv. 163 *note*
Sardanapalus, King of Assyria, his identity with the Phul and Tiglath-Pileser of Scripture, iii. 289. Revolt of the Babylonians under him, assisted by Cyaxares, 435. His reign, 440. His death, 441
Sargina, or Sargon, father of Sennacherib, iii. 436. Date of the reign of, 440. Founds the Assyrian empire, iv. 598, 601. His struggle with the Egyptians, 599. His attack on Syria and Palestine, 601, 618
Sarmacand. *See* Sogdiana
Sarug, position of the district of, iii. 336. Identity of, with Osroëne, 366
Sasychēs (Sasychis), Egyptian King and legislator, according to Diodorus, i. 147, [159]; ii. 94–96. His brick pyramid, and the inscription on it, 95, 97, 145
Saturn; the Phœnician Hercules as Saturn the Lord, iv. 207. The Chaldee Saturn, 209. The Phœnician designation of Saturn, Kon, 209
Saul, King of Israel, his execution of Ahimelech, iii. 249. Length of his reign, 262, 278, 296. Period of his reign, 276. Remarks on the chronology adopted for the reign of, 294. His age at the time of his accession, 296
Saulcy, M. de, his work on the demotic system of Egyptian writing, i. 323, [333]
Scaldic songs in Snorro Sturleson, period of, iii. 572
Scaliger, Joseph, his publication of the chronography of Syncellus, i. 210, [222]. His chronological researches, 231, [243]. Circumstances under which they were commenced, 231, [243]. His invention of the progressive Julian period of 7980 years, 232, [244]
Scarabæus, one of the symbols of Ptah, i. 384, [396]. Meaning of the symbol, 384, 385, [396, 397]. The scarabæus-headed god, 385, [397]. Way in which it is written, iv. 320. The historical scarabæi of Amenōphis III.
Sceptre, surmounted by the Kukufa-head, the characteristic of a god, i. 368, [379]. Name of, 368, [379]. The jackal-headed sceptre, ii. 261. Pronunciation of the word, 262 *note*
Schelling, his "Lectures on the Philosophy of Mythology," iv. 309, 310. His speculation respecting the worship of Typhon in Egypt, 310
Science of the Egyptians, general survey of, iv. 658
Schmūn (Hermopolis), shrine of Tet at, i. 393, [406]
Σχοινός, the Egyptian *s. katen*, or measure of distance, ii. 34
Scholiast, the, on Apollonius Rhodius, authors of works on Egypt cited by, i. 115, [127]
Schwartze, Dr. G. M., his researches into the Coptic language, i. 262, [274]. His investigations into the Coptic and Egyptian languages, iv. 123
Schwenk, his views as to Berosus, iv. 363
Scripture, Holy, the so-called historical books of, iii. 306, 307. The only divine quality in, iv. 70
Sculpture, Egyptian, iv. 656, 657. High state of the art of, in the reign of Amenōphis III., iii. 137
Scutcheons, series of royal, from the first to the thirtieth dynasties, ii. 615
Sea, the Hebrew, Phœnician, and Egyptian words for, iv. 261
Sea-fight, representatives of, at Medinet-Habu, iii. 209
Seasons, the three Egyptian, iii. 38. Their hieroglyphics, 39. The Seasons of the Chinese, 391
Seb, the god (Chronos), fourth in Eusebius' list of great gods, i. 362, [373]. His descent from Ra, 367, [379]. His characteristic sign, 406, [419]. Signification of his name, 406, [419]. His symbol and titles, 406, [419]. Signification of the name of his star, 407, [420]. The egg of the goose his emblem, 423 *note*, 437. Osiris his eldest son, 423, [437]. Seb, as implying the universe as regulated by the starry heaven and then by Helios especially, iv. 318. In the Ritual, v. 184, 187, 202, 203, 211, 212, 218, 232, 234, 270, 827. Bow of, 258
Sebak, Sevek, the crocodile-headed god, his descent, i. 367, [378]. Also called Kebek, 405, [418]. Frequently called Sebak-ra, 405, [418]. Shrines of, 405, [418]. In the Ritual, v. 214
Sefkh, the Lord, v. 209

SEF

Sefkhabu, in the Ritual, v. 204
Segestan, the Vaêkereta of the Vêndidâd, iii. 481, 482. Character of the country of, 481
Σειρήν, etymology of the word, iv. 261 *note*
Sekaris, v. 216
Sekennen-ra, last King of the seventeenth dynasty, ii. 494. Translation of the supposed negotiation between him and the Shepherd King Apepi, iv. 671
Selah, meaning of the number of years given to, iii. 368. Traditional date assigned to, iv. 407. Position of the settlement of, 409
Selene, legend of her five homeless children, the planets, iii. 65 *note*
Selk, or Serk, the scorpion goddess, i. 410, [423], 433, [446]
Selm, the patriarch of the legend of the Shâhnâmeh, his division of the earth, iii. 478
Selsoleh, shrine of Sebak at, i. 405, [418]
Sem, the Patriarch, explanation of the name of, iv. 387. Length of the years of, 407
Semenrumos, in the Phœnician mythology, iv. 188
Semiramis, Queen of Assyria, and the Israelites, iii. 274. Her incursion into Egypt, 289, 293. Popular tradition respecting her history, 289. Her name, 290, 424. Era of, 423. Movers' view respecting this Queen, 423. Her position in Alexander Polyhistor's list, 434. Egyptian synchronism for Semiramis, 442. Overruns Egypt and enters Ethiopia, 443, 444. Her campaign into India, 548–550. The King who opposed her on the Indus, 555. Period of her invasion of India, 590; iv. 493. The Queen Semiramis of the 9th century B.C., 417. Date of her conquests confirmed, v. 76
Semitic languages, compared with the Egyptian, iv. 49. The antecedent stage of Iranism, 49. Philosophical definition of Semism, 49, 50. Philosophical proof of the growth of the triliterality or bisyllabism of the Semitic, 84. The Semitic pronomial stems, 93. Contrast between the Semitic and Arian pronouns, 94. Actual state of research into the formation of Semitic roots, 117. Studies of Professor Dietrich of Marburg, 121. Analysis of the comparative list of words in Khamitic, Semitic, and Arian, found in the fifth volume, 122. Almost complete identity between the personal pronouns in Egyptian and Semitic, 139. Proof of the original identity of Semitic and Arian, 141, 142. Relationship of

SEM

Khamism to West-Asiatic Semism, 142. Vast period which must have intervened between Khamism and the Semitic of historical Asia, 143. Origin of the Semitic name of God, 193 *note*. Comparison of Semitic words with old and new Egyptian, v. 743. Result of the comparison, 744. Prof. Dietrich's comparison, 778
Semitic races, original residence of the, iii. 363. Meaning of the dates of the series of Arphaxad, Selah, and 'Heber, 368. Primeval seat of the Semitic races, 460. Marks of their origin common with those of the Arian branch, 598. Connection of their system of mythology with that of the Iranians and Khamites, iv. 19. Their invention of Theogony for other peoples, 71. Seth the oldest Semitic and Egyptian god, 385. Connection between the Egyptian views of the divine beginnings and those of the mythological Semites, 341. Traditions of the Semites about the human beginnings, 361. Period of the contact of the Semitic with the Arian Kingdoms, 403. Influence exercised by Nimrod over the earliest condition of the whole of the Semitic races, 413. Parallel between the Hebrew names and traditions and those of the mythological Semites, 422. Result of the comparison between the Khamitic Origines and those of the Semites generally, and the Hebrews in particular, 424. The mythological Semites exercised no social influence upon the Egyptians, 428. Egyptian, Semitic, and Arian traditions confronted, 429. The Semitic element the most modern stratum of Hellenic mythology, 440, 441. Periods of the establishment of Semism in Armenia, Assyria, and Mesopotamia, and the Kossite-Turanian Empire, 489. Date of the severance of the Semites and Arians, 489. Period of the individual formation of the northern and southern Semites, 491
Semitico-Arian language, the Egyptian an early development of the, iv. 48. Philosophical definition of the language: Khamism, 49. Character of the formations in, 50. This the language of primitive Asia, 123
Semneh, in Upper Nubia, fortresses of Sesortosis III. at, ii. 290; iii. 332. Temples of Tuthmôsis III. at, ii. 291
Sempsôs, Semempsês, King, his reign, ii. 61. His hieroglyphic name, 61. His title of *Kherp*, 62
Sempukrates, King, Eratosthenes' rendering of the name, ii. 44

Senem, temple of Hat-her, in the title of, i. 401, 402, [414], [415]
Senhakarukana, waters of, v. 319
Sennacherib, his siege of Jerusalem, ii. 606. His reign, iii. 434, 435, 438. Coeval with the later years of Hezekiah, 435. Date of his expeditions to Jerusalem, 435. His father Sargina, Sargon, or Sarghun, 436. His conquests, iv. 603. His two campaigns against Jerusalem, 604. His vast and gorgeous buildings at Nineveh, 604. Panic in Egypt in consequence of his march against Sidon, 619
Septuagint translation of the Bible, i. 185, [197]. Condemnation of the Talmudists, 185, [197]. Error of the Septuagint in Amos, v. 26, 412, [425]. Its falsification of the ages of the post-diluvian patriarchs, iii. 367
Sepulchral chamber of the third pyramid, ii. 212
Ser, King, ii. 114
Serapeum, discovery of the remains of the, by M. Mariette, i. [59]. That of the Ptolemies, [60]
Seraphim, explanation of the word, iv. 204
Serapis, colossal image of, brought from Sinope to Egypt, i. 58, [70]. Remarks on Serapis, or Osiris-Apis, [61]. The word Serapis a corruption of Osiri-Api, 431, [445]. The statue of, brought to Ptolemy Soter at Alexandria, 431, [445]. The Pluto of some writers, 431, [445]. Relations of Apis and Serapis, 431, [445], *note*. Canōbus equivalent to Serapis, 428, [442]
Serk (Selk), the goddess, worshipped in Pscelsis, i. 410, [423], 433, [446]
Serpent, chapter in the Ritual of escaping out of the folds of the great, v. 165. The Serpent the Soul of the Earth, 227
Serpent-God, the, i. 435. [449]
Serpent-letters of the Phœnicians, Philo's treatise upon the, iv. 288
Serug (Osroëne), traditional date assigned to, iv. 407
Ses, or Sesen, Tet the god of, i. 393, [406]
Sesennu, the god of Ashmunin, iv. 107
Sesennu (Hermopolis), v. 172. The chief gods of, 248
Seser, Sesor, meaning of the words, ii. 73
Sesertesen Nub, reign of, ii. 80
Sesor, meaning of the word, ii. 261. Probably a name of Hercules, 262
Sesorcheres I., the first King of the third dynasty, reign of, ii. 73. His name, 73. His great stature, 89
Sesorcheres II., surnamed Marês, reign of, ii. 76, 94. His tomb at Dashoor, 94–100
Sesortosidæ, origin of the house of the, ii. 230. The enormous constructions of the latter Sesortosidæ the probable cause of the decline of the Old Empire, ii. 414
Sesortosidæ era of Eratosthenes, ii. 268
Sesortosis I., King, his work on the hieroglyphic art, i. 13. His geographical tablets, 13. His division of the people into castes, 111, [123]. His introduction of horsemanship into his kingdom, 111, [123]. Date of his reign according to Dicæarchus, 111, [123]. And according to the Lists, 112, [124]. Diodorus' account of him, 143, [155]. Length of his reign, ii. 265; iii. 333. Coincidence of his reign with that of Amenemha I., ii. 265, 270. His scutcheon, 265. His foundation of the power and cultivation of the Fayoom, 282. Extent of his kingdom, ii. 283. Colossal statue of him now in Berlin, 285. Immigration of the Israelites into Egypt in his reign, iii. 331. Estimation in which he was held, 334. Famine in Egypt in his reign, 334. Date of his dream, and of its interpretation by Joseph, 335. His obelisk at Krokodilopolis, ii. 367. The papyri of the pretended advice of his father Amenemha, iv. 669
Sesortosis II., story of his blindness, i. 144, [156]. Length of his reign, ii. 269. His scutcheon, 270. Coincidence of his reign with that of Sesortosis III., 271. His scutcheons on the Kossayr road, 303
Sesortosis III., King, ii. 76, 89. His regulations, i. 16. Epithets of him, 397, [410]. Why panegyrised in the Annals, ii. 89–91. The Sesostris of the Greeks, 92. Length of his reign, 269. Coincidence of his reign with that of Sesortosis II., 271. Reasons for this, 271. His scutcheon, 273. His fortresses at Semneh, 290. Divine honours paid to him, 291. His conquests in Nubia, 291. Statements of Herodotus respecting him, 292. Accounts of Manetho, popular legends, and Greek tradition regarding him, 292. His conquests in Asia and Europe, 293. Apollonius Rhodius respecting him quoted, 295. Other Greek authorities, 296. His great wall and canals, 297. This king the Pharaoh of Joseph, without a name, 301, 302. His stature, according to Africanus, 302. Information afforded by the monuments respecting him, 303. Destruction of his palace at Thebes, 304. His conquests, 372. His great public works, 412. The great work of Tuthmōsis III. round the shrine of, iii. 134. Examination of the Sesostris legend, 185. His gigantic works

in Upper Nubiá, 332. His titles on the temple of Amada, 332
Sesŏstris, King. *See* Sesortosis III.
"Sesostris-pillars," the, i. 120, [132]; ii. 297
Set, Nubi, Typhon, one of the Egyptian gods of the third order, i. 65, [77], 367, [379]. Date of the myth of Osiris and Typhon, *i.* 413, [426]. Set the Egyptian name of Typhon, 417, [430]. Representations of him, 425, [438]. Phonetic form of the name, 425, [438]. Other representations of him, 425, [439]. Celebrated under the form of an ass, 426, [439]. Other names of him, 426–429, [439–442]. Animals sacred to him, 428, [442]. His lover Thouēris, 428, [442]. Attempt to restore the mythus of Set, 429, [443]. Pleyte's monogram on the god, 429, [443] *note*. The Samu, his associates in the Book of the Dead, 427, [441] *note*. His types, 437 [451]. Ancient veneration for him and subsequent overthrow of his worship, 442, [456]. Lepsius's discovery of the sign and pronunciation of the word, 544. When discontinued on the royal scutcheons, 572; iii. 219. Papyri relating to the war with the Set-worshippers, 33. His name of Heron, 201. The Oriento-Egyptian conception of Typhon-Set, iv. 184. Schelling's guess as to the worship of Set in Egypt as a beneficent god, 310. His worship in the Delta, 318. Age of the junction of Osiris and Set, 319, 332. Earliest seats of his worship of, 319. In the Ritual, v. 181, 205, 227. Viper of, 231
Set, or Sut, a god of the Kheta, iii. 180
Set, or Seth, the oldest authentic name of God, iv. 208, 333, 385, 387. The name of Set in the list of patriarchs, 208. His identity with the sun-god, 208. Meaning of the word *set*, 208, 388
Set, Seth, the patriarch, his name in the list, 208. Length of his life, iv. 398
Set-nekt, King, length of his reign, iii. 235
Seth, pillars of, i. 7
Seth, the god. *See* Set
Sethinilus, King, ii. 234
Sethos I. and II. *See* Seti I. and II.
Sethōs, Sethōsis, King, question as to his identification, ii. 539
Sethos, or Zet, King, of the twenty-third dynasty, ii. 595
Seth-rô, Sethroë, Sethron, Sethrum, city of, ii. 243. Meaning of the name, 243 *note*. Probably the capital of the Hyksos, 412
Sethroite Nome, origin of the name of the, ii. 411. Geographical position of the, iii. 120. Meaning of Sethros, 122. Mr. Birch's view as to the name, 122

Seti, one of the deities of the first order, i. 367, 381, [393]. Meaning of her name, 381, [393]. Represented as a consort of Kneph, 381, [393]. As represented in various places, 381, [393]. Her distinguishing marks, 382, [396]. Her dominion, 382, [396]
Seti I., King, representation of, on the tablet of Abydos, i. [54]. How his name is represented on the tablet, [54]. Pronunciation of his name, 545. Length of his reign, 550, 551. He the hero of the New Empire, and not Ramesses, 554. Story of him and his brother Armais, 557. Called Ægyptus, 558. His succession in the nineteenth dynasty, 106. Survey of his reign, 155. Information of him obtained from the monuments, 155. His conquests and victories, 155. His magnificent buildings and gorgeous tomb, 155. His rock-hewn temple dedicated to Pacht, 155. His temple at Gurnah, 156. His other works, 156. Representation of his exploits in the great hypostyle at Karnak, 156. His triumphal return from his conquests, 159, 169. His tomb in Biban el Moluk, 163. Account of him in the historical tradition as restored, 166. Causes of the confusion in the records of him and of his son, 169. His persecution of the Jews, 198. Acquaintance of Greek tradition with him, 222. His obelisks in Heliopolis, 237. That now at Rome, 238, 239
Seti II., Meri-ra, King, ii. 546. Testimony of Manetho as to his succession, 562. The last King of the nineteenth dynasty, iii. 107. His flight with his father to Ethiopia and return, 188, 189. His name at Silsilis, 191. His buildings at Thebes, 191. Colossal statue of him at Turin, 192. His unfinished tomb in Biban el Moluk, 192. Diodorus' notice of him, 231
Sevek, the god. *See* Sebak
Sevekhopt, the family name of the Theban Kings of the thirteenth dynasty, ii. 469
Seveknefru, King, co-regent with Amenemha IV., builders of the Labyrinth, ii. 308
Sevekôphises, the royal house of, ii. 490
Seyffarth, his restoration of the royal papyrus of Turin, i. 52, [64]. His dreams and conceits as to Egyptology, iii. 33
Sfx, (Saf, Saf-re), the consort of Thoth, her sign and title, i. 395, [408]. Meaning of the name Saf-re, 395, [408]
Shaf-ra, King, his name on his sarcophagus, ii. 140. His pyramid at Gizeh, 141

Identified with the Chabryēs of Diodorus, 141. His part in the building of the Great Pyramid, 155. Details of his tomb, 161. His scutcheon, 161
Shalmanaser, King, meaning of his name, iii. 529 *note*
Shamanism, the Turanian, iii. 587
Shai, in the Ritual, v. 166
Shang, Chinese dynasty of, iii. 381
Shao-hao, the Chinese Emperor, native records of the events of the reign of, iii. 383
Sharui, the, conquered by Ramesses II., iii. 173
Shasu, or Shepherds, triumph of King Seti I. over the, iii. 157, 158. Conquered by Ramesses II., 173, 174
Shat, the reptile, in Hades, v. 196
Shebek I., King, length of his reign, ii. 597. His scutcheon, 598
Shebek II., King, length of his reign, ii. 597. His scutcheon, 598
Shefnu, the soul of, v. 176
Shem, the Patriarch. *See* Sem
Shent, or P-shent. *See* P-shent
Shepherd Kings, epoch of the, i. 130, [142]. Dynasties of the, 131, [143]. *See* Hyksos
Sheshonk I., King, ii. 592. Josephus's misstatement as to, i. 190, [202]. Length of his reign, ii. 593. Survey of his reign, iii. 240. His expedition to Jerusalem, 241. His prisoners, as represented at Karnak, 241. Throws off the Assyrian yoke, 436. Date of his burning Jerusalem, iv. 494. His treatment of the Jews, 594, 595
Sheshonk II., King, ii. 592. Length of his reign, ii. 594
Sheshonk III., length of his reign, ii. 594
Sheteta festival, the, iii. 70
Shi-king, the Chinese ballad-book, iii. 383
Shin, Prince of Shen-si, his reign, iii. 380
Shin, the Chinese giant Emperor, maxims of, iii. 384
Shin-nong, the Chinese Emperor, iii. 384. The founder of agriculture, 382
Shoots, festival of the, sacred to Harpocrates, i. 434, [448]
Shrew-mouse, the, (Mygale, Mus araneus), sacred to Buto or Mut, i. 379, [391]. Worshipped also in Athribis, 380, [392]
Shta-Sa, one of the chief gods of Sesennu, v. 248
Shu, (Mau, Mu, Mui), the god, i. 402, [415]. Signification of the name, 402, [415]. His titles and emblems, 402, [415]. Various representations of him, 403, [416]. His descent, 367, [378]. The Σῶς of Manetho, [416] *note*. The soul of Shu, v. 176. Shu the conqueror of the world, 176, 179. The great chief of Annu, 180. Dogs following after the, 186. In the Ritual, 192, 203, 211, 229, 233, 258
Shuking, the, on the great inundation in China in the time of Yü, iii. 394. Quoted, 399
Shumui, the inhabitants of, defeated by King Seti I., iii. 158
Si-Amen Her-Hor, King, the Smendes of Manetho, iii. 220. His buildings in the temple at Karnak, 220
Sichem, despotic reign of Abimelech in, iii. 279
Sicyon, authority for the 1,000 years of the early Kings of, i. 122, [134]
Siddim, lost cities of the valley of, iii. 353
Sidon, grievances of, against the Israelites, iii. 292. War of Askalon against, 424, 426. The supreme goddess of, 428. Meaning of the name of Sidon, 430. Discovery of the tomb and sarcophagus of King Ashmunéser, iv. 163 *note*. Excavations of the "Tomb of Sidon," 163. Character of the language of Sidon, 418. Campaign of Sennacherib against, 619
Sidon, Sidah, sister of Poseidon, according to Philo's third kosmogony, iv. 261. A Phœnician Siren, 261
Sidonians, the, identified with the Saïrtana of the monuments of Ramesses III., iii. 214
Silsilis, rock-temples of King Amenōphis III. at, iii. 141. And of King Menephthah at, 189
Simplicius, his date of the second Babylonian dynasty, iii. 438
Sin, period of the appearance of the fabulous bird, of the Chinese, iii. 383
Sinai, subject to Egypt, ii. 180. Sesortosis I. lord of the peninsula of, 283. Under the dominion of Tuthmōsis II., iii. 146. The first muster-roll of the Jews at, 327, 328. Period during which the Israelites subsisted in, 329. Date of the delivery of the law on, iv. 493
Singara, campaign of Tuthmōsis III. in, iii. 132
Sinism, the first stage in Egyptian language, iv. 127. Formation and deposit of, 485. The Sinism of Mexico and North America generally, 561
Sinope, colossal image of Serapis brought from, to Egypt, i. 58, [70]
Sippara, era of, iv. 367. Meaning of the name, 367 *note*. Identity of the city with that of Ptolemy's Sipphara, Eusebius' πόλις Σιπφαρηνῶν, and the Sepharvayim of 2 Kings xvii. 24, 368 *note*

SIP

Siphthah, King, ii. 370, 546; iii. 190. Meaning of his name, ii. 370. Tombs of him and his wife in Biban el Moluk, 546; iii. 190. His name of Meri-ra, ii. 546. His unheard prayer, iii. 190, 192

Si-ra, the sign for the royal title of, ii. 12

Siren, Phœnician, iv. 261. Meaning of the word, 261

Sirios, reign of, ii. 77. Meaning of his name, 77 *note*

Sirius, cycle of. *See* Canicular cycle

Sirius, the Egyptian and Coptic names ỉȯr, ii. 78, 79. Origin of the name, iv. 184. Its name of Sothis, iv. 208. *See* Sothis

Siryon, the Phœnician name of Antilibanon, iv. 205

Sisto-Sichormes, King, ii. 260, 261. The name, 261

Sistosis, King, ii. 260

Sisunâga, King of Magadha, iii. 539. Date of his reign, 541

Sisunâga dynasty, period of the Indian, iii. 591

Siŭ, the star, the symbol of Seb, meaning of the name, i. 407, [420]. On the head of Un, the goddess of the hours, 411

S'khem, the great chiefs of, *y*. 181

Slavery in Egypt, iv. 697. No Egyptian a slave, 697

Slavonic races, date of their offshoot from the Arians, iii. 586. Their separation from the common Arian stock, iv. 456. Date of their separation from the Arians, 479, 491

Smaragdus Mons, emerald mines of, in the time of Sesortosis II., ii. 303

S.men, meaning of the name, i. 427, [441]

Smy, an epithet of Typhon, i. 427, [441]. Probably the Sama of the Book of the Dead, 427, [441]

Snake-goddess Kennen, iii. 41 *note*

Snakes, chapter of stopping all, in the Ritual, v. 191, 192

Snefru-nub-ra, King, ii. 80. His probable tomb at Abouseer, 101. His scutcheon on contemporary monuments, 194

Social life, origin of, iv. 23

Sodom, period of the fall of, iii. 350, 353

Sogd, *Sughd*, remarks on the word, iii. 496

Sogdiana (Sarmacand), identified as the primeval land of the Iranians, iii. 458. Its climate, 459. Expulsion of the Arians from it, 459. Settlement of the Arians in, 462. Paradise and Sogd synonymous, 462. The home of the fire-worshippers, 462. Meaning of the word, 480. Remarks on the words *Sughd*, Sogd, 496

SOT

Sogdianus, Persian King of Egypt, ii. 610

Sokari-Osiri, the god, or Osiris. *See* Osiris

Sokaris, ark of, an accompaniment of the sign of Atumu, i. 396, [409]. In the Ritual, v. 162

Solar symbolism, petrifying influence of, in the valley of the Nile, iv. 27

Solomon, makes the Hittites tributary, iii. 212. Movers' investigations as to the date of, 412. Contemporary with Hirom of Tyre, 414. Examination of the synchronisms, 415, 419. His friendship and partnership with Hirom, 419, 420. Date of the building of his temple, iv. 493. His connection with Egypt, 594

Solstices, precession of the, according to Eudoxus and Hipparchus, iii. 67

Solymites, their expulsion from Egypt, iii. 200. Their cruelties in the land during their stay, 203. The name given generally to the Jews and Palestinians, 203

Soma, the intoxicating potion offered to Ether as Indra, iii. 587

Somâpi, Indian King, age of, iii. 533

Song, the, on the death of Harpocrates, ii. 65

Songs, or lays, as a source of Egyptian historical tradition, i. 3. The songs of the Egyptian priests and their historical value, 34

Sorcery, sin of, among the Arians, iii. 464

Sŏris, King, in the Turin papyrus, ii. 114, 129

Σῶς of Manetho, the, i. 416 *note*

Sothiac, or Canicular, cycle, the, of the Egyptians, i. 197, [209]; ii. 580. Antiquity of the, i. 11. The Pseudo-Manetho's Book of Sothis or the Dog-star, 211, [223], 660, [692]. Commencement of the Sothiac cycle, 221, [223]. The various Canicular cycles before the Christian era, iii. 28. Date of the institution of the canicular cycle, 43. Testimony of Censorinus as to the Sothiac year 139 A.D., 43. Synopsis of the epoch, 45. Connection of the Apis cycle with the Canicular period, 61. The Phœnix period, 63. Petavius on the heliacal rising of Sirius, 66. Traces of the chronological use of the canicular cycle in the Greek traditions about the history of the Egyptians, 81. Traces of the use of the two Sothiac cycles for fixing chronologically the length of the empire of Menes in Herodotus, 82. Renewal of the Sothiac cycle under Menephthah, the son of Ramesses the Great, 73. Date of the commencement of the first Sothiac period, iv. 492

SOT

"Sothis, Book of, or the Dog-star," i. 211, [223]
Sothis, a form of the name of the god Set, or Typhon, i. 425, [439]
Sothis, or Dog-star, Typhon the peculiar god of the, i. 429, [442]. Meaning of Sothi, 433, [447]. Sothis called the star of Sut or Set, ii. 78, 79. *See* Sirius
Soul, Egyptian doctrine of the immortality of the, iv. 533. The doctrine first taught by the Egyptians, 639. The belief in, as expressed in the "Book of the Dead," 643. Speech addressed by the soul to Osiris in Hades, 644. How represented by the Egyptians, v. 134. The soul in his two halves, 175. The soul in Hades. *See* Ritual
Souls, doctrine of the migration of, iv. 333
Sounds in the Egyptian language, synopses of, i. 272, [283]. Order of the fifteen sounds of the Egyptian language, 280, [292]
Sôyphis, King, reign of, ii. 76
Sparta, authority for the early chronology of, i. 122, [134]
Spatembras, King of India, according to Megasthenes, iii. 525. The younger Manu, 525
Sphinx, the Great, remarks on, ii. 388. Inscription of the time of Cheops referring to the, v. 719
Sphinxes, the double row of, at Luxor, iii. 143, 149
Sri, King, ii. 114. Date of his reign, 115
Stadium, length of the Greek, ii. 33, 34
Standard name, the, of the Kings of the Old Empire, ii. 12, 13
Stars, antiquity of observations of the, of the Egyptians, i. 11
Statuary, the feeling of the early Greeks in, iii. 610
Staurobates, King of India, his war with Semiramis, iii. 548–550. Meaning of his name, 548. His great force of archers and elephants, 550
Stelæ, sepulchral, considered as contemporary historical records, i. 32. The Stele of Sesortesen at Leyden, ii. 227, 228, 236. The prayers on this stele, 236
Stephanus of Byzantium, his description of the god Khemmis, or Pan, i. 373, [385]
Stephen, the martyr, his quotation of a passage on Jewish chronology, i. 195, [207]
Stephinates, King, length of his reign, ii. 599
Stesichorus, his introduction of the fable respecting Paris and Helen, i. 101, [113]

SUP

Stobæus, i. 8 *note*. On the pillars of Akikarus, 8
Stolistes, the Ten Ceremonial Books of the, i. 17, [16]. Office of the Stolistes, 17
Strabo, on Lake Mœris and the Labyrinth, i. 691, [723]. His story of Queen Nitôkris, ii. 211, 212. His statements as to the Conquests of Sesortosis III., 296. His account of the Labyrinth, 314. His description compared with that of Herodotus, 316. His account of the pyramid of the Labyrinth, 326. His description of the Lake of Mœris, 357. His remarks on the Egyptian intercalary year, iii. 55. Hypothesis as to his meaning, 58
Students, Egyptian, order in which they learnt the three written characters, i. 335–337, [346–348]
Sturleson, Snorro, period of his Scaldic songs, iii. 572. And of his Chronicle, 572
Suben, the goddess of Upper Egypt, the goddess of victory, i. 411, [424]
Succession, female, to the throne, established, ii. 107. Case of Nitokris, 108. Heiresses excluded in the New Empire, 108
Suchos, the god. *See* Sebak
Suhôtra, Indian King, "Conqueror of the world," iii. 558, 589
Suidas, on the works of Manetho, i. 61, [74]
Sui-shin, the ancient Chinese ruler, iii. 382
Summer, the Egyptian season of, iii. 38. Hieroglyphic for, 39
Sun, the Egyptian deity. *See* Mu; Osiris; Ra
Sun, origin of the Indian royal race of the, iii. 525, 526
Sun, ancient Arian worship of the, iii. 581. Worship of the, at Baalbek, iv. 687. And in Egypt, 318, 325. Solar Litanies found on the tombs of the priestesses of Amun-Ra, v. 127. The chapter of the passage to the, in the Ritual, 264. Adorations of the Sun, 269–271
Sun, Cycle of the, book of the Hierogrammatist on the, i. 13
Sun-god, Hadad, of Syria, Mesopotamia, and Palestine, iv. 269. Fenti as the Sun-god aspiring upwards, 321
Sun's disk, the heretical worship of the, ii. 541. Suppression of the, 541. First indication of the heresy, 143. Introduced by Kencheres into El Amarna, 147
Sûphis, King, second of the fourth dynasty, ii. 129. His pyramid, 129. Date of his reign, 129
Sûphis, King, third monarch of the fourth dynasty, reign of, ii. 129

SUR

Surmu-bēlos, the Phœnician god, iv. 280. A commentator of Taaut, 281, 283. Explanation of the name, 283, 284
Susa, city of, iii. 363. The name, iv. 413
Susannah, derivation of the name, iv. 251
Susiana, the cradle of the Mesopotamian empire, iii. 352. Settlement of, iii. 363
Sut, v. 215, 223. God of the House, 208. *See* Set
Sut, or Set, a god of the Kheta, iii. 180
Sutech, a form of the name of the god Set, or Typhon, i. 425, [439]
Suten, the royal title of, ii. 12
Suten-khen, Bubastis, v. 162
Sutχ, Sutech, in the treaty between Ramesses and the Hittites, i. 429, [442]. A god of the Asiatics, 429, [442] *note*
Sydyk, in the Phœnician mythology, iv. 190. Explanation of Sydyk in the Phœnician kosmogony, 224, 226. His children, the Kabiri, 226
Syllabic writing of the Egyptians, i. 349, [360]. Older than the alphabetical character, 350, [361]
Syncellus, George, on the Egregors, i. 7, *note*. His list of the Manethonian kings of Egypt, 76–82, [88–94]. His charge against Eusebius of falsifying the lists, 83, [95]; ii. 438. His statement as to the thirty dynasties of the Egyptian empire, i. 86, [98]. Extract from Eratosthenes preserved by, 116, [128]. Examination of his record, 117, [129]. Inducement with him for preserving this list, 118, [130]. His preservation of the labours of Eratosthenes and Apollodorus, 210, [222]. His mention of the Book of of Sothis, or the Dog-star, 211, [223]. Scriptural character of his chronology, 209, [221]. His attack on Eusebius, 209, [221]. His chronography first published by Scaliger, 209, [221], 210, [222]. Condition of his synchronistic tables of Egyptian dynasties, 218, [230]. Compared with Eusebius and the later Byzantines, Malalas, Cedrenus, the Chronicle of Easter, 227, [239]
Syntax, rules of, of the hieroglyphical grammar, v. 714
Syria, condition of, in the time of the Tuthmōses and Ramessides, iii. 165. Conquest of Syria by the Assyrians, 424. The Sun-god of Syria, Hadad, iv. 269. Harmony of the names of the gods in Syria with those of the Egyptians, 355. Sargina's attack of, 601
Syros, or Syrios, of Herodotus, his addition of "the three letters" to the Phœnician alphabet, iv. 277

TAT

TAAUT, Hermetic writings of the Phœnicians bearing the name of, iv. 164. Taautos in the Phœnician mythology, according to Philo, 190. Explanation of Taaut in the Phœnician kosmogony, 224, 225. His invention of the Phœnician alphabet, 225, 275, 288. Esmun as the Snake-god identical with Hermes, 256. Receives Egypt as his inheritance, and the seven Kabiri record it, 276. The original author of the Phœnician theology, 280, 284. Signification of Tet-Thoth in Egyptian theology, 281. His commentators Surmubēlus and Thurō, 280, 281, 283
Tablets of Abydos, Karnak, Saqqarah, and Tuthmōsis. *See* under those headings
Tablets, geographical, of the Egyptians, i. 13
Tabor, Mount, iv. 205. Signification of the word, 205. Probably identical with Bathry, 205, 206
Tacitus, character of his works, i. 154, [166]. His statement of the causes which led to the Exodus of the Israelites, iii. 202
Tahu, triumph of King Seti I. over the, iii. 160
Takelot I., King, ii. 592. Length of his reign, 593, 594
Takelot II., King, ii. 592. Length of his reign, 594
Tamahu, representations of the, on the tomb of Seti I., iii. 163. Conjectures as to who they were, 164. Driven out of Egypt by Ramesses III., 218
Tan, the, v. 225
Tanakon, Ra-Skennen, King, ii. 473–475. The last of the seventeenth dynasty, 494
Tanite dynasty, the first, iii. 220
Tann, the god, father of Tum, v. 171
Tansu, Indian king and conqueror, iii. 557
Tanuna, "unclean race of the," iii. 209
Tap, chiefs in the land of, v. 181
Tap Tu, land of, v. 193
Tarsus, in Cilicia, identified as the Tuirsa of the monuments of Ramesses III., iii. 214
Tartan, the Assyrian general, his expedition against Ashdod, iv. 603, 618
Taser Atu, v. 209. Gate of the, 174
Taseser, Queen, her tomb at Biban el Moluk, ii. 546; iii. 190
Tat, v. 161, 180
Tatars, their twelve-yearly cycle, iii. 386
Tatian, his passages on Egyptian chronology, i. 195, [207]

TAT

Tattu, v. 176, 180
Tattu (This), v. 251, 262
Tauthe, the Babylonian goddess, iv. 153. Meaning of the name, 154
Tebu, v. 226
Techi, the goddess of the months, probably an epithet of Isis, iii. 40 *note*
Technites of Phœnician mythology, iv. 189
Tefnu, the lion-headed goddess, her descent, i. 367, [378], 404, [417]. How represented on the monuments, 404, [417]
Tefnu, one of the great chiefs of Annu, v. 180
Tehef-teb, an epithet of the god Khem at Edfoo, iii. 41 *note*
Tehennu, conquests of the, by Ramesses II., iii. 173, 174
Teos, King, ii. 612
Temples of Egypt, antiquity of the, and of Egyptian temple service, i. 357, [368], 358, [369]. The lands belonging to the temples not taxed, ii. 301. *See* Rock-hewn Temples
Temple of Jerusalem, date of the building of the, iii. 422. Pillaged by Nebuchadnezzar, 318
Tentyra (Denderah), shrine of Hat-her at, i. 400, [413]
Ter. *See* Chefer
Terah, the name of the father of Abraham, iii. 367, 370. Date of, 373
Teraphim, probable explanation of the, iv. 196, 197
Termuthi, the goddess, iii. 41 *note*
Ter-ra (Cheper-ra), the god with the scarabæus on his head, i. 385, [397]
Tesh-tesh (the Nile), v. 162
Tet (Thoth), the god (Hermes), his descent, i. 367, [378], 393, [405]. His sign and titles, 393 [406]. His shrine, 393 [406]. Meaning of his name, 393 [406]. Connection between him and the moon, 395, [407]. His consort Sfχ, 395, [408]. His title of Aschmunëin, 427, [441]. Proof of his having inherited many of the attributes of Set, 427 [441]. How always represented, iv. 323. Asiatic origin of his name, 357. His name given to the month Thoth, iii. 40 *note*. In the Ritual, v. 180, 231, 259
Teta, King, scutcheon of, ii. 207
Tet-Hapi, Lord of the Horizon, v. 205
Teti, King, i. 29. Honoured with the title of God, ii. 137
Tetkera Assa, King, ii. 75
Tet-Tet, King, in the list of Manetho and in the Turin Papyrus, ii. 187, 192. His scutcheon, 198. His succession in the fifth dynasty, [197]
Tet-un, a Nubian divinity, i. 411, [425]

THE

Thabionos, the earliest mystic, according to Philo of Byblus, iv. 276
Thabry, in the Phœnician mythology, iv. 188
Thalassocracy of the Pelasgian Ionians, iii. 608, 612. The Thalassocracies of the Mediterranean, in Castor's series, 612. Restoration of their historical epochs, from the fall of Troy to Olymp. lxxiv. 4, 612. What is meant by the term "Thalassocracy," 613. Text of Castor's series, 616, 617. Period of the naval supremacy of the Carthaginians, 618. Of the Egyptians, 618, 619. Of the Milesians, 619. Of the Corinthians, 621. Of the Corcyræans, 621. Of the Lesbians, 622. Of the Phocæans, 622. Of the Samians, 622, 625. Of the Æginetæ, 623. Of the Eretrians, 623. Of the Naxians, 624. Of the Lacedæmonians, 624. Of the Cyprians, 626. Of the Phrygians, 626. Of the Rhodians, 627. Of the Thracians, 628. Of the Pelasgi, 629. Of the Mæonians, 632. Tabular view of the restored list of Castor, 633
Thalatth, the Chaldean, iv. 149. Explanation of the word, 150
Thamphthis, King, ii. 208
Thebaïd, Kneph or Chnubis worshipped in the, i. 364, [375]. Amun, the hidden god of the, iv. 318
Theban kings, their struggle with the Hyksos, ii. 226, 396, 397. Their family name, 227, 228. Of the thirteenth dynasty, 490. Of the seventeenth dynasty, 494
Thebes, founder of, according to Diodorus, i. 142, [154]. Ammon worshipped in, i. 364, [377], 366, [377], 367, [378], 369, [380]. The temples of, 357, [368], 358, [369]. Called the seat of Ammon, 371, [382]. Age of the city, ii. 55. Date of its foundation, 109. Magnificent palaces of Sethos I. at, iii. 155, [191]. Buildings of Ramesses II. at, 177. The rival sovereigns at Thebes during the troubles of Menephthah, 190. Homer's sketch of Thebes, iv. 590
Theft-reckoning, night of, v. 176
Theodoret, on the works of Manetho, i. 61, [73]
Theogony, on what it is based, iv. 71. Invented by the Semites for the other peoples, especially the Hellenes, 71. Distinction between Mythology and Theogony, 76. Hesiod's Theogony, 172, 438
Theon of Alexandria, fragment of, discovered and published by Larcher, i. 238, [250]. His testimony as to the canicular cycle of 1322 B.C., iii. 73, 74

THE

Theophilus, Bishop of Cæsarea, i. 208, [220]. The author of the cycle of Easter, 208, [220]. His arrangement of the Egyptian synchronisms, 208, [220]

Theophrastus on the antiquity of Egyptian tradition, i. 2. His account of the great royal emerald, 3. On the pillars of Akikarus, 7. His comparative chronology of Egypt and Greece, 110, [122]. His Egyptian learning, 111, [123]

Thera'h (in Haran), traditional date assigned to, iv. 407, 409. Position of the settlement of, 409

Thibetans, their 12-yearly cycle, iii. 386

Thinite kings of Egypt, why so called, i. 121, [133]. The dynasty of, ii. 47–67. Duration of their existence, iv. 59

This, city and nome of, ii. 54

Thonis, ancient city of, probably afterwards Heracleum, i. 100, [112]

Thoth, the god. *See* Tet

Thoth, the month, iii. 40. Meaning of the word, 40 *note*

Thouēris, lover of Typhon, i. 428, [442]. Meaning of the name, 428, [442] *note*

Thōyth, the god. *See* Tet

Thracians, period of their naval supremacy, iii. 628. Their emigration from the Strymon to Asia, 628. Cause of this migration, according to Herodotus, 629

Throne-name of the kings, ii. 13

Thuōsi Mares, King, of Eratosthenes, ii. 233. Meaning of the name, 233 *note*

Thurô, Khusarthis, the Phœnician goddess, iv. 280. A commentator of Taaut, 281, 283. Identical with Harmonia, 283. Meaning of her name, 283. Called Doto in Syrian, 283. Her shrine in Gabala, 283

Tibetan language, character of the ancient, iv. 37. Philosophical definition of Tibetan, 49. An agglutination of full words into the unity of a word, 49

Tiglath-Pileser, King, of Scripture, iii. 289

Tii, wife of the priest Ai. *See* Titi

Timæus, no sufficient grounds for the merit accorded him of fixing the Olympiads, i. 111, [123]

Timothy the Interpreter, i. 58, [70]

Tira, the, of the monuments of Ramesses III. identified as Tyre, iii. 213

Tirhaka, King, length of his reign, ii. 597. His scutcheon, 598

Titanidæ, or Artemidæ, the, according to the doctrine of Byblus, iv. 255. The original meaning of the, 256

Titans, the, in the Phœnician mythology, iv. 190, 222

Titi, Queen, ii. 540. The wife of the priest

TUB

Ai, and mother of Ramesses I., 540, 542; iii. 154; iv. 521. Her scutcheon, ii. 542

Titles, royal, of the Old Empire. *See* Kings

Toby, the month, iii. 40. Origin of the name, 41 *note*

Tola, Judge in Israel, iii. 283

Tolédoth, probable explanation of the, iv. 197

Tombs, valley of, at Thebes, ground plan of the, in Turin, i. 16. The royal tombs, in the Pyramids, excavated by General Howard Vyse, ii. 27. Alterations in the construction of the tombs of Amenemha IV. Mares, 373, 374. Tombs at Sakkára, 379. Tombs of the Kings of the eighteenth dynasty, iii. 151

Tortoise, chapter of stopping the, in the Ritual, v. 192

Tradition as distinguished from criticism, i. 163, [175]. Nature and antiquity of Egyptian tradition, 1. The two original sources, annals and lays, 3

Transportation, punishment of, to Rhinokolura, ii. 245

Triads of gods of Champollion, Rosellini, and Wilkinson, i. 365, [376]. Abuse of the word triad, 365, [376]. Blunder as to the existence of triads in the Egyptian mythology, iv. 319

Triakontæteridæ, festivals of the, iii. 64, 335

Trogus Pompeius, his story of the Phœnician emigration from the valley of Siddim, iii. 353

Trojan war, Greek tradition respecting the Egyptian Kings during the period of the, iii. 222. Date of the taking of Troy, 226, 609. According to the Alexandrians, 235

Truth, goddess of. *See* Ma

Truths, Hall of the Two, v. 252

Tsheû, Chinese dynasty of, iii. 381

Tsheû-Kung, the Chinese Viceroy, his observation as to the size of the sun's shadow, iii. 388

Tshuen-hiü, the Chinese Emperor, reign of, iii. 383. Astronomical record of the reign of, 389. His invention of the civil year, 391

Tsin, Chinese dynasty of, iii. 381

Tu, v. 215, 216

Tu (An), spirits of, v. 245, 251

Tua-mutef, one of the infernal genii, son of Osiris, i. 430, [444]

Tuautmutef, one of the genii of the dead, i. 368, [379]; v. 175

Tubal-Kain, in the Phœnician mythology, iv. 217, 218. Explanation of the name, 218 *note*, 390

Tuch, his "Commentary on the Book of Genesis," ix. 380
Τύχη, the goddess, or Fortuna, iv. 253
Tuirsa, the, of the monuments of Ramesses III., iii. 214. Explained as identical with Tarsus in Cilicia, 214
Túirya, the land of the Turanians, in the Zendavesta, iii. 474
Tuki, the Coptic priest, his "Psalter" and "Coptic Grammar," i. 261, [272]
Tullian prison, mode of building the, ii. 90
Tum, "the Creator," the god, i. 409 *note*; v. 164, 179, 180, 182, 185. Adoration to, 170, 171, 215, 216, 218, 221, 222, 231, 248, 273. Called Htu Abi, 221
Tunaru, or Tal, his tablet found at Saqqarah, i. [56]
Tu-neb-ra, King, ii. 234
Túr, the patriarch of the legend of the Shâh-nâmeh, his division of the earth, iii. 478
Turanian language, its connection with that of Egypt and of China, iv. 19. Its extent and variety, 34, 35. Question as to how far the circle is to be extended, 36. Connection of the Australian and North American tongues with the Turanian stem, 48. The oldest Turanian formations compared with the Egyptian, 49. Tibetan and Finnism, 49
Turanian races, the only cycle in use among the, iii. 406. The original inhabitants of India, 461. Pæderastism a Turanian vice, 464. The country of the Turanians in the Zendavesta, 478. Expelled by the Arians, 597. Their reminiscences about the origines, iv. 457. Formation and deposit of primitive Turanism, 486. Period of the Turanian invasion and empire: Nimrod the Kossian, 489. Development of which Turanism is capable, 561
Turcomans, the, of the highland of Sogdiana, iii. 460
Turfan, old indigenous inhabitants of, iii. 460
Turin papyrus, Sir Gardner Wilkinson's publication of the, iii. 32. List of Egyptian gods in the, iv. 312
Turvasu, the, of Indian tradition, iii. 529. Meaning of the word, 529 *note*
Tuthmōses, House of the, Lepsius's restoration of the genealogy of the, ii. 530. Chronology of the Tuthmōses after the death of Tuthmōsis II., iii. 131 *note*. Causes of the destruction of the house of the, 140, 147. Their tombs not hitherto discovered, 151. Conjectures as to the internal condition of Egypt in their time, 152. Limited area of their conquests and campaigns, 165

Tuthmōsis I., King, ii. 527. Length of his reign, 529. Marries Queen Aahmes, 537; iii. 105. His sons and successors Tuthmōsis II. and III., 105. Survey of his reign, 115. His splendid and artistic edifices, 115. His title of "Conqueror of the Nine Bows," 116
Tuthmōsis II., King, ii. 527, 537. His wife's name, iii. 117. His conquests in Mesopotamia, 119. Length of his reign, 125. Establishes himself in the peninsula of Sinai and works the quarries in the Copper-land, 146. His obelisks in Heliopolis, 237.
Tuthmōsis III., ii. 527, 537. Portraits and names in the Ancestral Chamber of, 1. His temples at Semneh, ii. 291. Pays divine honours to his predecessor Sesortosis III., 291, 465. Absolute date of his reign, and its bearing upon the epoch of the Exodus and the length of the bondage in Egypt, iii. xii. His name on the monuments, 105. His co-regency with his sister Misphra, 123. Her escutcheon in the Wady Magara, 123. Length of his reign, 125. History of his campaigns from his own account of them, 130. Works erected by him, 134. Statue of him at Turin, 134. The name of Amun substituted for that of another god in the reign of, 150. His obelisks in Heliopolis, 237. Date of his expulsion of the Hyksos from Avaris, 329
Tuthmōsis IV., King, ii. 529, 537. Pays divine honours to Sesortosis III., 291. His name on the monuments, iii. 105. Survey of his reign, 136. His edifices, 136. His conquests, 136
Tuthmōsis, tablet of, discovery and historical importance of the, i. 35, [36]. Chamber in which the tablet was found, described, 36, [37]. Plan for testing the value of this document, 40. Interpretation of the names contained in the rings, 44, [45]. Connection between it and the list of Eratosthenes of the fifth dynasty of kings, ii. 189. List of the native kings during the Hyksos period, 396. The tablet of Karnak as a representation of thirty generations of the Hyksos period, 464. *See also* Karnak, Tablet of
Tvashtar, the artificer of the gods, in the Vêndidâd, iii. 477
Typhon, Egyptian names of, i. 65, [77]. His murder of his brother Osiris, 139, [150]. Date of the myth of Osiris and Typhon, 413, [426]. Sacrifices to, iv. 212. Meaning of the word Typhon, 259 *note*. The Oriento-Egyptian conception of Typhon-Set, 184. *See* Set

TYP

"Typhon, bones of," iron so called, i. 65, [77]
Typhoneans, human sacrifices of the, i. 65, [77]
Tyre, Josephus's account of Tyre quoted, i. 728, [761]. Identification of the name with the Tira of the monuments of Ramesses III., 213. Egyptian siege of, 213, 218. Memphis the principal emporium of the Tyrian colonists in the time of Ramesses III., 232. Period of the commencement of the chronology of the shrine of Melkarth, 354. Eras and registers of ancient and modern Tyre, 411. Menander's extracts from the registers, 414. Series of Tyrian rulers from Hirom to the foundation of Carthage, 415. Date of the foundation of the city, 418. The era of the Sidonian Tyre, and its points of contact with Jewish and Egyptian dates, 421. Assyrian conquest of, 424. Mention of the city in an Egyptian papyrus, 425. Capture of the city by Ramesses III., 425, 426. Date of the temple of Melkarth at, 428. Visit of Herodotus, 429. Answer of the Tyrians to Alexander the Great, 429. The foundation of Tyre attributed to Hercules, iv. 210. Worship of the Tyrian Hercules, or Moloch, in, 212. Character of the language of Tyre, 418. Date of the beginning of the Tyrian Chronology, 492, 493. The great siege of Tyre by Nebuchadnezzar, 606.
Tyre, era of, origin of the, iii. 426, 428; iv. 492, 493
Tyrrhenians, period of the, iii. 631

UAPHRES, King (the Hophra of Scripture), ii. 602, 604. His scutcheon, 605
Uat, mistress of heat, v. 179, 185, 210, 251
Uchoreus, King, ii. 109
Udayabhadra, King of Magadha, date of the reign of, iii. 540
Uenephis, King, of Manetho's list, ii. 59
Uka festival, adoration of Osiris on the, v. 262, 263
Ulômos, the spiritual god of the Phœnicians, iv. 157, 158, 159. *See* Æon
Un (Uôn, the opener), a title of Seb, i. 406, [419]
Un, the goddess of the hours, how represented, i. 411, [425]
Un-nefru (or the revealer of good), a title of Osiris, i. 406, [419]
Unas, King, in Manetho's list and in the Turin Papyrus, ii. 187, 192. And on contemporary monuments, 193. In a tomb near the great pyramid, [197]

VAL

Unbu, v. 214
Uncleanness, Semitic and Khamitic feeling of, iv. 644
Upanishad, the Sanskrit prose work, iii. 566
Ur of the Chaldees, district in which it was situated, iii. 366. Settlement of, 369
Uræi, Lord of, v. 219
Uræus, or Basilisk, the sign of power, the characteristic of Knêph, i. 376, [388]. Its general signification as the emblem of the deity in the hieroglyphics, 376, [388]. A sign for Lower Egypt, ii. 12
Uræus, the Chief, v. 191
Ural Lake, catastrophe which produced the, iv. 52
Uranos kosmogony of Philo of Byblus, explanation of the, iv. 220, 221 *et seq.*, 239. Conspiracy of Earth and her children against him, 245. Meaning of his name according to Greek notions, 246. First genealogy of the race of Uranos, 249. Second genealogy, 250. Deprived of his virility by Kronos, 262. Demarûs goes over to Uranos, and attacks Pontus, 262. End of Uranos, 263-265
Urghând-âb, formerly Vehrkâna, iii. 464. Meaning of the name of the, 484. The Gurgan of modern Persian, 484
Uriah, son of Shemaiah, his death, iv. 605
Urim, meaning of the term, iv. 202
Urukh, King, period of the reign of, iv. 417, 418
Urvâ, settlement of the Arians in, iii. 464. Geographical explanation of the country, 481. Identified with Cabul, 483
Urvasî, the water-nymph, wife of King Purûrava, iii. 526
Usercheres, King, his scutcheon, ii. 190
U-seser-Kar-f, King, ii. 178, 190. His scutcheon, 110, 180
Usiri-Teti, the title, ii. 544
Usôus, or Esau, the Phœnician deity, and his brother Samin-rum, iv. 188, 206. Explanation of, 207 *et seq.* Similarity of the myth of, to the history of Esau, 212
Utica, date of the foundation of, iii. 413
Uttara-karu, the northern ancestors of the Indians, iii. 460
Uz, in Nedjid, settlement of, iii. 363
Uzziah (also called Azariah), reign of, iii. 314

VAÊKERETA, geographical explanation of the country of, of the Vêndidâd, iii. 481, 482
Vaghdhana, the head of the good spirits in the Vêndidâd, iii. 477
Valens, Vettius, his testimony as to the double year of the Egyptians, iii. 53

Varena, settlement of the Africans in, iii. 465. Geographical explanation of the country of, of the Vêndidâd, iii. 486. The birthplace of the hero Ferêdûn, 486
Varro, character of his researches, i. 154, [166]
Varuna, or Ouranos, worship of, in India, iii. 587. Human sacrifices offered to, 587. As regarded in later times, 587. Possible period of the substitution of Indra worship, 588
Vedas, historical element in the, compared with the Indian accounts in Megasthenes, iii. 509. The intellectual tendencies and literature of the Vedic Indians, 510. The Vedas the monument of Arian life in the Punjab, 510. The Visvâmitra of the Vedas, 512. His ballads in the third book of the Rigveda, 512. Historical value of the hymns of the Vedas, 514. Yâska's Nirukta of the Vedic tongue, 565. The most ancient epic period, and date of the collection of the Vedas, 567, 573. End of the Vedic language, as a popular idiom, 569, 573. The origin of the Vedic language, 584. Date of the oldest Vedic hymns, 586. The later hymns of the first nine books of the Rigveda, 588. Most of the hymns of the tenth book, 588. Period when the language of the Vedic hymns ceased to be spoken, and of the commencement of the smaller collection of hymns, 589. Period when the three books of the Veda were made into one collection, 590. Periods of the Kaliyuga and Atharva, 590. Dates of the Vedas, 592. Comparison of the Arian stems from the Vedic and the Bactrian Zend, iv. 123. Common element of the Vedic, Brahminical, and Hellenic myths, 448. Advance in the knowledge of the Vedas, 449–452. The Vedic stories of King Purûrava and Urvasî and of Dahana, 451
Vehrkâna, now the city of Urghândâb, iii. 644
Vehrkâna, or river Urghând-âb, iii. 464, 484
Vehrkâno, or Hyrcania, iii. 484
Vêkereta (Segestan), settlement of the Arians in, iii. 463
Vêndidâd, or Code of the Fire-worshippers of Iran, iii. 456. Results of the labours of Dr. Haug respecting the, 456. The Zoroastrian tradition of the primeval hand, and the emigration of the Arians in consequence of a convulsion of nature, 457, 468. Historical importance of the work, 458, 467. Fallacy of the supposed Persian origin of the work, 461. Its genuineness, 467. Corruptions of the text, 468. Dr. Haug's translation and explanation of the first chapter, 473. The Huzûresh translation, 475. Antiquity of the original text, 476. Geographical explanation of the countries enumerated, 479. Translation of the first fargard, 488. Notes on the first fargard, 491
Venus, birth of, according to Hesiod, iv. 263
Verbs in the Egyptian language, i. 291, [304]; iv. 90; v. 646. Forms, moods, and tenses, 656. Prepositions, 673
Visvâmitra, the King, of the epics, the minstrel of the Vedas, iii. 512. His ballads in the Rigveda, 512. His song to Helios, iv. 459, 460
Vîtâspa, the royal patron of Zarathustra, iii. 470, 472
Vocabulary of Egyptian words, extent and primitive elements of the, i. 269, [281]. The Egyptian vocabulary, 445, [459]. Philosophical analysis of the Egyptian, iv. 117
Vulcan (Phtah). *See* Ptah
Vulcan, temple of, at Memphis, i. 357, [368]
Vulcan, the Phœnician, iv. 189
Vulture, the, a sign for Upper Egypt, ii. 12
Vulture-Uræus, name of the Kings, ii. 13
Vyse, General Howard, importance of the results of his excavation of the Pyramids, ii. 27, 28. Magnificence of his undertaking, 28

WADI, Bahr el, in the Fayoom, ii. 343, 348
Wall, the, of Sesortosis III., from Pelusium to Heliopolis, ii. 299
Wallachian language, formation of the, iv. 33
Wardani, Bahr, the dry channel of the, ii. 342, 348
Wasp, the sign for Lower Egypt, ii. 11, 12
Water-season, the Egyptian, iii. 38. Period of the, 39, 40
Week, the, of the Chinese, iii. 390
Wells of the Desert, military station of the Sesortosidæ for protecting the, ii. 303
Wilkins, David, his foundation of a school of Coptic philology, i. 260, [272]
Wilkinson, Sir G., his description of the tablet of Tuthmosis, i. 36. His Egyptian researches, 248, [260]. His "Materia Hieroglyphica," 248, [260]. His synopsis of the Egyptian divinities, 359, [370]. His triads of Egyptian gods, 365, [376]. His number of the first order of gods, 366 [377]. His derivation of the title Pharaoh, ii. 14. On the bend in the

Nile at Memphis, 49. His investigations as to the Pyramids, 121. His researches as to the twelfth dynasty, 251, 252. His lists of the first four dynasties of the New Empire, 510–514. His publication of the Turin papyrus, iii. 32

Winds, divine honours paid by the Phœnicians to the, iv. 157. And in various other parts of the old world, 158. Ideas of a sea-faring people as to the origin of the winds, 183. The Phœnician mythological name of the north wind, Zaphon, 183, 184. The Phœnician wind deity, Kolpia, 187. The Four Winds in the Book of the Dead, v. 317

Winter season of the Egyptians, iii. 38. Hieroglyphic of, 39.

Woide, his publication of La Croze's Coptic dictionary, i. 260, [272]

Words, old and new Egyptian, compared with the Semitic, v. 743 *et seq.* Result of the comparison, 774. Prof. Dietrich's comparison, 778

World, outlines of a method of examining the ages of the, iv. 13. Age of the world as compared with that of man, 21. Method of determining approximately the age of the primitive world, by means of language, 40. Years of the historic age, and epochs of primeval time, 41. General law of creation in the natural as well as intellectual world, 47. The materialist or Môkh doctrine of the beginnings of the world, 175. Philosophical analysis of Egyptian traditions and fictions about the beginnings of the world and of man, 303. Outlines of the framework of universal history, with particular reference to Egypt, 475. Synopsis of the four ages of the world, 485

Writing, antiquity of the art of, in books, iv. 384. First invention of monumental writing, 384

Writing, antiquity of, among the Egyptians, i. 4, 306, [317]. Age of phonetic combined with figurative signs in Egypt, 9. Antiquity of the Egyptian system of writing, 306, [317]. The hieratic character, 307, [318]. History of modern hieroglyphical discovery, 309, [320]. The enchorial or demotic character, 314, [325]. The text of Clemens of Alexandria on Egyptian writing, 333, [344]. The three kinds of writing as taught in Egyptian schools, 335, [346]. Enigmatical character, or secret writing, mentioned by Clemens, 339, [350], 341, [352]. Origin and progress of the art of writing, 342, [353]. Specimens of hieroglyphic, hieratic, and demotic writing, 594, [625]. Hieroglyphics marking the position of Egypt in the development of writing, ii. 63. Improvements of King Sesortosis, the Lawgiver, in writing, 91, 92, 95. Period of this improvement in, 410. Date of the establishment of Egyptian writing, iv. 490. Steps in the progress of writing, 565. Egyptian mode of writing, v. 590. Writing materials, 590

Writing, Chinese, invention of, iii. 382. The improvements in the reign of Hoang-ti, 383. Vast antiquity of writing in China, 395.

Writing, Phœnician; Philo's account of the origin of Taaut's invention of the divine alphabet of the serpents, iv. 274, 275, 288. Origin of picture-writing in Phœnicia and Egypt, 282

XERXES the Great, King of Egypt, ii. 610

Xerxes II., King of Egypt, ii. 610

Xeta, Set or Sutech the god of the, i. 429, [442] *note*

Xisbuthrus, Chaldee narrative of, and of the Flood of, iv. 366–368, 369–375

Xoite Nome, the, ii. 434. Kings of the, 434

YÂDAVA, the, conquered by Garâsandha, iii. 547

Yadid, or Yedud, according to the doctrine of Byblus, iv. 247, 251. Sacrifice of, by his father, 281, 285

Yadu, father of the Yadava, in India, iii. 529

Yakin and Boaz, explanation of, iv. 209

Yao, Chinese Emperor, iii. 383. Events of his reign, 384. Astronomical observations in his reign, 388. Period of his reign, 388. Authenticity of the historical character of Yao proved, 400. Year of his reign, 403

Yao, Prince of Shen-si, reign of, iii. 380

Yapheth, the Patriarch, explanation of the name of the, iv. 387

Yarkand, old indigenous inhabitants of, iii. 460

Yâska, his Nirukta of the Vedic tongue, iii. 565

Yavan, the, of the Bible, iii. 607

Yavana, the, in India, origin of the name, iii. 555. The Yavanas of the Indian authors. *See* Ionia

Yayâti, King of Magadha, iii. 528. Length of his reign, 530. Meaning of his name, 530

Year, the twelve months of the Egyptian, iii. 40. Proof that the ordinary year commenced on the 1st of March, 41 *note.* Traces of the distinction between a civil and religious year, and of the notation of the precession of the movable year in the canicular cycle, 50. The want of, and the possibility of making, such a notation without intercalary days, 50. Proof from the account of the movable festivals, 51. Testimony of Vettius Valens as to the double year, 53. Testimony of Porphyry and a Scholiast, 53. And of Horapollo, 54. Strabo's remarks on the intercalary year, 55. The Scholiast on the Aratea of Cæsar Germanicus on intercalary days or months, quoted, 57. The Apis cycle and its connection with the Sothiac cycle, 61. The Phœnix period, 63. The Triakontæteridæ, 64. The lunar year the basis of Egyptian astronomy, 65. Difference between the fixed solar and vague civil, 385

Year, the Indian, and the cycle of five years, iii. 385

Year, the Chinese lunar, iii. 385. The cosmic year of the Chinese, 387. Principal points respecting the earliest divisions of the year among the Chinese, 390. The ancient day, 390. The week, 390. The solar and civil year, 390. The four seasons, 391. Beginning of the civil year, 391. Which is said to have been invented by the Emperor Tshuen-hiü, 391. Subsequent alterations in the commencement of the civil year, 392. Permanent improvement in the calendar, 393

Year, the Great Patriarchal, of Josephus, iii. 406

Yehun, the fallen angel of the Book of Enoch, iv. 209

Yelid, explanation of, iv. 197

Yemen, former fertility and present sterility of, iii. 328, 329. Foundation of the kingdom of the Adites in, 369

Yered the Patriarch, explanation of the name of, iv. 389. Length of his life, 398

Yoqtan, son of Nimrod, chief of the first Arabian emigration, iv. 413

Young, Dr., his Egyptian research and discovery of the Phonetic signs, i. 245, [257]. His researches into the enchorial and hieroglyphic inscriptions of the Egyptians, 316, [327]. His attempt to appropriate Champollion's discovery of a hieroglyphic alphabet to himself, 322, [333]

Yü, the first Chinese Emperor, his title of Ta-Yu, iii. 380. Period and length of his reign, 381, 384. The year as arranged by, 386, 392. Story in the Shuking of the inundation in his time, 394. The Emperor's works to save the country, 394, 398. Authenticity of his history, 395. Klaproth's translation of Yü's inscription, 396, 397. History of Yü's inscription, 398. His foundation of the first Chinese dynasty (Hia), 400. Date of his accession, 403. His diversion of the course of the Yellow River, 405. His general statistical survey of the empire, 405

Yubal, explanation of the primeval Biblical name, iv. 390

ZABUL, meaning of the name, iii. 483

Zachariah, King of Israel, reign of, iii. 315

Zaphon, the Phœnician mythological name of the north wind, iv. 183, 184

Zayyad, meaning of the name, iv. 214

Zechariah, his prophetic utterances about Egypt during the Assyrian supremacy, iv. 609

Zedekiah, made King of Judah by Nebuchadnezzar, iii. 318, 319. Has his eyes put out, 319; iv. 605

Zend, meaning of the word, iii. 474 *note.* Character and origin of the Zend language, 568, 584. Period of the language of the old Zend books, 573. Iranian-Bactrian period of the Zend, 592. Comparison of the Arian stems from the Vedic and the Bactrian Zend, iv. 123

Zendavesta, the, compared with the sacred books of the Egyptians, i. 22. Anquetil's discovery of the, iii. 455. Researches of Benfey and others respecting the, 455. Character of the language of the, 455. Description of Zoroastor in the old songs of the Zendavesta, 472. Age and character of the period of the Zendavesta, 473. Meaning of the terms Avesta, Zend, and Pâzend, 474 *note.* Its prohibition of burial of the dead, 485. The doubters of Rhagâ, 485. Not a single Semitic idea or word in the work, 599. The edition of Brockhaus in Roman letters, iv. 85.

Zet, King, ii. 595. Naval supremacy of Egypt in his reign, iii. 619, 620, 597, 607

Zeus, signification of the Egyptian, i. 375, [387]. Worship of Ether as Zeus in India, iii. 587

Zeus-Belus, or Zeus-Dionysos, of the Perræans, iv. 259

ZEU

Zeus-Dionysos, the Phœnician king of the gods, iv. 269

Zeus-Meilichios of the Greeks, iv. 189

Zidon, meaning of the name, iv. 214

Zillah, daughter of Kronos, according to the doctrine of Byblus, iv. 250. The Persephone of the Greeks, 251. Explanation of the primeval name, 390

Zoan, the city of, of the prophets, iii. 122, 220. The Zoan of Numbers xiii. 23, 122

Zoëga, his detection of the Pseudo-Manetho, i. 12 *note*. His work on the Obelisks, 235, [247], 238, [250], 244, [256]. His scheme for the publication of Coptic MSS., 261, [273]. His analysis of the Egyptian language and writing, 313. His investigations respecting the Pyramids, ii. 121

Zophasemin the, of the Phœnician mythology, iv. 181, 182

Zoroaster, the seer of Bactria. His age and historical notices in the Vêndidâd, iii. 453. Bactria the seat of Zoroastrian lore, 456. Date of Zoroaster, 456. Zoroastrian tradition of the primeval land, and emigration of the Arians, 457. Proof that Persia was not the original seat of Zoroaster and of his doctrine, 467. His age viewed in the light of the Zendish and Greek accounts,

ZOW

470. Description of him in the old songs of the Zendavesta, 472. His good and evil principles, 472. His idea of Ahura Mazda, or Ormuzd, 472. His highest Trinity—Thought, Word, Deed, 472. The Gâthâs, or songs of Zarathustra, 473. Application of the epochs of Indian literature to the more accurate definition of the age of Zoroaster, 565. The relation of Vedic times and that of Zoroaster, and the starting-point of his doctrine, 574. Period of the foundation of his doctrine, 580, 582. Bactria the cradle of the Zoroastrian doctrine, 582. Date of his reform, 586. Period in which he lived, 596. Period of the introduction of his doctrine into the Semitic kingdoms, iv. 403. Period when he flourished, 491

Zoroaster, Median dynasty of, their conquest of Babylonia, iii. 351, 353. Date of the first year of the reign of, in Babylon, iii. 439, 442, 451, 583; iv. 403, 411, 492

Zosimus of Panopolis, on the pillars of Akikarus, i. 8

Zo-tshuen, his notices of solar eclipses in China, iii. 392. Date of his Commentary, 392

Zowet el Arrian, pyramid of, ii. 87

ERRATA IN THE INDEX.

Xeta (*Cheta*) *and* Xoite Nome (*Choite Nome*) *ought to have been placed under the letter C.*

THE END.

LONDON
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

00048783

Digitized with financial assistance from the
Government of Maharashtra
on 13 February, 2016